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THE

CHRISTIAN HERALD,

New Series,

FOR

1823.

A

Periodical Monthly Publication;

INTENDED AS A

REPOSITORY OF EVANGELICAL TRUTH,

AND

INTELLIGENCE

RESPECTING

THE PROGRESS OF THE GOSPEL

THROUGHOUT THE WORLD.

THE PROFITS OF THIS WORK WILL BE GIVEN TO THE CONGREGATIONAL UNION OF SCOTLAND.

VOL. II.

EDINBURGH,
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1823.

BIBLIOTHECA ROMA

PREFACE.

In completing the second volume of the New Series of the Christian Herald, the Editors desire gratefully to acknowledge the obligations under which they are laid to their esteemed Correspondents, for their valuable assistance during the present year. As the future acceptance and prosperity of this Work must, under God, depend on their continued aid, the Editors trust, that no other argument will be necessary to enforce upon the minds of their Correspondents the importance of still occupying their talents in this department of labour. They will only remind them, and it is surely a consideration of no inferior interest, that they have it thus in their power to address the word of life to many hundreds, to whom they may never have the opportunity of personal access.

The Editors are happy in congratulating their numerous Readers, on the pleasing evidence which they have been enabled to lay before them in the course of the year, that while the public prints are daily affording the most affecting details of the dreadful progress of crime in our favoured land, the glorious gospel of the blessed God is still extending its triumphs in all the different regions whither its blissful message has been carried.

With feelings of the highest satisfaction, they have recorded in the pages of the present Volume, the very interesting communications from the South Sea and the Sandwich Islands—communications which must *have caused* "great joy to all the brethren," wherever

they have been circulated; and communications which furnish at once the example and the pledge of those future triumphs of the cross of CHRIST, when all the glorious things spoken of the city of our GOD in the sacred page shall have their grand and their ultimate accomplishment. Of this, the rapid extension, and general combination of missionary effort, by almost every class of professed Christians; in connexion with the grand and astonishing apparatus of means, now in operation in Great Britain, and on the Continents of Europe and America, for the general diffusion of the word of life among every nation, kindred and people upon earth; appear to be confirmations—fitted, at once to put infidelity to the blush—and at the same time to animate the people of GOD to go forward with increasing energy and perseverance, in the great work of evangelizing the nations of the earth.

In our own country too, and throughout the united kingdom, notwithstanding the extent of profligacy so much to be deplored, there is the most satisfying evidence of the gradual indeed, but assuredly the progressive advancement of the kingdom of CHRIST. Since the period in which the *heretofore unknown* spirit of zeal for the salvation of the heathen world, began to be so universally excited in the breasts of the Christian community, it is a fact which cannot be disputed, that the influence of true religion has been exemplified—particularly among the higher classes of society—in a degree, and to an extent, we believe we speak within bounds when we say, beyond any thing that has been witnessed during past centuries.

The exertions too which are making by that lately erected, but highly promising institution, the Home Missionary Society for evangelizing the dark villages of England; by the Hibernian and Evangelical Societies for diffusing the knowledge of the truth in the sister Island; by the Congregational Union, and other dissenting bodies in Scotland—together with the increasing establishment of Sabbath evening schools—do all tend to confirm the fact, of the enlargement of the kingdom of CHRIST throughout the various

Though it forms no part of the plan of the CHRISTIAN HERALD to engage in the discussion of any political subject, the Editors cannot help adverting for a moment to the disappointment which has been experienced by the late events in Spain, of the hopes which had previously existed respecting the admission of the light of the gospel, by means of the Continental Society, into that benighted kingdom. They would remind their Christian brethren, however, that there is no ground for giving way to gloomy despondency. The darkness is certainly beginning to dissipate in that long degraded country; and they may confidently cherish the hope, that ere long the Divine Redeemer will make it manifest that He is King of kings and Lord of lords, and that every system which stands in opposition to his righteous dominion, shall by him be swept off from the face of the earth.—To assist in accelerating that blessed consummation, by diffusing that heavenly light which shall in due time enlighten all nations, and to cherish the zeal of the people of GOD by recording its progress and its triumphs; has all along been the grand aim of the conductors of the CHRISTIAN HERALD. They shall be happy if they be enabled in any measure to promote this work and labour of love; and they trust that, if permitted to enter upon, and continue their labours during the course of another year, they shall still enjoy the privilege of imparting such tidings of the overthrow of the kingdom of darkness, and of the establishment of the kingdom of GOD, as shall furnish increasing occasion to the friends of CHRIST for uniting in the song of the angels on the plains of Bethlehem, and with them ascribing "Glory to GOD in the highest, and on earth peace, good will toward men."

EDINBURGH,
December 12. 1823.

THE

CHRISTIAN HERALD,

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JANUARY, 1823.

A BRIEF ACCOUNT OF ANDREW LOW,

LATE ONE OF THE DEACONS OF THE CHURCH UNDER THE CARE OF JOHN HERCUS, GREENOCK.

BIOGRAPHY, when well executed, is at once a pleasing and a profitable species of writing. It is recommended to our attention by the high authority of Heaven. Amidst the immense multitude of books which now circulate throughout the world, only *one* of them has God for its author; and yet much of that one is occupied with sacred biography. By far the greater part of the book of Genesis is employed in recording the lives of the pious and venerable patriarchs, Abraham, Isaac, Jacob and Joseph. And who can read these lives without being brought into the presence of God—without exclaiming, "Let me die the death of the righteous, and let my last end be like his!"

Not to mention what is recorded of the lives of Moses, Aaron, Joshua, and the Judges, we find the greater part of the books of Samuel, Kings, and the Chronicles, occupied with biography. Indeed this more or less runs throughout the whole of the Old Testament. And if we come down to the times of the New Testament, then no less than four of the Evangelists record the life of their blessed Lord and Master Jesus Christ; and the *life and labours* of Paul chiefly engage the attention of the writer of the Acts of the Apostles. It is observable too, that the Scriptures say but little of those characters, who, though eminently pious, moved on in the even tenor of their ways, while they dwell longer on those whose lives were more diversified. Much more, for instance, is said about Abraham and Jacob, than about Isaac; and concerning Peter and Paul than concerning the other apostles of our Lord.

The life of our late amiable and esteemed friend does not present much variety for the pen of a biographer, and yet there was something in it well worthy of being recorded, remembered, and imitated. So few incidents occurred in his life, and so uniform was its tenor, that the history of one week may be considered as the history of many years. He had only himself and his wife and one son to provide for, and toward them he acted the part of an affectionate and faithful husband and parent. Free from the cares necessarily connected with the bringing up of a large family, his Bible, his closet, his loom, the fellowship-meeting, the exercises of the Sabbath, and of the extraordinary

preaching-days, during the earlier part of his life, engaged his attention in regular succession.

The writer of this brief memoir has it not in his power to say much about this part of his friend's life, nor is it, perhaps, of much importance to the reader. This much, however, he can state, that Andrew Low was born in Dundee in the year 1750. His father was a weaver, and died when the subject of this memoir was about seven years of age. The following summer he wrought at a bleachfield at Lochee, and attended school during the winter. Soon afterwards he was bound an apprentice to the weaving trade, and lodged in the house of his master, who was a Burgher Seceder, where he had an opportunity of attending regularly at family worship. After his apprenticeship expired he returned to his mother's house, where he remained six years and wrought at his business. He was at this time noted for his sobriety and attention to his parent. His spare hours were spent in reading the works of Isaac Ambrose, Boston, Willison, &c. and in attending fellowship-meetings. In the year 1775 he married, after which he remained only two years in Dundee, and then came to Greenock, when he was employed for many years by the late John Laird, Esq. in weaving sail cloth. This gentleman feeling deeply interested in the moral and religious condition of the poor children in his neighbourhood, employed Andrew Low for several years before his death to instruct them in reading, writing, &c. for which he allowed him a certain sum weekly. When this source of support was reluctantly withdrawn, in consequence of the embarrassing circumstances of the times, it was thought by some that he might be very usefully employed in visiting the sick—a duty much required in such a populous town as Greenock, and one for which his piety, meekness, and patience eminently fitted him. In this very important undertaking he was encouraged and supported by serious individuals of various denominations, and particularly by two with whom he stood immediately connected in the fellowship of the gospel. His visits were savoury, acceptable, and useful to many; for, like his Divine master, he had "the tongue of the learned, and knew how to speak a word in season to him that was weary."

There is reason to believe that the attention of the subject of this memoir was early drawn toward the great and glorious truths of Christianity, but from his moral habits no very striking change took place on his outward deportment. His views of divine truth were strictly evangelical. He was not a noisy professor of religion, nor a cold barren speculatist. No, his mind was deeply imbued with the vital doctrines of the gospel, and he habitually lived under their influence. He was one who feared God above many, and who adorned the doctrine of God our Saviour in all things. He was possessed of excellent natural powers, and had these been cultivated by a liberal education, he would undoubtedly have been a still more prominent character in the church of God. He had a good understanding, a discriminating judgment, and often displayed no small degree of acuteness in argument. Calm and firm to his principles, it was not easy to shake him. Simplicity and integrity were striking features in his character. The piety, modesty, and prudence, which he exemplified, endeared him to serious people of all denominations. Plain, but clean and neat in his dress, simple and affable in his manners, he became a pleasing visitor to

persons far above him in worldly circumstances.

For some time after he came to Greenock, Andrew Low attended worship in the West Parish Church, and felt much attached to Mr (now Dr) Love. Being greatly disappointed and grieved with the treatment which that gentleman experienced, his affection was cooled toward the church of which he had hitherto been a member. For the space of two years he attended the ministry of Mr Brown of Gourock, but held fellowship in the ordinance of the Supper with the church of Relief in Dumbarton, Paisley, Glasgow, &c. He afterwards attended in the Burgher and Gaelic chapels, but for a season remained unconnected with any body of Christians. This arose from the circumstance of his attention being more particularly directed to the nature of Christian fellowship, and the order of a Christian church, and which led him to doubt the propriety of his former connexions. A congregational church having been formed in Auldkirk in the year 1802, and placed under the care of Mr George Robertson, the principles of this society recommended themselves to his judgment as being nearer the word of God than any with which he had hitherto been acquainted. He had, in common with many others in Scotland, lamented the impurity of communion which prevailed both in the establishment and also in the different bodies of dissenters from it; but this church professing to receive only such as gave evidence of knowing the Lord—of having gladly received the word—of being true disciples —into its fellowship; and to retain only such as continued in the faith and obedience of the gospel —he thought he had at last found that *of which he had long* been *in pursuit*. He did not, however, rashly "assay to join himself to them," but attended their worship regularly for a year, and having carefully compared their doctrine and order with the word of God, he afterwards became a member. He had not been long connected with them when he was chosen a deacon in the church—and when a part of that society separated from their brethren in love, with a view to the furtherance of the gospel, and formed a distinct church in Greenock early in the spring of 1806, he was requested to continue in office, which he did till the end of his days, to the great and general satisfaction of his brethren.

About seven and twenty years ago, when the attention of Christians was more particularly directed to the instruction of the rising generation, and when Sabbath evening schools were established for the benefit of the young, Andrew Low was one of the first who came forward to take part in this labour of love. His extensive knowledge of the word of God, and his simple mode of expressing himself, eminently fitted him for being "an instructor of the foolish, a teacher of babes." A course of sermons having been delivered to the young, on the week day evenings, in the chapel where he worshipped, he was frequently called upon to conclude the exercises by addressing them. This he did in a manner peculiarly his own, much calculated to be useful to the children, and to the admiration of all who heard him. He not only continued a Sabbath school teacher till his death, but he also had a class of young people with whom he met after the children were dismissed. His plain, affectionate, and pointed manner of addressing them, especially about the new year, and other particular occasions, will long be remembered by many of them,

and there is reason to believe that some received spiritual and lasting benefit to their souls from his labours. The spiritual improvement of this class lay very near his heart on his death bed, and he was anxiously solicitous that it should be continued after his decease. His desire in this has not been overlooked. The class is still continued, though it meets in a different place, and in a somewhat modified form. Indeed our aged and venerable friend fell a sacrifice through his zeal for the good of this class. He had addressed them the Sabbath evening before his death from the parable of the ten virgins, and had proceeded to that clause—"And the door was shut"—purposing to take up the subject the following Sabbath, but before that period arrived the door of the place where they assembled was for ever shut against him, for being ready, he had gone in with the bridegroom to the marrige supper of the Lamb. He caught cold that evening which brought on inflammation that terminated his valuable life the following Friday.

In the year 1806, Andrew Low was chosen one of the visitors "of the Society for Relief of the Destitute Sick," and he continued to discharge the painful and self-denying duties connected with this office so long as he lived. His gift in prayer, was unquestionably of the first order. He could arrange and combine the circumstances of an afflicted person or family—of a social party—of a Christian church—or of the spiritual necessities of his fellow-men at large, with wonderful ease, propriety, and variety. His expressions were often homely, but inimitably simple, and seldom or never vulgar. He entered warmly into the spirit of Bible, and Missionary, and Educational Societies, and the fluency, copiousness, and earnestness of his prayers on the first Mondays of the month for the spread of the gospel will never be forgotten by many who heard him. There was a child-like confidence, a holy boldness, a determination not to depart from the throne of grace without obtaining the needed and the promised blessing, which irresistibly carried the minds of others along with his own. "Like a prince he had power with God and with men, and prevailed."

He was exemplarily punctual in attending the means of grace. When employed in weaving he often rose early to redeem time that he might have it in his power to attend the fellowship meeting, or the preaching in the neighbouring towns. Even after he became very frail, no kind of weather prevented him from going to the house of prayer. He excelled in the important duty of exhortation. If this duty consist in stirring up the pure minds of believers by way of remembrance, in calling upon them to hold fast the profession of their faith without wavering—to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ—to cultivate personal godliness—to fulfil every relative and social duty—then Andrew Low entered more into the spirit of it than almost any man we have ever yet heard speak. There was an unction and a closeness in his remarks much fitted to search, to reprove, to caution, to warm, to stir up, and to animate.

We are very far indeed from supposing that our departed friend was perfect. Like all human beings in this life he had his imperfections, and of these he himself was deeply sensible. We have known him err in judgment; we have seen him warm in temper and language; and we have been obliged to withstand him to the face because he was to be blamed.

But the general excellence of his character far excelled his occasional blemishes.

About the beginning of the year 1821, Andrew Low began to decline rapidly, when he was confined for some weeks, and his friends saw with deep concern that he was fast going the way of all the earth. Contrary to their expectations, however, he so far recovered as to be able again to attend the public ordinances of the gospel, and to visit the sick. He also visited, in order, the most of the benevolent and religious societies in town with which he had stood in any way connected, praying with and addressing them. His last address to the Female Missionary Association was peculiarly solemn, searching, and impressive; and to show the esteem in which he was generally held by Christians of various denominations, we thankfully avail ourselves of the privilege of laying before our readers the high tribute of respect paid him by that institution at their first annual meeting after his decease. "Since you last met on a similar occasion with the present, you have sustained another loss, in the death of Mr Andrew Low; of which the Committee know not how to speak. He was the society's first friend. He watched over it with the fondest interest; and witnessed its progress with the most unfeigned joy. He was truly its father, and he spoke of it at all times as the child of his prayers. You will deeply regret that you must now miss him from his accustomed place in these meetings, where he has again and again addressed you in language that breathed more of heaven than of earth—that made you at times fancy him standing in the threshold of the upper sanctuary and speaking of things that he beheld *within the vail.* The *chariots of Israel have* at length borne him away thither; and while many have been constrained to cry, "my Father, my Father!" let none forget the prayer, that on those who are left behind, there may fall a double portion of his spirit."

From the nature of our aged friend's trouble he was unable to speak much on his death-bed. What he did say, however, indicated the sweet peace, hope, and joy which he experienced. He knew in whom he had believed, and was fully persuaded that he was able to keep that which he had committed unto him against that day. In a full and particular conversation which the writer had with him, relative to the state of religion in his soul, some time previous to his removal, he expressed his firm adherence to the principles he had espoused, and his firm conviction that they were founded on the word of God. He hoped that they would bear him out in his dying hour, and in this he was not disappointed. He departed this life in the hope of a glorious immortality on the 25th of May 1821, in the seventy-second year of his age, and came to his grave like as a shock of corn cometh in his season. His death created a very deep and general sensation among the people of God in the place where he lived. The event was improved the Sabbath after his interment, in two discourses founded on Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him." In the evening of the same day the young who attended his classes were addressed from Heb. xiii. 7. "Remember them who have—spoken unto you the word of God; whose faith follow, &c." Reader, "Mark the perfect man, and behold the upright; for the end of that man is peace." "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

THE AWAKENED SINNER'S GRAND CONCERN.

"Lord, what wilt thou have me to do?" ACTS ix. 6.

THIS inquiry, in the circumstances in which it was made, evidently supposes conviction of sin —apprehension of danger—belief in the divine character and mission of Jesus, and—a determination to follow the mind of the Lord at all hazards. Now, to obtain a scriptural and satisfactory answer to such an inquiry, in such circumstances, is certainly of incalculable importance. In order to this the awakened sinner must come directly to the Bible, and with the simplicity of a little child submit to the mind of the Lord as there laid down. No man need expect to be informed of his state, or guided in his duty, by secret whispers or internal impressions, apart from the information and instructions contained in the Bible. Yet it is extremely difficult to bring the mind of the awakened sinner to submit to this. He would have information communicated directly to himself, that God is ill or well disposed toward him, ere he makes any use of the Bible! All who have had any experience in dealing with awakened consciences know with what reluctance persons of this description are brought to place any reliance on the declarations of the word of God, except so far as these accord with the impressions and feelings of their own minds. Hence it is, that many are kept so long under bondage, terror, and distress, seeking in themselves something to comfort and relieve them, while the grace of God revealed in the gospel is treated with contempt, or regarded with indifference! In order then to obtain a *satisfactory answer* to this most interesting inquiry, the Bible must be consulted as a communication from God to guilty man, its declarations credited as the true sayings of God, and its directions followed as the only guide to present and eternal bliss.

To such then as are in the circumstances above described, desirous to know and do the will of God, the following, it is presumed, will be found to contain the substance of what the Bible teaches on the subject.

1st, *Believe in the Lord Jesus Christ.*

There is perhaps no subject connected with religion, concerning which people in such circumstances find more difficulty than the medium of interest in the salvation of God. Even to those who possess tolerably correct views of their own character as sinners, and of the character of Jesus as the Saviour, how a sinner becomes interested in the Saviour is frequently a puzzling question; and the more plainly this subject is stated in Scripture, so much the more of difficulty does it appear to contain; because God's method is so completely opposed to all our natural notions, that we can scarcely believe it to be true. Hence, tell a sinner labouring under conviction of sin and apprehensions of wrath, to take comfort and encouragement from what the Bible reveals concerning Jesus, and you will probably seem to him as one that mocketh. Was it for me, will he be ready to say, that Jesus died, while my guilt is so great, and my heart is so depraved and hardened? Thus sinners would always seek for the beginning of their hope and comfort in themselves, ere they make any use of the testimony of God respecting Jesus Christ. They would have in themselves the evidence of their interest in him, before they venture to take any encourage-

ment from what is revealed in Scripture respecting him. In opposition to this, however, the Bible directs the attention of the sinner immediately to Jesus as the Saviour, who having satisfied all the claims of law and justice by his death as the substitute of sinners, is "able to save to the uttermost, all that come to God by him." Thus the primitive believers were relieved and comforted by the credit they gave to the things that were reported to them concerning the sufferings and death of Christ by his inspired apostles. That Jesus died and rose again as the substitute of guilty men, constituted the essence of the gospel, the good news which God commissioned his heralds to proclaim among the nations; and the belief of this brought sinners into a state of pardon and acceptance with God, and gave them peace and joy in believing. "Believe in the Lord Jesus Christ and thou shalt be saved," is the direct and immediate answer given by an inspired apostle, to the most interesting question that can occupy the mind of fallen man. "He that believeth in him is not condemned—shall not come into condemnation—shall never perish—has everlasting life," is the testimony of God to sinners of the human race, without distinction—without limitation—without condition; and if we receive and act upon the testimony of a man in whom we can repose entire confidence, the testimony of God is greater, for he can neither deceive nor be deceived; what he has testified concerning Jesus as the Saviour must be true, and what he has promised in him must be performed. This then is the testimony, that "God has given to us eternal life, and this life is in his Son." "He that has the Son (believeth in him) has life." "This is the promise that he has promised us (who believe) even eternal life." "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may (continue to) believe on the name of the Son of God." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved."

Than these declarations nothing can be more plain, more simple, more suitable to the condition of a fallen helpless creature. But as it was observed before, their plainness, simplicity, and suitableness, constitutes the great difficulty which the awakened mind experiences concerning them. That we should, as guilty, vile, hell-deserving creatures, expect the enjoyment of pardon, peace with God, and everlasting glory, merely by believing a certain truth testified to us in the Bible, is so strange and unaccountable, so opposed to all the suggestions of our minds on the subject, that it is with difficulty the sinner can be brought to place any reliance on the statement of it, however plainly made by Divine authority. It ought to be remembered, however, that the belief of the testimony of God is not *the ground on which*, but *the way in which* we are taught to expect the salvation of God. It is not our belief of the truth, but the truth itself which we are called to believe, or rather, the death of Christ accepted of God as a full atonement for sin—which constitutes the ground, the exclusive ground, of our pardon and salvation; and God's having appointed the belief of his testimony concerning the death of Christ as the medium of interest in his salvation, brings that salvation *equally* within the reach of all who hear the gospel, high and low, rich and poor, young and old, to-

gether. Let the awakened sinner then, be persuaded to come directly to the Saviour, just as he is, and in the broadest and fullest view of his guilt, take God at his word, and confidently hope for pardon, peace, and life, on the ground of the Divine promise, and in the way in which they are promised. Eternal life is in every instance the gift of God to sinners deserving death, through Jesus Christ our Lord.

2d, *Make a free, full, unreserved confession of all your sins unto the Lord.*

While people, under whatever convictions of sin they may be smarting, entertain the idea *of doing something* to make compensation for their guilt, they have an interest in finding their sins to be few, and attended with many extenuating circumstances. Hence it is that there is, in these circumstances, ordinarily a kind of restraint in their confession of sin—a degree of jealous reserve, and suspicious apprehension of finding the amount of transgression *too great* to be forgiven, inconsistent with full confidence in the boundless extent of the pardoning mercy of God in Christ Jesus. But when the "exceeding sinfulness of sin," and the total depravity of the human heart, on the one hand, and the unlimited efficacy of the blood of Jesus to procure the pardon of the most numerous and the most aggravated transgressions, on the other, are seen in the light of divine truth, and credited on the authority of the divine testimony, there is no longer any temptation to be suspicious or reserved in the confession of sin unto the Lord. It is then that the affecting appeal of divine mercy will be seen in all its glory, and sustained in all its importance: "Come *now*, and let us reason together, *saith the Lord; though* your sins *be as scarlet, they shall be* as white as snow; though they be red like crimson, they shall be as wool."

Now, it must be remembered, that although confession of sin is not the procuring cause of pardon, yet in the economy of grace pardon stands connected with confession. This was beautifully represented under the law by that significant ordinance which required the offerer to confess his sins over the head of the victim about to be slain to procure his pardon. David accordingly found an unreserved confession to be *the way* to pardon:—"I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." "He that covereth his sins," says Solomon, "shall not prosper, but he that confesseth and forsaketh them shall have mercy." "If we confess our sins," says John, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let the awakened sinner, then, be encouraged by these declarations to make a free, full, unreserved confession of all his guilt, in its utmost extent of magnitude and enormity, in the full confidence of the pardoning mercy of God in Christ Jesus: founding his hope of success, not on the nature or extent of the guilt to be pardoned, but on the nature and extent of the atonement through which pardon flows, and on the inviolable faithfulness of him who stands engaged by promise to give pardon and eternal life, without limitation or reserve, to all that believe on his beloved Son: and let him,

3d, *Ask in humble, fervent, believing prayer, an interest in God's pardoning mercy through Christ.*

This is the course that God himself prescribes. "Take with you words, turn unto the Lord, say unto him, take away all ini-

quity, and receive us graciously." This is the course that David took. "Have mercy upon me, O God, according to thy loving-kindness, according unto the multitude of thy tender mercies blot out my transgressions." "For this (the pardon of sin) shall every one that is godly pray unto thee, in a time when thou mayest be found." Indeed, this course so naturally follows *confession of sin*, that it is scarcely necessary to mention it. But the great matter is to confess and to pray in faith, in the faith of the all sufficiency of the blood of Jesus for pardon, and of the promise of God to pardon and save all that believe.

But, it will be asked, how are we to know, after taking this course, whether we have succeeded in obtaining pardon and reconciliation with God? I answer, God has promised it, he is faithful who has promised, and what he has promised he is able to perform. What more do we desire to have? Is there not too evidently in this question, which is not uncommon, an inclination to turn away from God's written testimony, to seek for evidences of pardon and grounds of comfort in the feelings and suggestions of the mind? than which nothing can be more precarious — deceitful — delusive. No solid peace, no permanent hope, no steady consistent enjoyment, can ever be experienced in this way. Why should we not take God at his word, and take and believe his word as we find it? Thus would we deal with a fellow-creature in whom we could place confidence; why not deal so with God? Is his word less worthy of confidence than that of man? To obtain peace of mind and hope toward God, this is the divinely prescribed course.——Following Christ in the way of obedience *may occupy a future paper.*

K.

ON THE NEW YEAR.

THE expiration of the old year, and the commencement of the new one, are too generally seasons of mere dissipation and festivity. Let us pause, and dedicate a little time to serious meditation. It is wise to reflect on the past, and to contemplate the future. Behind us, we survey an unbroken train of mercies, reaching from our birth to the present moment; and before us, a succession of blessings, secured by the promises of GOD, and stretching into eternity.

A considerable portion of our life is gone for ever. A year has just elapsed;—a year that was big with events. To thousands it was joyful or melancholy, fatal or glorious. As it rolled along, many pleasing prospects were clouded, and many towering hopes laid prostrate in the dust; many were driven away in their wickedness, and many saints were admitted into everlasting life.—We should sit in judgment on ourselves, and try, at the bar of Scripture and of conscience, our actions, words, thoughts, pursuits, and principles. A frequent anticipation of the day of judgment will divest that solemn period of its horrors.

In the course of the year just concluded, our Heavenly Father conferred on us innumerable favours; some of which were unobserved; others were noticed, but not acknowleged; and few have been properly improved. Some of the most valuable gave us pain, and excited, perhaps, our dissatisfaction. Yet affliction is a treasure of inestimable worth. It is promised to the Christian as a blessing, not denounced against him as a curse. If it please the Lord to afflict us, shall it displease us to be afflicted? Some he deprived of their property, others of friends whom they loved as their own souls. Such losses are

undoubtedly severe, but those were only temporal comforts. They were lent, not given; and God, when he lent, reserved to himself the power of resuming them. Shall we relinquish them in sullen silence, or lowering discontent? Shall we not, as we return them, acknowledge his goodness, which allowed us to retain them so long, and enabled us to derive from them so many and such varied pleasures? And if he has diminished the stock of our happiness, how large a portion of it still remains! The spiritual wealth of the believer is unimpaired, for salvation is intended as a gift, not a loan. Christians can say, Christ is my Redeemer, God is my Father, the Holy Spirit is my Sanctifier, the promises are my portion, heaven is my inheritance, life and death are my privileges. And shall they complain of suffering a few privations and inconveniences, which are included in the covenant of grace, and allotted to them for their good?

Cold and insensible is the heart which can view the conduct of God without glowing with gratitude and love. He has watched over us, and secured us from harm; he has borne with our folly, perverseness, and unthankfulness; supplied our wants in the most seasonable time, and suitable manner; soothed our griefs; and when his Providence obscured our worldly prospects, his Grace has opened to us the boundless prospect of glory in the skies. Moments journey fast, but mercies faster. Each instant brings with it a multitude of blessings.

The importance of time arises out of its connexion with eternity. In itself, it is of little worth: but considered as the foundation on which the structure of our everlasting happiness must be reared, *it acquires inestimable* value. *God, whose bounty is in* all other respects unlimited, is very parsimonious of time. He deals it out by moments, withdrawing the first before he gives the second, retaining the third in his own hands, and leaving it quite uncertain whether he will give it or not. The year on which we have just entered may be our last. That it will be so to millions is certain; that it may be so to us is not improbable. Our transition from the cares and amusements of the present life is nearer, perhaps, than we suspect. But why should Christians fear to die? Death will terminate their sorrows and imperfections, expand their opening graces to instant maturity, translate them to heaven, and place them before the throne of God. The Sun of Righteousness invests the clouds which hang over the grave with a soft and not unpleasing lustre; their obscurity is almost melted, and they are become semi-transparent.

The opening year addresses each of us in silent but expressive language, "Prepare to meet thy God." Let sinners hear and tremble. The benefits which flow from the atonement will endure for ever; but it is in this life only that we can obtain a title to them: and while the wicked are multiplying their crimes, and the feeble-minded are halting between two opinions, time is flying, life contracting, ordinances decreasing, death advancing, judgment approaching, and the power of sin growing stronger and stronger!

Y. Z.

The following communication from the pen of the late Mr FULLER has never before appeared in print. We insert it as a relict of that assiduous and much respected labourer in the gospel, and as calculated to suggest some profitable cautions both to ministers and people in Congregational Churches.

EDITORS.

REMARKS ON 2 COR. ii. 11.

"*We are not ignorant of his devices.*"

THE wisdom, the disinterestedness, and the largeness of heart discovered by the apostle Paul, in his two epistles to the church at Corinth, are very remarkable. He saw a people who "came behind in no gift," sadly defective in grace and spiritual-mindedness. He learned, that through the influence of a few bad men, they were corrupted from the simplicity that is in Christ, divided into parties, and induced to think meanly of him and his brethren. In his first epistle, it is remarkable that he takes no notice of their treatment of him, but goes over the various other evils which prevailed amongst them. But, having done this, he proceeds in the second epistle to vindicate himself and the other apostles, from the aspersions of their adversaries. A less holy and disinterested mind would have begun with himself, and their usage of him; but so did not Paul. Their departure from God made a deeper impression upon his mind, than their alienation from him and his brethren; and as that which is right is wise, this sentiment led him to pursue such measures as tended to answer the end. Had he begun by vindicating himself, it would have rendered all he might have advanced suspicious, and have appeared as though he would not have found these faults in them towards God, if they had not abated in their opinion of him; but, having brought them to a right mind as to the main things, he then proceeds to others of inferior moment. Yet even here we shall find him doing all for the glory of God; vindicating himself, not for his own sake, but for the honour of the gospel which he had preached.

I have heard it observed, as the characteristic of a great mind, that while it comprehends the vast, it is attentive to the minute. Even God, said the observer, while he rules spheres, is not inattentive to the falling of a sparrow! So far as finite greatness may be compared with that which is infinite, we may say our apostle possessed this characteristic. He had the care of all the churches, and yet he was deeply interested for a poor outcast, whom he had charged the church to put away for his wicked conduct.

This case, I may add, occupies his attention, not only as it respects the individual, but as it might affect the whole body, and even the cause at issue between Christ and the grand adversary of God and man. He views the case with the eye of a general, whose attention is directed not only to what is, but to what may be; not merely to the appearances of the enemy, but to the *object* of his manœvres.

I shall not attempt to answer curious questions on the nature of Satanic influence. Suffice it to say, that I consider it not as physical, but as moral; not such as to produce effects independent of human concurrence, but such as to induce the mind, as we induce one another, by the suggestion of motives; and which motives are ordinarily taken from the objects which surround us. In this way the apostle apprehended, that if forgiveness were not manifested to the offender, not only might he be driven to despair, but others might be prejudiced against the gospel as an inexorable system.

The grand object of all Satan's devices is, to counteract God. At first they were directed against his throne; but failing there, he next attempted to mar his works. In this he partly succeeded; but in so doing, he brought a curse on himself, and a threatening that his

usurped kingdom should be destroyed by the woman's seed. To trace the progress of this contest from the beginning, and the various devices by which the enemy hath for a time succeeded, or repaired his loss when defeated; to tell of his schemes against Christ himself, and against his followers, and of the two great engines by which they have been executed, viz. temptation and persecution, were to go beyond my present design. I shall only select a few particulars which have fallen under my observation.

One of the most common of his devices is, to *select for his objects men of eminence in the church, who have taken a leading part in the work of Christ, and have done, or are likely to do, singular execution against him.*—When Satan stood up against Israel, it was not by an immediate attack on them, but by tempting David to number, and so to diminish them. And thus, in his attempts to overthrow the gospel church, his aim was first directed against Christ, and next to him against the apostles. By the instructions which had been given them, he was aware that they were designed to undermine his kingdom. Judas, therefore, was a precious morsel to him; and Peter, who seemed to be more forward and decided than the rest, was marked out, like an officer by a sharpshooter, for the next attack. Jesus forewarned them *all*, saying, "Satan hath desired to have *you*, that he may sift you as wheat;" but the warning being addressed particularly to Peter, denoted that the trial would fall principally on him. What cause then is there for the pastors and leaders of the church of God to watch and pray, lest they enter into temptation! No orthodoxy of sentiment, nor eminence of character, will secure them. It is as little children, not *merely talking* of our weakness and nothingness, but sensibly feeling it, and constantly deriving strength from Christ, that we are safe. "When I am weak, then am I strong."

Another device of Satan is, *to suit his temptations to the natural and moral propensities of men.*—There are, as we all know, various natural dispositions, or tempers, by which the constitutions of men are distinguished. It is not common for Satan to set himself against the natural disposition, but to join in with it, and to endeavour by the injection of some carnal motive, and by grafting it as it were upon it, to turn it to his own account. If Peter be naturally bold and confident, he is tempted to be more bold, to place confidence in his boldness, and to suppose it to be all zeal and love towards his Lord. If Jehoshaphat, on the other hand, be naturally pliant, he is tempted to be more pliant, and to yield to the opinion of another, as if he had no judgment or conscience of his own. Great and many are our dangers from these quarters. Ardent spirits are often tempted to be positive, tenacious, censorious, overbearing and presumptuous. Every man who does not see with their eyes is wilfully blind. The religion of Him that was meek and lowly of heart, in such hands becomes the very bone of contention. The mild and the timid, on the other hand, are often tempted to indecision, and sinful compliances. You may see one of this description led hither and thither by his connexions, especially if they be men of an imposing character, till he has almost lost the use of his judgment and his own conscience, for the want of their being exercised. Such things are injurious, even where good men are the leaders, and more so where it is otherwise. It is an affecting sight to see Jehoshaphat led by Ahab; and it is no less so to see

believers yoked together with unbelievers in religious connexion, so as to have no will of their own. But, if *natural* dispositions become a snare to us, what a hold for temptation must be our *sinful* propensities! Satan was aware of the avarice of the Gadarenes, and therefore sought permission to destroy their swine, as the most effectual means of setting them against the Saviour. Such was the effect. Nor are such attempts confined to wicked men. The consideration of our depraved natures should make us watch and pray against temptation, with as much circumspection and solicitude as one who is loaded with gunpowder would avoid coming near the fire.

Another device of Satan is, *where an individual, or people, excel in any respect, or conceive themselves to do so, to tempt them to over-value themselves on account of it, and to make so much of it as to neglect other things of greater importance.*—Hezekiah was a good man, and the Lord was with him, and he prospered whithersoever he went; but, in his prayer during his affliction, he seems to have made quite enough of it, pleading that he had "walked before God with a perfect heart, and done that which was good in his sight." And it seems to have been on account of this spiritual pride, that after his recovery he was suffered to sin in a way of ingratitude and worldly ostentation, and thus to draw on himself and his kingdom the divine rebukes. God, in the latter instance, left him, to try him, that he might know all that was in his heart, and which, during his affliction, he appears not to have suspected. The thoughts which then occupied his mind were, that he had walked well hitherto, and surely he might be allowed to live, and prosecute so good a course; and that, having been *zealous against idolatry*, there was no danger of his heart declining from the Lord. The event, however, proved otherwise, and furnishes this important lesson, that if Satan can once inspire us with self-complacency, and induce us to lay an inordinate stress upon things of inferior moment, his point is gained. For, while this is the case, other things must and will give place. It is not possible for the mind to be deeply interested with both at the same time.

I know not whether any denomination of Christians has passed through this trial unhurt. At one period they have probably been as zealous, and as sincere as Hezekiah was, in "removing the high places, breaking the images, and cutting down the groves," and like him have gone so far as even to destroy things which had been lawful, on account of the abuse of them. 2 Kings xviii. 4. But, if they have not at an after period, instead of pressing forward, looked back to admire their own progress, and to compare themselves with others; or, instead of keeping the chief end in view, turned aside to things of doubtful disputation, it is well for them. Whether this be common to all or not, it certainly applies to many, and therefore furnishes all with matter for self-examination. Where this is the case, it will give a tinge to the whole of our religion. Conversation, worship, preaching, and even prayer, will be affected by it. The spirit of humble and holy love will evaporate, and leave behind it the dregs of distrust, restlessness and bitterness. Zeal for the salvation of sinners will degenerate into an anxiety for making proselytes from Christians of other denominations. The faults of others will be magnified, and our own diminished, till they disappear. Preaching will be more taken up in exposing errors, than in speaking the truth in love. The issue

is, the Holy Spirit, like the peaceful dove, flies from the abodes of strife. But, before it comes to this, there may be many prayers, and hopes, and fears. The friend of pure and peaceable religion stands doubting, like the careful plowman in a storm, "lest on the threshing-floor his hopeful sheaves prove chaff!"

Finally, It is a device of Satan, *when a person, or a people, have been led to see the evils on one side of a subject, to persuade them that all the danger lies on that side, and so to come upon them like an enemy lying in ambush, from a quarter where they had no suspicion.*—The early Christians, while persecuted by the heathen emperors, thought but little of internal corruptions; but it was by them that the church was ruined. Many, in their zeal against Arminian and Socinian doctrine, have fallen into Antinomianism. We may inveigh against Pharisaism in the true spirit of it, and talk of simple truth, while the truth is not in us.

Pure and undefiled religion before God and the Father is something *positively good.* The opposition to error and evil which is included in it, is not pursued as its chief end, but for the removal of that which stands in the way of obtaining it. The chief end is the acquisition of good, not the suppression of evil; and it is by keeping the former in view that we shall be most successful against the latter. It was by preparing an ark that Noah condemned the world. If we practically establish what is right, we need not keep ourselves and others in a perpetual ferment, by demolishing what is wrong. If the people of God be called from Babylon, it will be by hearing and seeing the harmony that prevails in the goodly tabernacles of Sion. If they be induced *to have fellowship* with us, it *will be, and ought to be,* on account of our having fellowship with the Father, and with his Son Jesus Christ. Other means may furnish proselytes; but they will neither do us nor themselves good. If, instead of holding up the purity of our communion in comparison of others, we follow purity and peace, and leave things to speak for themselves, Christians will be naturally impelled to say, "We will go with you, for we have heard that God is with you."

GAIUS.

HORÆ SOLITARIÆ.

No. I.

Yon cottager——
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light;
Just knows, and knows no more, her Bible *true,*
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.

MANY objects of nature and art have so numerous distinctive marks that it is no difficult task for the pen or pencil to describe them; while the efforts of the orator, poet, and painter, fail to delineate others, in consequence of their splendour, magnificence, or profuse ornaments. It is a common and just remark, that there is a striking analogy in all the works of the Almighty. Some have attempted to trace this in the natural and moral world; and this seems sometimes done in the sacred writings. When the Christian dispensation is introduced to the notice of mankind, Jehovah appears to allude to the creation of the world: "Behold, I make all things new." The Creator could have formed the globe and solar system in a moment; and in like manner he could have pro-

sented his dispensation of mercy and grace at once, in all its perfection and glory. For reasons known fully to himself, and approved by his infinite wisdom, he proceeded gradually in accomplishing his glorious designs of wisdom and grace. By the patriarchal economy the moral darkness and confusion which enveloped the heathen world were laid open to view; for God said, "Let there be light, and there was light." The wickedness and ungodliness of men had almost obliterated the truth delivered to the fathers of the human race, when God chose Abraham and his race to become the restorers and preservers of mankind from universal depravity. Then "he divided the light from the darkness." But when the fulness of the time was come, God sent forth his Son to renovate all things. He now placed the Sun of Righteousness in the heavens, by whose uninterrupted, powerful, and splendid rays, divine light was diffused over the world, and the blackness of darkness driven to its place. This scene, the unceasing wonder of all intelligent beings, the inexpressible delight of the holy, and the terror and dread of the impure, we may contemplate for ever with unspeakable advantage. But to exhibit the effulgence of its glory, wisdom will not attempt. The effort would not only demonstrate the limited faculties of man, but might degrade the object in the eyes of the ignorant or prejudiced. May the following cursory remarks tend to fix our minds on Him, who is the light of the world! for "whosoever followeth him shall not walk in darkness, but have the light of life."

Christianity may be considered the full developement of the principles and spirit of the patriarchal and Jewish dispensations of religion, and distinguished from them chiefly by the fulness of its truth, its simplicity and power. Every argument almost which proves the truth of those dispensations, bears with increasing force in favour of Christianity; for it is manifest, that they were revealed and established with an immediate reference to its introduction. The promises and prophecies respecting the Messiah were delivered in language, the full import of which is only explained by the character and works of Jesus of Nazareth. The absurdity of applying them to any other individual is obvious to the most superficial observer, who reflects on them with candour; while in him their truth and harmony are so luminously displayed, that a child may discern them, and the highest intellect perceive sufficient reason to admire them. The genealogy of Jesus, his lowly birth, its marvellous accompaniments, his natural superior wisdom, his knowledge and humility, the purity and sublimity of his doctrines and laws, his beneficent miracles and unmerited sufferings, his death and burial, his resurrection and glory, the character, and unjust and oppressive treatment of his followers, their labours and triumphs, seem all pourtrayed by the prophets in such a manner, that the precise application of their prophecies could not be mistaken. But clearly as the prophets spoke, the fulfilment of their words was still more conspicuous. It is not easy to perceive how any one could have delineated, by the assistance of the Old Testament alone, the character of God as manifested in the person of our Lord Jesus Christ; the atonement as exhibited in his death; the resurrection and future rewards of the righteous, as discovered by his rising from the dead, and the pouring out the Holy Spirit on the day of Pentecost; and the moral revolu-

tion of the world, effected by the preaching of the cross and the agency of God. These, and similar arguments, present such a fulness of truth in confirmation of Christianity, that he who does not acknowledge and receive it as the exclusive religion of Heaven, may, with equal consistency, and with an equal shew of wisdom, shut his eyes, and resolutely and obstinately deny that the sun is in the firmament, at the moment all around him is illuminated by his rays.

We confess and deplore that the glory of Christianity is obscured by the imperfections of its followers; perverted by the folly and wickedness of its pretended friends; and sometimes veiled by the malignity of its avowed enemies. These things, however, may fairly be adduced in proof of its truth, for they are no more than its founders called us to expect. Its followers are never represented as perfect, or immaculate beings, and consequently we are not to think, that genuine Christianity is to be conveyed pure through their hands. It is only to be seen in its native excellence in the sacred Scriptures, which we know from the most satisfactory evidence, are possessed by us in all their original purity and truth. Antichrist, or the Roman Church, pretends indeed to infallibility, and incessantly endeavours to draw men away from the Scriptures to follow his innumerable fancies and deceits. And other sects of Christians claim more or less credit as the depositories of infallible truth. Those who seek Christianity in its perfection among any or all sects of Christians greatly err; and assuredly expose themselves to be caught by the snares laid by its enemies or false friends, whose great object has always been to *lead the simple* and unstable to *conclude, that the* errors or wickedness of professed Christians constitute Christianity itself, and that it therefore must be unworthy of belief.

To understand the religion of Christ, to behold it in its own glory, we must be thoroughly acquainted with the holy Scriptures, where its doctrines and laws are purely taught, its sacred spirit inculcated, and its divine excellency exemplified. To search them with a mind divested of indolence and intellectual pride, suitably impressed by a sense of our moral depravity, and of the infinite importance of immortality, the heavenly origin of Christianity will be at once seen, its truth joyfully confessed, and its glory viewed as the first object worthy of man to promote, and to contemplate for ever. "If any man," said the Messiah, "will know his (the supreme Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Guided by this rule we shall experimentally know the meaning of the disciples, when they said, "The word was made flesh and dwelt among us, and we beheld his glory, the glory of the only Begotten of the Father, full of grace and truth."—"And of his fulness have we all received grace for grace." D.

BIBLICAL CRITICISM.

PROPOSED EMENDATION OF ISAIAH XXX. 7.—"*Therefore have I cried concerning them, their strength is to sit still.*"

THE learned Bishop Lowth thus renders this obscure passage,—"Wherefore I have called her Rahab the inactive." The Bishop seems to have felt, as many others have done, the difficulty of eliciting any consistent sense from the rendering of our present version,

"their strength is to sit still." It is evident, from the connexion and scope of the passage, that the language here employed is that of rebuke to Israel, in consequence of their having renounced their confidence in God, and betaken themselves to Pharaoh for help. In this view, it seems difficult to discern either sense or propriety in the affirmation, "their strength is to sit still;" for, they had already withdrawn themselves from the Divine protection, and instead of being in circumstances which could furnish occasion for addressing to them an exhortation to repose with confidence on the Divine protection, had, by their unholy conduct, exposed themselves to all the distressing effects of the fatherly chastisement, if not the righteous indignation of Jehovah.

The Septuagint translators have accordingly presented us with a version far more consistent with the scope of the passage, and which, though in the opinion of Vitringa unintelligible, according to the present Hebrew text, will yet serve, in our opinion, to support what, we think there is strong reason to believe, was the original rendering of the Hebrew scripture. The Septuagint render the passage thus, — "Wherefore declare to them that their consolation (or confidence) is vain." The Syriac and Arabic follow the same rendering.

As the delusive opinion, of the immaculate purity of the Hebrew text in the Jewish manuscripts of the Holy Scriptures, so long held by certain Rabbinical fathers in the Christian church, is now for ever exploded by the discoveries of Kennicott and others; and, as a most consistent and appropriate sense can be given to a passage, which puzzled even a Lowth, by the simple transposition of a single letter, it seems very natural to conclude, that the mistake which appears to demand the transposition, has actually been made by some early copyist of the original text. The original word *shebet*, "to sit still," it is suggested, must have been originally written *beshet*, "shame," the very term employed in the preceding context, respecting the subject referred to in the verse. By the admission of this very slight, and it may be added, most probably correct variation, the whole of the verse will stand thus:

"For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning them, (or this, viz. their scheme of applying to Egypt), their strength shall be their shame."

Thus we are supplied with a sense so entirely conformable to the language of the context, and so analogous to the version of the LXX., that it appears almost to carry in its bosom satisfactory evidence of its truth. Jehovah is here referring to what he had already stated in the foregoing part of the chapter. Ver. 2. "They walk to go down to Egypt, (and have not asked at my mouth), to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Ver. 3. *Therefore shall the strength of Pharaoh be your shame*, and the trust in the shadow of Egypt your confusion. Ver. 5. They were (or shall be) all *ashamed* of a people that could not profit them, nor be an help, nor profit, *but a shame and also a reproach.*" And then, in strict conformity with what he had so fully and explicitly stated, and in reference to these statements, he exclaims, "Therefore have I cried concerning this, their strength shall be their shame."

TROPHIMUS.

EFFECT OF PRAYER.

The following interesting Anecdote is taken from the Moravian Periodical Accounts, just published.

Extract from a Diary of Friedensberg, in St Croix, of 1819.

IN March, Mr Bell, Captain of a ship from Philadelphia, who is a religious character, residing some time in this island, paid us several visits. One day he brought with him another Captain from Baltimore of the name of Boyle. Having for some time conversed on religious subjects, the latter enquired whether any of our family had been on board an English vessel with only six guns and twenty-two men, which, in the year 1814, was attacked by a North American privateer of 14 guns and 120 men, on her voyage to St Thomas, and, after a most desperate conflict, beat off the enemy. He added that he supposed very fervent prayer had been offered up on board that vessel. Sister Ramsch answered, that having been on board, she could confirm his remark: "That I believe," replied the Captain, "for I experienced the effects of your prayers." He then informed us that he was the Captain who commanded the privateer, adding: "According to my wild way of thinking at that time, I was determined to strain every nerve, to get possession of the British vessel, or to sink her: but she was protected by a higher power, against which all my exertions proved vain." This disappointment and discomfiture astonished him, but when he afterwards heard, that Missionaries had been on board his antagonist, it struck him that their fervent prayers to God had brought them protection and safety. This led him farther to consider these things, and subsequently, by God's mercy, to a total change of mind. On his making this declaration, we joined him in thanking the Lord, whose marvellous ways all end in blessing.

Obituary.

DEATH OF DR MILNE, SENIOR MISSIONARY AT MALACCA.

We briefly noticed in our last the death of this truly excellent and laborious Missionary. The following is a more extended account of this afflictive event, contained in a letter written by Mr Beighton, dated Malacca, June 10. 1822.

"We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr Alexander, *take a voyage to the Cape* or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

"We sailed on Thursday evening, May 16, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr M. became weaker and weaker,

so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

"On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death! that is the thing!"

"Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived at the time before mentioned.

"Dr Milne had previously made his Will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr Boyd. The hiccough came on, and continued several days. Dr M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

"About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

"Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

"Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last. For further details I must refer you to the Rev. Mr Humphreys, and to Mr Huttmann: the latter assiduously superintends the Society's printing establishment. The native schools are going on prosperously, under the vigilant care of Mr Humphreys. The Chinese youths attached to the College are also on the increase; and O that God may be pleased to bless the means that are used for instilling into the minds of the young the principles of the glorious gospel of our Lord and Saviour."

The following is an Extract from the last Letter received by the Directors from Dr Milne, dated Pulo-Penang, April 17, 1822, a few weeks before his death, which shows how fully his heart was set upon his missionary work.

"As to my own case, I think a great and peculiar uncertainty hangs upon it—there is a *complication* in my disorder. I believe that a long sea-voyage would be useful—and yet I am so tied at Malacca, that I cannot take it. I *must* hang on, *till* I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. 'When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.' Pray abundantly for me. The mission here is doing well. There seems to be a good deal of Christian truth communicated directly to the heathen weekly and daily—a thing of much importance in this stage of our missions. We are already in possession of many books; but more preaching, catechising, &c. is wanted. They (the Brethren) have set up what I call *The Form of Public Worship*, in the vernacular tongues, by which I mean regular Sabbath services, consisting of public prayer, reading the scriptures, singing, preaching, &c. I consider this a high missionary attainment and a good sign at a mission. I am, very dear Fathers, your now really useless and unprofitable Servant,

W. Milne."

DEATH OF MRS COLLIE.

Extract of a Letter from Mr Loveless, dated Madras, May 31. 1822.

My dear Sir,—DURING my residence in India (now nearly 17 years) it has frequently been my painful duty to convey to you heavy tidings, and such is the subject of this communication.

When the Windsor Castle arrived, Mr and Mrs Collie came to reside with us, expecting to proceed in two or three weeks to Malacca.

Little did we then think that their stay would have been so long protracted, much less so painfully terminated. But the Lord is a Sovereign, and though frequently mysterious in his dealings with his people, is yet infinitely wise and good; he has done it. Instead of granting our dear sister her heart's desire, to proceed to her station, and labour for many years with her dear partner among the Chinese or Malays, he has seen fit that she should here enter into her rest, and mingle her ashes with "John Thompson's,"—(she lies within two or three yards of his grave),—who, like her, was desirous to assist in building a temple for Jehovah in heathen lands. He hath said, "it was good that it was in thine heart," although he hath denied them the honour. My afflicted brother Collie has requested me to acquaint you with the mournful event, it being so painful for him to dwell upon, and he is very busy preparing for his voyage, as he expects to sail in three or four days.

She was taken ill on Friday, the 10th inst. During the first part of her illness she laboured under much darkness and insensibility, complaining that passages of Scripture did not come to her mind as they had done on former occasions of affliction, and that her recollection of Divine Truth had almost failed her. At the same time she discovered a most eager desire to hear the Scriptures read, to converse on divine things, and to join with her husband in prayer. As the latter was in a poor state of health during this period of her illness, he found it difficult to attend to these duties so often as she wished. She frequently spoke to him with much feeling respecting *her* utter inability to merit, in the least degree, the favour of God, and of her having committed her soul to Christ to be saved entirely by his satisfaction and grace. During the last week of her life, the gloom which hung over her mind gradually dissipated. Many passages of Scripture, and some of Dr Watt's hymns, seemed to be blessed to her. Especially the sixth chapter of the Gospel by John, and the 78th hymn, 1st book.

A few days previous to her departure, she appeared to be fully convinced that death was at hand, and spoke of it with great composure, observing, that she did not experience the joys of salvation, but that although it should please God to withhold these blessings to the last, salvation itself was more than enough.

She frequently observed to Mr Loveless, that whatever might be the result of her sickness, all would be well; adding, "I know in whom I have believed," &c. But she said that she felt much for Mr Collie's having to go to his station alone, and for her friends, who would be grieved to hear that she was not permitted to enter on the field of labour. Yes, her whole soul was set upon the glorious work for which she had left her native shores. And although for her to die would be eternal gain, yet she was desirous to live to do something for Him who had done so much for her. To a Christian friend she observed, that had it been the will of God, she would gladly have lived many years with her husband, to comfort and encourage him in the great work in which he was engaged, and to have endeavoured to do something herself; but that if it was the Lord's will to call her now, he would carry on his work independently of her.

The night before she died, she thanked her heavenly Father that he had not permitted Satan to tempt her with hard thoughts of her God; adding, that although she had little joy, she had no fear. On the day of her death, seeing her husband weep, she stretched out her hands, and with great solemnity and much feeling committed him to the Great Head of the Church, in the following words: "O Lord, I roll over my dear husband upon Thee, keep him as the apple of thine eye; be Thou

his light and his salvation; never leave him to himself for a single moment. Thou hast a strong arm, although mine be weak." During the day she was much engaged in ejaculating prayer, sometimes uttering aloud such expressions as the following: "O Lord, I have no claim to thy regard, but what is founded on the work of thy Son. Thou never saidst to any of the seed of Jacob, seek ye my face in vain: I have often sought thee in tears, cast me not off at last. O Lord, lift now upon me the light of thy countenance. O Jesus, save me in thine own way. There is nothing in this world to draw my affections." At this expression her husband wept, and pointed to himself. Upon which she observed, "Yes, my dear, I love you, perhaps too much; but I love Jesus infinitely more, and so I ought. His arm alone brought salvation. I trust I shall soon enter into joy unspeakable."

A few hours before her death she asked me to pray by her bedside; after this exercise was over, her mind seemed greatly delighted with the infinite fulness treasured up in Christ. Whilst expatiating on this delightful theme, she fixed her eyes on her weeping partner, and in the language of humble but strong confidence, assured him that, in the fulness of which she was speaking, there was abundance of consolation for him in this trying hour. Nearly four hours before she expired, the faculty of speech almost left her. During this solemn period, however, she was heard to pronounce, although with a faltering tongue, the following expressions, "He is the chiefest among ten thousand, and altogether lovely. —Whosoever believeth in me hath everlasting life; and I will raise him up at the last day." The following were the last words which she uttered;

"The battle's fought, the prize is won,
Now, O Lord, let trouble cease,
And let thy servant die in peace."

Thus our dear sister fell asleep in the Lord, on Friday night, the 24th inst., having been ill just 14 days.

"We regret to state the public loss of Wm. Blair, Esq. Surgeon, who died on the 6th inst. at his house in Great Russell Street, Bloomsbury, aged 57. Mr Blair, a short time before his death, gave a valuable Library, including a number of curious copies of the Scriptures, to the British and Foreign Bible Society, of which he was a steady advocate. His attachment to the sacred Volume increased as he felt the importance of its truths to a dying man, and a few moments before he breathed his last, he said to his servant in attendance, 'Bring me that blessed Book, that I may see it once more before I die;' —then laying his hands upon it, he said, 'I rest in Christ,'—and fell backward, and resigned his spirit into the hands of Jesus."

Home Miss. Mag.

Review.

Letters to the Children of God, on the necessity of Special Prayer for a more copious effusion of the Influences of the Holy Spirit. By A Brother. pp. 48.

The necessity of Divine agency in order to the genuine conversion of men to Christianity, is a subject with which the minds of all Christians ought to be deeply impressed; and we thank the author of this pamphlet for having called their attention to it. It is evident that he understands and feels the importance of the subject on which he writes, and we are disposed to regret the brevity of his observations, rather than find fault with some inaccuracies of

expression, and quaintness of phraseology. The very title may perhaps excite the sneer of the profane—"Letters to *the Children of God.*" The idea would have been less offensive had he written, "Letters to Christians." Some of his sentences too seem in the Chalmerian style, which ill accords with the plainness of his language in general, or with the nature of his subject.

He avows that he has endeavoured to condense his remarks, with a view to more general circulation. This is praise worthy, and it will afford us sincere pleasure that he may not be disappointed. But if another edition is called for, we hope he will take a more enlarged view of his subject. He has scarcely touched some parts that ought to have occupied a conspicuous place even in a tract on the influences of the Holy Spirit. Unless the means employed to extend the kingdom of Christ are such as the sacred Scriptures prescribe, we cannot with confidence pray that God may bless them. What these means are ought to be distinctly taught. Clergymen and missionaries may not preach always the pure gospel of Christ. They may not preach it in the manner of the first teachers of Christianity. And they may add some of their own wisdom, which they conceive calculated to break down the prejudices of their hearers, and prepare their minds for the reception of Divine truth. For example, they may imitate the pious, learned, venerable Martyn, among the Persian philosophers and Mahometans. Animated by an apostolic spirit, we apprehend, he employed the words of man's wisdom in a way that the apostle Paul would never have done. We allude to Mr Martyn's conversations on the subject of the Trinity, where he endeavours to answer objectors not by proofs merely from Scripture of the divinity of the Son of God, and of the Spirit, but by illustrations borrowed from physical analogies, designed to shew the reasonableness of the mysterious union of the Father, Son, and Holy Spirit.

When may we expect the *outpouring* of the Spirit? Never till we are *thoroughly convinced of the absolute necessity and importance of the blessing.* All accounts in Scripture or Church History of revivals of religion prove the truth of this remark. The first great out-pouring of the Spirit was preceded by weeks of prayer. The Lord never exalts till he humbles his people. He gives them the enjoyment of no promise till they are in a state of mind to receive it with gratitude. If Christians are to be blessed with the influences of the Spirit, they must feel deeply that they are utterly unworthy of the gift, and that they are totally insufficient to accomplish any good work without it. When they are in this state of mind, their progress in holiness, and the success of their endeavours in the conversion of sinners, may be expected to be such as to afford them cause of thanksgiving to God. Though our author has not stated this subject exactly in the way we would have wished, yet we confess he has shewed in the clearest light the necessity of the Divine influence. Thus, speaking of the little success attending the labours of our foreign missionaries, he says:—

"They have done enough, and more than enough, to prove that the work is of God, and to encourage our exertions, and to excite our prayers; but have they done any thing commensurate with the labour bestowed, or with the grand object in view? No. One here and one there believes the Gospel, while the mass of the people regard it with indifference, or treat it with contempt. Idolatry, with all its attendant abo-

minations, reigns triumphant; and the people are still 'mad upon their idols.' The missionaries still exclaim, 'We have wrought no deliverance in the earth, neither have the inhabitants of the world fallen.' 'The millions,' says Dr Carey, speaking of the state of things around him, after a residence of 27 years in India, as a missionary—'the millions are still on the side of idolatry and sin; and the few, the very few, on the side of Christ: yet there *are* a few.' And even where a nation has changed its gods, and professed the true religion, it is but a few in comparison who appear to be the subjects of renewing grace, the missionaries themselves being judges." pp. 8, 9.

In reference to the prevalence of pure Christianity at home, he thus writes:—

"The very existence of Christian churches depends on the regular supply of the Spirit of Jesus Christ. Those who compose them at present will, in the course of a very few years, be all gone to their rest; and if the Lord do not, by his Spirit, regularly vouchsafed, raise up others to fill the place, and do the work of those that are thus taken away, the churches must soon become extinct, or be composed of mere worldly characters." p. 11.

Again:—

"Never, perhaps, since the primitive ages of the gospel, have such means been put in motion, and such exertions made, for the conversion of the world to the faith of Jesus. Not a year has elapsed, during the current century; yea, scarcely has a month passed, without producing some new plan, some new device, some new society, for diffusing the knowledge of God's salvation, at home or abroad.

"But is there not reason to suspect, that the profusion of means brought into action, has, at least in a measure, diverted our attention away from the full view of the absolute necessity of Divine influence, to render these means of any use? Is there not reason to fear, that we have been reposing a confidence in the means, to which they are not entitled, and with which God is displeased?—that our solicitude for obtaining Divine influence to accompany the appointed means, has not been at all commensurate with our exertions in bringing means into operation?—that our minds have been but too ready to be satisfied with the pleasing reflection, that so many exertions are made for the salvation of men, as if these exertions were all that is necessary for the conversion of souls? The conversion of sinners, is, exclusively the work of God—his glory, which he will not give to another; and when we lose sight of this, and trust to mere human agency, or act as if we did so, we need not wonder that he should withhold Divine influence, and leave the means to miscarry in our hands!" pp. 16—18.

We should have felt gratified had the author of the Letters turned the minds of his readers to the importance of Divine agency to prepare the world for the preaching of the gospel. Man is saved by faith in the word of Christ. It is an affecting consideration, that many kingdoms, and some professing Christianity, prevent the free, unfettered circulation of the word of God. Is it not equally necessary and becoming those who believe that Jesus Christ is Lord of all, to pray that he may prepare the nations to hear his word, as that he may render it effectual for their conversion?

Our limits call us to conclude our remarks with a short extract; may the sentiments it conveys sink deep into all our hearts!

"When the generous Redeemer assumed our nature, and appeared in our world, he made common cause with his people, and by so doing retrieved their otherwise desperate circumstances. He redeemed them from the curse of the law, restored them to the favour of God, and procured for them a title to eternal life; and by his Holy Spirit he renews their nature, restores in them the image of God, and fits them for the enjoyment of heavenly bliss. In re-

turn, he surely has a right to expect that they should make common cause with him---that they should, no longer, think of pursuing a separate interest---that his cause should be their cause, and the advancement of his glory their chief joy and leading aim through life. Nor is this merely their duty, it is essentially their interest. Redeemed sinners have no interest apart from the cause of God worth pursuing; but embarked in it their present and eternal bliss are effectually secured.

"To this every child of God will, with all his heart subscribe. 'None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.' 'The love of Christ constraineth us,' is the motto of his disciples.' p. 5.

Select List of Books recently Published, with occasional Characteristic Notices.

Memoir of the late Mrs Paterson, wife of the Rev. Dr Paterson, St Petersburg. By the Rev. William Swan, Missionary at Selinginsk. 3s. 6d.

Lives of the Rev. Dr Cotton Mather, of Boston, New England; and the Rev. Joseph Alliene, A.B. of Taunton, Somersetshire. 2s. 6d.

Christian Theology, or a Connected View of the Scheme of Christianity; in which the Facts and Statements of Scripture are examined, and the Doctrines and Inferences deducible from them, illustrated and enforced. By the Rev. James Esdaile, Minister of the East-church Parish of Perth. 10s. 6d.

A Plain Reply to Mr Bostwick's Vindication of Infant Baptism. 8d.

Dr Chalmers' Christian and Civic Economy of Large Towns, No. XIII. "On the Evils and Difficulties attending even the best State of Scottish Pauperism." 1s.

No. XIV. "On the likeliest means for the abolition of Pauperism in England," will be published in February. This Number will contain Dr Chalmers' First Essay on the Causes and Cure of Pauperism in England, and is designed to exhibit the evils, and point out the means for effecting its abolition.

The Redeemer's Tears wept over Lost Souls; with Two Discourses on Self-Dedication, and on Yielding Ourselves to God. By the Rev. John Howe, A. M. With an Introductory Essay, by the Rev. Robert Gordon, Edinburgh. 3s. 6d. bds.

Memoirs of Timothy Dwight, 18mo. Fine, 2s. bds. Common, 1s. 3d. sewed.

Baxter's Compassionate Counsel to Young Men. New Edition. 1s.

The Perseverance and Success of Messiah, in promoting the Submission of Mankind to his Government, by the Agency of the Gospel. By the Rev. William Logan, Lesmahago. 1s.

Active Goodness beautifully exemplified in the Life and Labours of the Rev. Thomas Gouge, of London. 6d.

Summary of Divine Revelation, for the Instruction of Youth. By J. A. Haldane. 1s.

The Great Salvation of Jesus Christ. Third Edition. 6d.—A most useful tract, which we are happy to see reprinted.

The Juvenile Miscellany, or Friend of Youth. No. 49. 3d.

To be published in a few days,—The Doctrine of Scripture respecting the Support of Pastors, in Reply to Mr Jackson, of Manchester. By William Innes.

Religious Intelligence.

DOMESTIC.

DUNDEE AUXILIARY GAELIC SCHOOL SOCIETY.

Extracts from the Fifth Report.

"THERE is one circumstance of a local nature, to which they would beg leave to advert, and they do it with feelings peculiarly gratifying. It is the *progress* made by the adult Highlanders in this place, who attend the Gaelic School which was opened last year, under the patronage of this Society.

"The existence of such a school, most likely, is unknown to many in Dundee; and, it may be presumed, that, were it better known, some, who have not yet made it an object of their regard, or Christian charity, would be induced to contribute of their substance, for the support of an Institution, so simple in its plan, and so benevolent in its design. The sole object of your Committee, in opening this school was to furnish the Highlanders,—who had emigrated from their native hills and glens, and taken up their residence in this place, for the purpose of obtaining employment and subsistence,—with the means of acquiring a religious education, and to enable them to read the Scriptures in the Gaelic language. It may appear incredible to the learned classes of our population,—but it is a fact which cannot be controverted,—that a considerable number of the Highlanders in this place, did not, at the commencement of your school, know the letters of any alphabet whatever; and consequently were prevented from perusing the precious and important truths contained in the Sacred volume, which are able to make us wise unto salvation. It was to remedy this evil, and to enable those who had grown up in ignorance of the very rudiments of education, to read the Scriptures for themselves, that the Society determined to open the school; and it is pleasing to learn, that their object has, in a great measure, been gained, and their efforts crowned with success.

"Your Committee feel much satisfaction in stating, that owing to your liberality, they have been enabled to make a remittance of L.80 to the funds of the Parent Institution this year; and they cherish the pleasing hope, that you will always abound more and more in the way and work of the Lord."

INVERNESS SOCIETY FOR THE EDUCATION OF THE POOR IN THE HIGHLANDS.

THE Annual Meeting of this Society was held at Inverness, on the 30th of October. The Report of its proceedings proved highly satisfactory to a numerous and respectable assemblage of its supporters.

Extract from a Report by the Rev. D. Fraser of Kirkhill, one of the Secretaries of this Society, who examined fifteen Schools in Kintail, Lochalsh, Skye, Strathspey, Strathdearn, and Strathglass.

"In regard to these it may be said, in general, that the teachers appeared to observe the regulations pretty closely, though in some cases they had much difficulty to encounter from the prejudices of the people; and seemed to discharge their duty faithfully, and in some cases most zealously and successfully. The progress of the children was very gratifying in the great majority of cases. All who have come the length of reading at all, read the Gaelic with ease, and are most intelligent in giving an account of what they read in that language. Many testimonies were given of the beneficial effect on children and parents, produced by the diffusion of the Scriptures through the schools. Several intelligent persons, both clergymen and others, expressed their warmest approbation of the plan of teaching Gaelic first, in all the schools of the Highlands. One respectable clergyman mention-

ed, that in a certain district of his parish, out of a population of 600, only eight persons could read any thing some years ago, and that now 240 can read the Gaelic with ease, and that there is no family without a Bible—that a wonderful change in the character of many individuals has been the consequence; and all this arose from the introduction of a Gaelic school into the district. He further stated, that he holds these schools to be the means best adapted to the religious instruction of the Highlands, Even in those districts where the people are Roman Catholics, these schools can be introduced without any opposition on the part of the people, or their spiritual guides. The teacher in one of the schools mentioned, on being interrogated as to the feeling of the Catholics towards the schools, that the priest who lives next door to the school, made no objections to the Roman Catholic children reading the Gaelic Scriptures. In another instance, the Catholic priest was present at the examination, and seemed much pleased to hear the children questioned as to the meaning of the Scripture passages they read. The children were all Catholics but one family."

LONDON HIBERNIAN SOCIETY.

THE following are extracts from recent communications to the Society, by its inspectors, readers, and schoolmasters in Ireland. They will amply prove the utility of the Society's benevolent labours.

From R. C——, an Inspector. 1822.

"Mr P—, an agent of the Marquis of ———, has made the following statement in my inspection-book:—

"'A very considerable improvement is already perceptible in the manners and morals of the children; for we no longer hear them brawling, and cursing, and swearing. They have also made a considerable progress in their education. An examination of the plan of education adopted by the London Hibernian Society, is calculated to remove the prejudices of its most determined enemy.'"

From D. B——, an Irish Reader. 1822.—"This day I travelled three miles over a shaking bog, to visit J— C—'s school. I was astonished at the large number of poor naked children, who, notwithstanding the severity of the weather, had assembled. The happy results of disseminating the Scriptures, and of education, are truly manifest here: many individuals assembled where I stopped in the evening, expressly to return their thanks to the Society for establishing a free school among them. I was much affected at the remarks of a poor man, with a family: 'My father,' said he, 'neglected my education in my youth, which has left me as ignorant as a brute; and from what I feel in myself, I am much concerned about the education of my three children who attend this school. May the God of heaven protect and prosper the individuals who are the promoters of such institutions; for my desires for the education of my children would never have been accomplished, had not providence sent a free school to my very door.'"

From J. B—, a Local Reader. 1822.—"On the 31st ultimo, I went to a place called G—, and read the Scriptures to many individuals who were assembled there. They were very attentive, and expressed their gratitude for the opportunity of hearing the Word of Life. One of them said, 'I am satisfied that the reading of the Scriptures makes a great change in people for the better; two of my children, when I lived in B—, attended the free school: before they went, they were very disobedient and stubborn; but they had not been six months there, before a very great change was seen in their conduct. They each obtained a Testament, which they read to us of an evening while attending to their tasks; so that they were a blessing to us.'"

From T— M—, a Schoolmaster. 1822.—"In July 1818, I gave a Testament to a Roman Catholic, named J— S—, who promised me that he would read one chapter every day. He had not read long, before he found so much pleasure in it, that he did not confine himself to one chapter, but read on, and conversed about Jesus Christ, and what he accomplished for sinners, as revealed in the Scriptures. I trust this man and part of his family,

have experienced a real change of character, and are delivered from the power of sin."

From W— C—, a Local Reader.

1822.—"On the 16th instant, I set off early to a village called C—; and on my way met with a man who invited me to his house, where a pilgrim had lodged the preceding night, on his way to L—. On my arrival, I found the pilgrim preparing for his journey. In the course of conversation, I asked him how he expected to get to heaven. He gave me a long account of his works; that he was to fast on one meal a day till he arrived at the holy Lough, and was then to punish his body by fasting and performing stations, and that this was the only way to everlasting life. I answered, that if this was the only way of salvation, Christ in his word had uttered an untruth. He replied, that he was ignorant of the Scriptures, and he could not read Irish. I then read to him such portions of Scripture as were calculated to inform his judgment, which appeared to produce a good effect; for, on my closing the book, he, with tears in his eyes, inquired where he could purchase an English Testament; that he came from a remote part of the C— of M—, and never heard a word of the Testament before. I presented him with my English Testament; on which he lifted up his hands and eyes to heaven, and thanked God, the Society, and me, for the book, which he said he esteemed the greatest treasure in the world. He proceeded no further in his intended journey, but returned home rejoicing, with his Testament in his pocket."

Memorandums of the Progress of the Society for Promoting the Education of the Poor in Ireland.

1. Schools in connexion with the Society, which have received aid in money, school requisites, or both:—In the year ending 5th January 1816, none.—1817, 8.—1818, 65.—1819, 133.—1820, 241.—1821, 381.—1822, 513.

II. Number of Scholars in the Schools connected with the Society, so far as the same can be ascertained:—In the year ending 5th January 1816, none.—1817, 557.—1818, 4,527.—1819, 9,263.—1820, 16,786.—1821, 26,474.—1822, 36,657.

III. Number of Schoolmasters trained in the Model School of the Society:—Prior to 5th January 1816, 16.—In the year ending 5th January 1816, 17,—1817, 13.—1818, 53.—1819, 39.—1820, 55.—1821, 86.—1822, 77.——Total, 356. Of whom, 144 were Roman Catholics; 212 Protestants.

IV. Number of Books on moral subjects, and School Books of various kinds, sold and distributed at reduced prices:—In the year ending 5th January 1816, none.—1817, none.—1818, 11,812.—1819, 83,368.—1820, 132,158.—1821, 170,538.—1822, 201,467.—Total, 606,343.

It is gratifying to observe, that the publication and sale of the pernicious Books, which have hitherto supplied the consumption of the Hedge Schools of Ireland, has at length, nearly, or altogether, ceased to exist, owing to the impossibility of sustaining a competition with the sales of the Society.

The progress of the Society in all its departments during the last Quarter, has been greater than at any antecedent period.

FOREIGN.

SCOTTISH MISSIONARY SOCIETY.

Visit of Drs Paterson and Henderson to Astrachan, Karass, the Crimea, and Nazran.

Drs Paterson and Henderson have been, for many months past, eugaged in an extensive tour through Tartary and Persia. In the course of this journey, they visited Astrachan, Karass, the Crimea, and Nazran; and, agreeably to the request of the Committee, examined minutely and carefully into the circumstances and prospects of these different Missionary stations. The Society is deeply indebted to them for the time and attention which they have bestowed on this important work; for the valuable suggestions and the fatherly advice and direction which they afforded to the Missionaries; and for the minute information which they have forwarded to the

Committee respecting the circumstances of the different stations. The Committee are happy to be able to state, that this Report is, on the whole, highly gratifying.

Astrachan.

We were quite delighted with the missionary family at Astrachan. Their regularity in attending to their respective duties, the love and unity which reigns among them, pleased us very much. The Mission-house is a fine building, and certainly worth much more than was paid for it. The situation is good, and it possesses many conveniences.

In speaking of your missionaries, we must begin with Mr Mitchell. He acts the part of landlord for the whole establishment, transacts all secular business, and is highly respected by the Russian authorities. This, with the printing-office, keeps him completely occupied, and leaves him no time for doing other missionary work, even if he had such a knowledge of the language as would qualify him for it. The Russ he speaks pretty well.

Mr Dickson is very weak and sickly, and is never likely to regain his health and strength. He is in his element among his books, which he pores over day and night. He has a very good knowledge both of the Tartar and Turkish, and is well qualified, in other respects, as a translator of the Scriptures. He speaks the language fluently, and commands the respect and attention of the natives, when he can get them collected around him; but neither his health nor his time permits him to do much in this way. The work of translation is his department; and if he be the instrument of giving the Tartars the whole of the Divine Records in their own tongue, he will have accomplished a great and good work. We are of opinion, that, although he may go out to visit the villages once or twice a-week, he ought not to have his mind diverted from his proper work, especially as his health is so precarious; and were he to be called from this earthly scene before the translation is finished, it will not be easy to find another so well qualified for the work.

Mr Glen is pastor, schoolmaster, *'erant preacher, &c. He* is a good *'c scholar, and* can speak it with tolerable ease. He is now labouring hard to acquire such a knowledge of the Turkish and Tartar as shall enable him to speak to the people, without an interpreter; and were his time not so much occupied with other things, he would soon attain his object.

Indeed, as to your three missionaries at Astrachan, we know not which of them to esteem the most; their talents are very different, but all highly useful and necessary for this station.

The ladies also deserve all praise; pious, modest, prudent, and attentive to their families, they do honour to the mission.

As to the young folks, we had every reason to be pleased with them. James Mitchell is a fine boy, an excellent scholar, and has a good knowledge of the Persic; he also knows Tartar and Russ well. John is not much behind his brother; and if the Lord be pleased to confer his grace upon them, they will both make excellent missionaries. Mr Dickson has very fine children; the two eldest girls are very good scholars, and may soon be useful in the mission. The younger children at school, including Mr Glen's four sons and Mr Galloway's boy and girl, are going on very well. We were perfectly delighted to hear the little things reading and translating in different languages, and in seeing how well they wrote English, Russ, and Persic. Every attention is also paid to their religious instruction, and the elder children have certainly a very good acquaintance with the Scriptures. Indeed, of all things at Astrachan, the school pleased us most; and our greatest hope in regard to the mission arises from it. We cannot but notice Miss Scott in connexion with the school, as the progress which the young folks have made is, in a great measure, to be ascribed to the pains and care with which she watches over them. Her element is the school-room; and she loves the children, and the children love her.

Karass.

Karass, as a station, has certainly not that importance which it had when the mission was first established; but we think it sufficiently important to deserve the vigorous sup-

port of the Society. Scarcely a day passes on which the missionaries have not visits from the natives, to whom they have an opportunity of preaching the Gospel; and there are several villages in the immediate neighbourhood, which can easily be visited two or three times a-week.

Mr Jack has made some considerable progress in the languages; he speaks a little Russ and German, and can converse with some ease in the Tartar. To this last he is to direct all his attention during the present winter, that he may be able to commence his active labours among the natives in the spring. With a little more experience, we have every reason to think that he will make an excellent missionary. Mr Galloway is a pious and sensible man, and preaches in Tartar quite fluently: every moment of his time ought to be devoted to missionary work: we saw much of him, as he accompanied us as far as Kasbuh, and were much pleased with him. Mr Paterson is a sensible and good man; has a good knowledge of the Tartar, Russ, and German; understands the business of the colony completely; and, with the good management of his wife, adds not a little to its respectability in the eyes of strangers who visit it.

Crimea.

Your missionaries in the Crimea will, doubtless, have informed you, that we spent some days with them at Baktcheserai, and afterward made the tour of the south coast with them; which gave us an opportunity of seeing more of our friends than we otherwise could have enjoyed. The days which we spent in the company of these excellent men were the happiest that we spent during the whole of this long journey.

We were much pleased with Dr Ross. His unfeigned piety, missionary zeal, prudence, and suavity of manners, endeared him to us, and must endear him to all with whom he has any thing to do. The knowledge which he has acquired of the different languages, bears ample testimony to his diligence since he came to Russia. He speaks the Russ better than any of your missionaries whom we have yet met; and, with a little more exercise, he will be able to transact business in it with ease. His knowledge of the German is respectable, considering the little time he has been able to devote to it. The Tartar he speaks with considerable fluency; and, as the whole of his time will be devoted to the Turkish during his residence at Astrachan this winter, we have no doubt that he will have a good knowledge of it by the time that he returns to the Crimea.

The favourable opinion which we had formed of Mr Carruthers' missionary qualifications, during his residence in Petersburg, was much heightened by what we saw of him in the Crimea. We found him busy in acquiring, along with his brethren, a knowledge of the pure Turkish, which is spoken at Baktcheserai, in order to qualify himself for the work to which he is called. The proficiency which he has already made is very considerable.

On the whole, we are fully persuaded that you could not have chosen two men better qualified for superintending the affairs of the proposed Institution.

Nazran.

In Vladikafkas, we met with our dear friend Mr Blyth, and went with him to his station at Nazran. He is truly an excellent missionary; and if the Lord spare his valuable life, we may expect great things from him. He has completely gained the confidence of the people, and they already begin to look upon him as a father and a friend. We were much pleased to find that he has a warm affection for them, and is perfectly satisfied that the Lord has called him to labour among them. He is labouring hard at their language, and can make himself understood by them on various subjects tolerably well. They are a fine race of people, extremely clever; and, having no religious system, we may reasonably hope, that, as soon as he is able to speak to them on religious subjects with some degree of fluency, they will not be averse to listen to his instructions.

[The Committee accompany these extracts with the following cautions:]

From their knowledge of the weakness of the human heart, and their apprehension lest this favourable report should, in the smallest degree, prove prejudicial to any of the indi-

viduals so honourably mentioned in it, and in whose spiritual prosperity the Committee feel the deepest interest, they experienced some difficulty in giving it publicity. But a Report, at once so interesting and satisfactory, could not, with justice to the cause, have been withheld from the members of the Society; and the Committee trust that it will be perused by the individuals to whom it more immediately relates, not to the nourishment of carnal pride and self-sufficiency, but in the genuine simplicity and lowliness of spirit so eminently characteristic of that religion which it is the business of their lives to teach to others; and that it will be converted by them into a theme of gratitude and praise to Him, through whose grace it is that they are what they are. Maintaining this temper of mind, and preserving the unity of the Spirit in the bond of peace, they may confidently expect the blessing of their Divine Master to rest upon their labours, to the everlasting salvation of many immortal spirits, and the brightening of their own immortal crowns: for, while it is most unreasonable to suppose that HE will work together with those who go forward in the high spirit, and with the unsubdued tempers of this world, to preach that doctrine which prostrates all the pride and glory of man in the dust, it is a beautiful and divine arrangement of His administration, that He communicates liberally the inestimable blessings of his grace, through the instrumentality of those men who are themselves richly embued with its spirit,—who afford eminent examples in their own persons of its renewing and transforming efficacy,—who are living epistles of that lowliness, peace and love, which it is calculated and destined to diffuse through all the habitations of man.

SAREPTA.—UNITED BRETHREN.

THE following account of the progress of the work of God among the Calmucs, in the vicinity of the Brethren's Settlement at Sarepta, extracted from the letter of a Friend at that Settlement, may serve to encourage all who are *labouring to bring* savage tribes *under the power of the gospel.*

AFTER long waiting, and, to appearance, hopeless endeavours, the light of the gospel begins to shine on many heathen among the Calmuc nation.

The small Calmuc congregation have quitted the horde, and taken refuge with us. This step was rendered necessary, as the powers of darkness began to exert themselves with increasing malignity against this work of God; and well-grounded hopes are entertained of protection by Government. They have settled for the present, on our land; on a small island, in the river Wolga, about an hour's walk from hence.

I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a heathen nation, thrust out from their own people and connections, after a wearisome journey, arrive on our land, accompanied by their faithful missionary brother Schill. The weather was rather unfavourable, but I and some other brethren rode to meet them. After the first cordial welcome, we stopped to see them pass. Brother Schill proceeded on horseback, accompanied by a division of the men: another division went up the Wolga in a boat, while the main body of the people proceeded along the high banks of the river: then followed, at a small distance, the camels loaded, after the oriental manner, with the various parts of their skin tents or 'kibitjes,' upon which the women were seated: they were followed by two Calmuc two-wheeled carts drawn by horses, and one by a bullock; loaded likewise with tents and their furniture, on which the lesser children were placed—the bigger ones walked: after the carts followed two loaded bullocks, as they had only three camels; then the herd of horned cattle, and lastly the sheep and goats, driven by the bigger children: there might be, all together, about seventy head of cattle belonging to them. The evening was calm, and the sun had set.

We observed in the countenances of the people, who are mostly as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thoughtfulness, and deep reflection, than of joy and gladness of heart. Sodnom's

countenance, whose features are those of a genuine Calmuc, but manly and expressive, seems to shew a gentle and contemplative mind: the Lord has granted him true grace and a living faith: he is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after, that he may apprehend all that is to be known of his Saviour, pressing towards the mark: with this blessed humility he combines a truly apostolical zeal; fearing neither reproach nor danger; ever desirous to promote the deliverance of more of his nation from the chains of darkness, and to shew them the same way to their Saviour, which through grace he himself has found. As the next to him in experience and grace, I may mention his wife: she is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary---*She kept all these things, and pondered them in her heart.* There are several among them, who, when they walk with their teacher along the coast of their island, might say to him, as the Eunuch said to Philip---*See, here is water: what doth hinder us to be baptized?*

Oh how I wish, that, by these facts, all my friends could see with their eyes, how the grace of God transforms the whole man; how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces; how the unpleasant and fierce tone of their voices has become gentle and modest; and their unmannerly and boisterous behaviour, quiet and peaceable; and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a nominal Christian to shame: and might even be a lesson to many of those, who profess to walk after the rule of Christ.

During the first days after their arrival, almost the whole congregation of Sarepta went to see these dear emigrants, and to bid them welcome. The weather proved remarkably fine this autumn. Aged brethren and sisters, widows, and hoary-headed men, were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road toward the kibitjes, which stand about three English miles from hence, that, with their own eyes, they might behold this work of God. We were particularly affected with what happened to a venerable old brother, Steinman, eighty-three years of age, one of the first settlers at Sarepta: he, like others of the aged fathers of this place, never forgot its pristine destination, to be the means of bringing the gospel to the Calmucs, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of that heathen nation: he therefore, likewise, seized his staff, which he had long ago laid aside, and, by the help of a friendly conductor, reached their camp: after beholding them, and hearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and, two days after, closed his eyes, and departed in peace.

At first, their kibitjes were set up on the bank of the river; but now they are all removed to the above mentioned island. The reasons for this measure were chiefly the necessity of obtaining more pasture for their cattle; and also to avoid the troublesome visits and insults of their own countrymen, of whom there are always a good many stragglers in our neighbourhood.

It has been but seldom, that the ice in the river was sufficiently strong to allow us to walk over to them, the winter being unusually mild: I have attempted it only once, in company of some other brethren, before the block-house, which the three missionaries are to inhabit, was put up. Sodnom entertained us very hospitably in his kibitje, with Calmuc tea; and conversation was maintained, brother Schill being interpreter.

We had not been long with Sodnom, before the other inhabitants came out of their kibitjes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents: but they provided us with saddle-cloths and skins to sit on. During our friendly meal, men, wo-

men, and children, were engaged in smoking tobacco, and much conversation took place: but when the meal was finished, they all laid down their pipes, folded their hands with great devotion, and sang hymns in the Calmuc language, such as, 'The Saviour's blood and righteousness;' 'O Head, so full of bruises;' 'Unto the Lamb of God;' 'To Him I wholly give.' At the conclusion, I sung for them, in German, that verse---'The Lord bless and keep you in his favour.' We were deeply affected by the simplicity and earnestness with which the whole was conducted; and took an affectionate leave of the dear people.

Oh what a contrast was this to a meal at which I was once present, when I visited a heathen Calmuc family in the Steppe! Brandy having been distilled in a kind of kettle, plastered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies; first, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all "Schumnusse," or evil spirits. His grimaces filled me with such disgust, that I lost all appetite; and the little that remained entirely quitted me, when the filthy mess was put to my lips, the smell of which annoyed me all day.

The presence of the small Calmuc congregation has been the means of much blessing and refreshment to this congregation. When, on the second Christmas holiday, a report was made to the congregation of the manner in which these firstlings had celebrated the incarnation of our Lord with their teachers; and thus, for the first time, the Saviour of the world, manifest in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving by a portion of the Calmuc nation---all present were deeply affected. In all the solemnities of this blessed season and those of the New-Year, in all our prayers these dear people were remembered before the Lord with fervent supplication, that he would *complete* the work begun in their *souls*.

On the 24th of December, we celebrated the birth-day of our gracious Emperor and Sovereign; and united in prayer in his behalf, entreating the Lord that he would so dispose his heart, that by his kind and protecting care, this small flock might find a place of rest, where they may serve God in safety; and that it might also soon be said, as Christian David exclaimed respecting Herrnhut ---"Here the sparrow hath found a house, and the swallow a nest for herself---even thine altars, O Lord of hosts!"

We are now establishing a Bible Society, as a branch of that at Petersburg. We have had here the pleasure to see those worthy men, the Rev. Messrs Paterson and Henderson, on their passage to and from Tiflis.

JEWS' SOCIETY.

Conversation between Mr Petri and a Jew.

Mr P.---Do you, with other Jews, believe, that the Messiah is still to come? and to no other end, than to deliver you from temporal harm, and to bring you back, loaded with riches, to Palestine?

Jew.---I do not wish the coming of the Messiah: because when he appears, the world will be destroyed.

(I have on former occasions, received similar answers from ignorant Jews, whereby Christians may judge of the low state to which many thousand Jews have been reduced from want of instruction, and whereby they ought to be stirred up to active exertions in their behalf.)

Mr P.---So yo dread the coming of the Messiah, because you imagine, that it will be attended with the destruction of the world? But what, if from the holy Scriptures I can convince you, that his appearing will be the blessing and the salvation of the world? Nay, that the Messiah *has* appeared and *has already* become a blessing to all mankind, by redeeming them from everlasting destruction! I only wish to know, whether you will listen to such arguments, taken from Scripture, whereby it will be proved, that the Messiah has come, and has by his

death rescued mankind from the power of Satan?

Jew.—I will.

Mr P.—That the Messiah was appointed to be a blessing to mankind, you may clearly see, in the divine promise given to Abraham, that by his seed all the generations of the earth should be blessed. This promise has never been fulfilled while the Jews formed a separate state; for during that period, all the other nations of the world were given to idolatry, totally destitute of the knowledge of the true God. But when the Messiah had appeared in the person of Jesus of Nazareth, a great change took place in the world. For although he himself went about teaching and doing good in Judea only, yet he gave commandment to his disciples to go out into the whole world, and to instruct all the nations, which also has been done by them and their followers with so great effect, that many heathen nations have been converted from idolatry to the living God. I now proceeded to prove from the Prophets and the Psalms, first, that the Messiah should be sent for the benefit not of the Jews only, but also of the Gentiles. And when I saw that the Jew listened with great attention to my words, I, in the second place, showed him, that both the Jews and the Gentiles were sinners and offenders against the law of God, and therefore, were in need of a Redeemer from sin and death, that such a Redeemer had been sent to mankind in the person of Jesus of Nazareth, who, by his death, had made a full atonement for all their transgressions, and restored them to the favour of God.

The Jew expressed his high gratitude for my instruction, and was overjoyed, when I presented him with some tracts, which he promised to read for his further increase in the knowledge of truth. He offered to bear my books and clothes, and even declined accepting money for his trouble. May the Lord bless my conversation, and the reading of the tracts, to his full conviction and true conversion to Jesus his only Saviour.

BAPTIST MISSION.

SERAMPORE.

THE following particulars respecting this important station are extracted from a circular letter addressed by Mr Ward, since his return, to several friends in different parts of Britain.

On my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated. The College premises had made a progress, considering the largeness of the pile, which could not have been expected. A second examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo Colleges, conquered the Sungskrit Grammar, will soon commence the study of a regular series of Sungskrit literature. We have at present no students for the ministry, as we have not a Divinity Tutor, and Mr Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in Bengalee,

"Oh thou, my soul, forget no more
The Friend who all thy misery bore."

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily close serious Christian instruction. One morning the College Native Physician said, as we sat down to worship, "Sir, the boys have made a hymn, and wish to sing it." I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The

sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Bramhuns at their oblations. "Instead of the briar, shall come up the myrtle-tree, and it shall be to the Lord for a name," &c. On the Lord's-day, all these youths and children are engaged in catechetical Christian exercises in public worship.

The Translations are thus far advanced.

The whole Bible is finished at press in the Sungskrit, in 5 vols. 8vo.

The Bengalee in ditto, the Orissa in ditto, the Mahratta in ditto, the Chinese in ditto.

The Pentateuch in the Kunkuna, and the New Testament in ditto.

The Pentateuch in the Sikh, the Historical Books in ditto, the Poetical Books in ditto, and the New Testament in ditto.

The Pentateuch in the Telinga, and the New Testament in ditto.

The Ditto in the Pushtoo, or Affghan, and the New Testament in ditto.

The New Testament in the Goojeratee, the Assam, the Mooltanee, the Bikanere, the Kashmere, the Harotee, the Bhogulkund, the Marwar, the Kanoge, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojeen, the Kasse, the Jumboo, the Monipore, the Makudha, the Palpa, the Shree Nagur, the Kumaoon, and the Bhutneer.

There are also in the press, new Editions of the Holy Scriptures in several languages.

At Serampore, besides the English brethren, there are, as itinerants, labouring either regularly or occasionally, brother Douglas, Solomon, a converted Jew, Kanta, Huredoss, &c.

At Serampore, at the Mission Chapel, and also at the Danish Church, at Krishna's Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven services, and parties of Native converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings; the native sisters have begun to hold prayer-meetings from house to house, and a happy revival is visible among the native members, who amount to about sixty persons. Since my absence in Europe and America, several native brethren and sisters have died full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory services in Bengalee are attended to almost every day in the week.

JAMAICA.

Affecting Traits of Negroes.

Mr Coultart, Missionary from the Baptist Missionary Society, writes:—

A poor slave came to my house, one morning, to tell me that his heart troubled him much. He burst into tears, saying, Oh, massa, me too bad for Jesus Christ: me heart work too strong for him; it rise up against me: it give me no rest at all: me try for sleep—it no sleep—it go this way, and go dat way—it no go to Jesus Christ at all, massa. O massa, what me do—what me do—will Jesus Christ let me perish?" Here he was so completely overwhelmed, as not to say any more for a considerable time: then, quieting himself a little, he said, with much feeling. "Me never do noting good for Jesus, yet him die for sinners: O may be, him die for me."

Another, after relating how her mind had been first awakened to serious concern, and that a friend, to whom she had communicated her feelings, had advised her to pray, added, "She den go back, and bow down on her sinful knee, and tell God she no wish to keep on sin; but she no worthy to come, for she had done no good ting, but only eat sin, and drink sin, and peak sin, and tink sin, all her sinful life; and now Massa," she said, in great agony, and tears of disappointment, "sin no leave me yet, massa."

A blind man came from the country, some miles, for the same purpose. He said, "Me live in country, massa: me no peak so good as town negro, but much praying people dere. Em tell me many tings, but me no hear good—em tell me

pray—me try——me no like it—say it no do yet, me young. Me feel some trouble: me come to town; den me hear de word preach: an, O massa, him bite me mush. Me fever, me sick-headache; but me never have noting, no trouble like dat, massa. Den me come again, den me eat it, an it sweet me mush —de word sweet mush." Had he known the language, he would probably have said, "My heart presumes I cannot lose, the relish all my days."

The following anecdote shews how highly these people value their religious privileges:—

A slave wished his owner to give him permission to attend with God's people to pray: his answer was, "No, I will rather sell you to any one who will buy you." "Will you," said he, "suffer me to buy myself free, if me can?" "If you do, you shall pay dearly for your freedom: as you are going to pray, £250 is your price." The common price for a slave, if a good servant, is £140, "Well, massa, it is a great deal of money, but me must pray; if God will help me, me will try and pay you!" He has been a long time working hard; and, at last, sold all himself and wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!

He adds the following story:—

A female Negro called on me, from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. She has come to hear some word about Jesus, she says; for she has seen no servant of God for eight long years. She looked at the Chapel that was building—she looked at me—and then wept, till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where "nothing but badness is to be seen—dere me hear no good word—me see no good work. O massa, me poor soul quite perish: him quite sick for de word." When she went first to the estate, her owner asked her if she prayed. "Yes" was her reply. "Oh, that is bad," he said: "you will spoil all my Negroes. Your religion is a bad thing—you must not spread it here!" "O massa," she replied, "religion no a bad ting. If your Negro love God in him heart, him find something else to do than tief your fowl and your sugar: RELIGION A GOOD TING, WHEN NEGER HAB PLENTY OF IT."

In answer to some inquiries respecting the statements that are given by these converts, when applying for the privileges of Christian communion, Mr Coultart says:—

Their words are few in general. Their looks and gestures, which give great effect, without art or design, must be wanting in any relation given you.

I asked a female Negro whether she felt any sin, now her heart was changed. Her reply was, "It trouble me too much: it tick to me, massa, as close de clothes to me back." To another woman, who was complaining much of the discouragements which she meets with, I said, "Well, how do you think to get through them all to heaven? You say, you are weak." "Yes, me weak for true, massa; but me hang on him arm—Jesus can help—an, massa, him promise."

Remarks of Mr Parsons, American Missionary to Palestine, on his Visit to Jerusalem.

AFTER a residence of about three months in this sacred city, I can say, that in one respect it differs from any other place I ever visited:—there is no such thing as being satiated by viewing objects everywhere presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a great measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary,—walk in the Garden of Gethsemane,—stand upon the heights of Zion,—ascend the Mount of Olives,—drink of the waters of Siloam with greater pleasure than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind, such as the devout anthems of David; the dedicatory prayer of Solo-

mon, when he kneeled, and spread out his hands to God, and consecrated a temple which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism, and piety of Ezra and Nehemiah, when they reared the tabernacle of David amid the opposition of a world; and what is infinitely more, the benevolence, sufferings, death, resurrection, and ascension of our Divine Redeemer,—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see *particular objects* venerated by the ignorant multitude. You are here shown the pillar to which our Saviour was bound to be scourged; the arch upon which Pilate cried, "Behold the man!" The very door at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. Now all this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the church of the living God; that it has been honoured by the presence of David, of the prophets, of Gabriel, and of God himself in human flesh; that the gospel has been preached here with power, and with wonderful success, and a multitude from this city conducted to the heavenly world —is *truth*, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

A MOTHER'S LAMENT FOR AN INFANT DAUGHTER.

I lov'd thee, Daughter of my heart,
SARAH, I lov'd thee dearly;
And though we only met to part,—
How sweetly,—how severely!—
Nor life nor death can sever
My soul from thine for ever.

Thy days, my little one, were few,
—An Angel's morning visit,
That came, and vanish'd with the dew;
'Twas here,—'tis gone,—where is it?—
Yet didst thou leave behind thee,
A clue for love to find thee.

The eye, the lip, the cheek, the brow,
The hands stretch'd forth with gladness,
All life, joy, rapture, beauty, *now*,—
Then, dash'd with infant-sadness,
Till, bright'ning with transition,
Return'd the fairy-vision:—

Where are they now?—those smiles, those tears,
Thy Mother's darling treasure?
She sees thee still, and still she hears
Thy tones of pain, or pleasure,
To her quick pulse revealing
Unutterable feeling.

Hush'd, in a moment, on her breast,
Life, at the well-spring, drinking,
Then cradled in her lap to rest,
In rosy slumbers sinking,
Thy dreams,—no thought can guess them!
And mine,—no tongue express *them!*

For then this waking eye could see,
In many a vain vagary,
The things that never were to be,
Imaginations airy;
Fond hopes, which Mothers cherish,
Like still-born babes to perish.

Mine perish'd on thy early bier,
No!—chang'd to forms more glorious,
They flourish in a higher sphere,
O'er time and death victorious;
Yet would these arms have chain'd thee,
And long from Heav'n detain'd thee.

SARAH, my last, my youngest love
The crown of every other,
Though thou art born again above,
I am thine only Mother?
Nor will affection let me
Believe thou canst forget me.

Then,—thou in heaven and I on earth,—
May this one hope delight us,
That thou wilt hail *my* second birth,
When death shall re-unite us,
Where worlds no more can sever
Parent and Child for ever!

MONTGOMERY.

THE

CHRISTIAN HERALD,

New Series.

FEBRUARY, 1823.

MEMOIR OF THE LATE ROBERT SPEAR, ESQ.

OF MANCHESTER.

ROBERT SPEAR was born at Hyde's Cross, in Manchester, Nov. 27. 1762. He was the eldest son of John and Betty Spear. His parents were in a respectable way of business as linen-drapers, and persons of exemplary piety, so that he was trained up from infancy in the nurture and admonition of the Lord. They were Dissenters from the Established Church, and his father for many years was an active member and deacon of the church of the Independent denomination assembling for worship in Cannal Street.

He was educated in part at the Grammar school of the town, which stood almost as high as any public school in the kingdom. His education was completed at a private seminary at Aigbarth, near Liverpool.

At a very early period of life he appears to have given promise of future excellence and respectability in life, from the remarkable indications of amiableness, piety, and talent, which he then displayed. These qualities of character seemed to have procured him in no ordinary degree the affection of the whole religious community of the place, and to have excited their interest for his welfare. When at the age of fifteen, he was attacked by a most malignant fever, and lay for several days beyond the hope of recovery. Many prayers were offered in his behalf; and in the great kindness of divine providence he was spared, and gradually restored to perfect health. The impressions which divine truth made upon his mind at this time, influenced his character and conduct during the whole course of his life. The danger to which his life was exposed in that affliction, seems to have been the means of awakening his attention to the instructions which he had received from his parents, and the gracious change then effected upon his mind, became the spring of all those excellencies which adorned him in his maturer years.

From this period, his own wishes were directed to the holy ministry. His friends, however, did not consider his talents adapted to that sphere of usefulness, and at last it was determined that he should be a tradesman. He was accordingly bound as an apprentice to Messrs Clegg and Kirkham, who were among the first cotton-dealers in Manchester.

Not long after his recovery, he became a member of the church of which his father was a deacon. Of the propriety of his conduct during his apprenticeship, and the unqualified confidence which his

employers reposed in his fidelity and skilful management of their concerns, the following fact is a remarkable proof. During the last year of his term, they, in conjunction with two other considerable houses in Manchester, entrusted him with an important mission to Lisbon, for the purpose of making large purchases of Brazil cotton, which had not then been imported in any considerable quantity to this country. His conduct in this transaction fully justified the opinion his friends had formed of his talents for business, and his purchases on that occasion, though very extensive, and which it appears rather excited the fears of his employers, yet turned out considerably to the advantage of all concerned in them. At this time he was little more than twenty years of age, and it is with peculiar pleasure we notice the mighty influence of Christian principle upon his character, amongst the strong and peculiar temptations to which his voyage and residence in Lisbon exposed him. Though he endured much scorn and ridicule on account of his religious sentiments, yet he was not induced in the least degree to conceal or disavow them. While at Falmouth, waiting for the sailing of the packet, he declined with sufficient firmness an invitation to a splendid party on the Sabbath, from a conscientious regard to the sanctity of the day; and in Lisbon, though he mixed with the first people of the place, yet he never lost sight of the Christian character, in compliance with the forbidden habits and maxims of the world. He returned to his native country uncontaminated by foreign manners and gay society.

His Sabbaths, and a considerable portion of every day while *there, were devoted* to a secret *and diligent perusal* of the holy Scriptures. His time was doubtless much occupied with secular affairs; but a devotional spirit can easily find time for the indulgence of its own desires, without encroaching on the hours which business demands. Commercial men, who plead the want of time as an excuse for the neglect of religious duties, are left, by the interesting example of Mr Spear, without excuse.

On the expiration of his apprenticeship, which occurred about the time he returned from Lisbon, he entered into business on his own account, and continued alone in trade for two years. His enterprize and activity, crowned with the divine blessing, soon gave his friends the expectation, that he would speedily advance to the attainment of considerable wealth.

In January 1788, Mr Spear entered into partnership with Richard Arkwright, Esq. of Willarsly, in Derbyshire. This partnership was dissolved at the close of the following year. The period of their union was one of terrible distress to the commercial world; but although Mr Spear lost a considerable sum of money at this time, yet, far from producing any thing like depression of spirit or vain regret, viewing every thing as under the control of infinite wisdom and goodness, he maintained his confidence in God, and hoped for better times.

After his separation from Mr Arkwright, he entered into a mercantile connexion with Messrs. Brockleharnt and Whittenburg, of Manchester. This continued till 1793, when he began business again by himself.

Being now alone he gave scope to his enterprising spirit, and at this time made a visit to France, with the view of promoting his interests in trade. There he observed some cotton which the

French had thrown away from some parcels, as too long in staple, and too fine for use. He purchased a quantity of this, and prevailed on some spinners in Manchester to give it a trial. It answered remarkably well, insomuch, that he was induced to send out an agent to Savannah, for the purpose of promoting the cultivation of this cotton, making the most advantageous purchases, and shipping it off to England. This business was almost entirely his own for three years. Thus he both introduced a new branch of trade, and laid the foundation of his own ample fortune. Other mercantile houses, however, at length discovered the secret of his prosperity, embarked in the same speculation, and made great importations, by which means the article was suddenly and unexpectedly depressed. At this period Mr Spear made a narrow escape from utter ruin. Under the idea that cotton would still advance in price, he bought all he could find in Manchester and Liverpool, and sent orders to his agent in Savannah to purchase whatever he could procure there, at a much higher price than usual: but it so happened, that not many days after the departure of these orders, the markets declined so rapidly, that the loss which he sustained by what he had purchased in England alone soon amounted to upwards of £20,000. In this alarming situation, he and some Christian friends met together for prayer and deliberation amongst themselves. It was immediately thought adviseable to send another agent to America to prevent, if possible, the execution of the order which had been forwarded to the first. An individual was appointed, who sailed for Savannah, but unfavourable winds obliged the vessel to put back, and *unable to procure* an immediate passage to that port, he sailed for New York. Upon his arrival in that port, he fell into conversation with a stranger in the boat which was conducting him ashore, who inquired with great eagerness the news from England, and on hearing that he came from Manchester, asked him if he knew Mr Spear. On his replying in the affirmative, the stranger told him, that he was in America to purchase cotton for him. The stranger proved to be the very person whose operations he was sent to intercept. He had been unable to exercise his commission at Savannah, owing to the demand of an higher price than he was authorised to give, and had come to New York, in the hope of better success: he had, however, as yet purchased nothing. Thus was the subject of this memoir snatched from ruin, in the kind providence of God, when he was on its very brink. He acknowledged the Lord in his perplexity, and he directed his steps. This circumstance happened towards the latter end of the year 1799.

Mr Spear was twice married. He was united to his first wife in 1794, and enjoyed her society but little more than two years—one child, who survives him, was the fruit of this union. His second marriage took place in August 1801 at Bath. Previous to this event he formed a new commercial establishment in Manchester, in favour of a relation; which, after he had dissolved every other, he continued till within 12 months previous to his death.

Widely extended though his mercantile transactions certainly were, yet it is pleasing to observe, that his growth in grace seemed to sustain no injury by his constant contact with the scenes and interests of the busy world. Indeed his zeal for God seemed to increase with his increasing wealth,

circumstance of rare occurrence. His wealth and his influence were always at the command of the cause of religion and humanity; and it was frequently observed, when he was most involved in commercial engagements, by such as closely noticed him, that they never met with one who seemed to pursue both worlds with such ardour. He devoted invariably the early part of each day to the perusal of the Scriptures, meditation, and prayer: thus his mind was constantly imbued with the spirit of the gospel. He went from his closet to his counting-house, and brought with him all that freshness of religious impression and feeling into his daily transactions with the world, which is the usual accompaniment of recent conversion. When engaged in secular affairs he was as active as the most eager of its devotees; and yet it was not the love of money that inspired him. He was as much a stranger to the avarice by which most men are influenced in the pursuit of gain, as they are to the piety that animated him. None, perhaps, ever came nearer to that standard of excellence which ought to be the aim of the Christian tradesman and merchant, than Mr Spear; "Not slothful in business, fervent in spirit, serving the Lord."—This was manifest by the liberality with which he dispensed the wealth he had acquired.

Active and diligent as he certainly was in the prosecution of his mercantile speculations, yet it was easy to see, that he was most in his element when engaged in promoting the interests of philanthropy and the cause of Christ. We have already noticed, that when he became a member of the church to which he was attached, he was much concerned to promote its enlargement—the same course was pursued through life, and at length he, and those in the church of the same mind with himself, had the satisfaction of seeing the erection of a large and commodious chapel in Mosely Street, and the regular attendance of a numerous and respectable congregation. Thus his Christian zeal, which consecrated to God the ardour of his youth, in no way declined as he advanced in years. The decision of his maturer judgment confirmed his early attachment. It grew as the sphere of his influence extended, became the ruling principle within him, and so completely absorbed every other, that he seemed almost incapacitated for any occupation that did not bear immediately on this great end.

Mr Spear was not satisfied with merely giving his name, or devoting his property to useful and religious purposes; he devoted his time, his talents, and his influence, to such institutions as were within his reach. Many a journey, many a day, many a private prayer, many a friendly donation, unrecorded in the annals of benevolence on earth, but not forgotten in heaven, attest the ardour and sincerity of his zeal.

Indeed, the distinguishing feature of his character was *humility*. Of this he gave an interesting example at the first collection which was made in Mosely Street Chapple, in behalf of the Missionary Society, by silently putting into the box as it passed him £300, which proved to be a sum just double the whole amount collected from the rest of the congregation; and no doubt was entertained for a moment to whom the Society was indebted for so liberal a donation.

His benevolence was much directed towards the instruction of the ignorant population inhabiting the numerous villages round Manchester, and the effects of his ge-

nerous exertions on their behalf are felt to this day. The introduction of the gospel, and the establishment of Sunday schools, were the means which he employed to promote their spiritual interests. It would have been an unspeakable satisfaction to himself had he been sufficiently qualified to have preached the gospel to them, but after having made the attempt once or twice, he entirely gave it up, on the faithful representation of his friends respecting his apparent deficiencies. He did, however, what he could. He gave his wisdom and his influence in another way, and was always ready with his purse and his advice, his presence and his prayers, whenever he thought they were required.

(To be continued.)

To the Editor of the Christian Herald.

SIR,

The following letter was addressed to me, by the late Dr Stewart, then Minister of Moulin, and contains some particulars of the revival of religion in that parish, never before published.

J. C.

LETTER FROM THE LATE REV. DR STEWART.

Moulin, 1st April 1801.

My dear Sir,

How grateful and encouraging are the salutations of Christian brethren, whom we can acknowledge as fellow-members of that body whereof Christ is the head, and whom, though personally unknown, we love for their Master's sake! So grateful was your welcome letter, which came to hand yesterday, to me and to those of my neighbours to whom I have communicated the salutations of our dear brethren at W.——But I must proceed to satisfy your anxiety about the progress of the *Lord's work among us* for six months past. Glory to his name, there is a considerable progress very conspicuous, in the time that has elapsed since the date of my printed letter to Mr Black.

In general: a systematic correct knowledge of divine truth is spreading; a serious concern about the interests of eternity is becoming more and more prevalent; conversation about the things pertaining to the kingdom of God is become quite common; not only among parties who meet purposely for religious improvement, but in companies who are casually brought together, it is common to pray together before parting. They resort in crowds wherever they expect any spiritual food; such as our family exercise each evening, my visits to the sick, catechetical exercises in different parts of the parish, &c. This appetite for the sincere milk of the word has spread, and become very prevalent in three adjoining parishes. Our church is crowded with strangers from six or eight miles distance. But in some of those parts, the Lord has been pleased to provide instruments for carrying on his work; as I shall mention more particularly afterwards.

With regard to individuals, there are not a few in whom the power of divine grace is so manifestly displayed, that we can be at no loss to assign them a place in our hearts as brethren and sisters beloved. The work of conversion, in the hearts of individuals, has assumed an appearance, to outward observation at least, somewhat different from what it had at first. Formerly persons used to be rather suddenly and strongly impressed, awakened out of a state of perfect carelessness, and brought to inquire, with earnest anxiety, after a Saviour. Now they seem to be brought in more gradually. From attending on all the means of grace occasionally, they come

to do it constantly; they seem to take a more serious thought than usual; they are now and then deeply affected with what they hear; then they seek the conversation of established believers; they show a great liking to all the faithful, known or unknown; and at the same time a great anxiety about the souls of their relatives and friends. When these symptoms continue, and are evidently growing, attended with humbleness of mind and a conscientious walk, we are induced to hope that such persons are really passed from death to life. We do not want, however, instances of persons, in whom the Lord discovers, in the most marked manner, the exceeding greatness of his power, even according to the mighty power which he wrought in Christ, when he raised him from the dead. Within these ten days, an old woman in the village, who has been kept in bondage by Satan for four years, under the greatest uneasiness and agitation of mind, was relieved from her burden, and brought into the glorious liberty of the sons of God; her soul reposes with confidence on her Saviour, who hath put a new song in her mouth. She was formerly disturbed, in an extraordinary degree, with cares about her worldly subsistence; and now she is quite relieved from these, just at the time that her want had become so great as that she was obliged to get supply from the poor's funds. A farmer in the parish, whose wife was one of our earliest converts, but who had himself remained unimpressed with the truth, though not unacquainted with the Scriptures, was awakened and renewed in spirit, in the course of his last illness, which carried him off about three months ago. He lived about a fortnight after he *was enlightened. In* that short *period, he went through* a variety of experience; sometimes distracted with terror, sometimes dejected with humbling views of his own vileness, sometimes filled with peace and comfort, and sometimes rejoicing with joy unspeakable and full of glory. His anxiety for the salvation of his friends and relatives, his admonitions to his father, a worldly man, and other connexions, were striking and impressive. The last exercise he was engaged in was intercession, in which he continued with little interruption, for two hours, naming many of his acquaintances, particularly some who had behaved harshly to himself, naming others whom he had never seen, and all the ministers whom he had heard preach at any time, inquiring their names where his own recollection failed. Thus he continued, with great energy and distinctness, till his voice failed; and in less than half an hour he expired. The first time that he recommended his family to the divine care, he named his widow, but immediately corrected himself, saying, she will be no widow, she will be a king's consort. It was equally surprising to see this man's wife, a mother of four young children, and with child of a fifth, with the near prospect of widowhood, not resigned, not submissive, these are feeble words, but filled with gratitude and joy. Nor has her faith yet failed her. She is indeed a wonder. —— Now, my dear Sir, I think I have furnished you with matter of praise and thanksgiving. As you and your dear people have thus far helped us with your prayers, we hope you will continue to do so. We always need them; for even in the midst of our greatest joy, we must rejoice with trembling. May the Lord abundantly bless your person, family, and ministry.—— I am, dear Sir, your affectionate brother,

Alex. Stewart.

SOME ACCOUNT OF ITINERANT LABOURS IN THE NORTH OF SCOTLAND.

Inverary, Dec. 13. 1822.

I have now closed the fourteenth summer of my itinerant labours. I was out thirteen weeks—visited forty-one parishes—preached seventy times—thirty-nine times in this county—twelve times in Angus—ten times in Kincardineshire—and nine times in Banffshire. The congregations in general were as good as on any of the former summers. If one had physical strength, and other adequate qualifications, the ground I went over, presents a noble field of labour; vast "fields indeed white to harvest," multitudes of souls perishing for lack of knowledge, and who are crying, "come and help us." May the Lord the Spirit thrust out itinerants into the plentiful harvest, not only in these, but in every county in our native land.

My sheet will not admit of any thing like a regular detail of my summer's excursion; but I shall state some appearances which seem favourable.

1st, My poor labours seem to be preparing the way for others, to enter into this great wilderness. When I ventured into it in August 1809, except in the vicinity of the stations occupied by our brethren, an occasional sermon was almost totally unknown. Now Seceders, and Baptists, are beginning to find their way into it; and the Methodists are preaching much more extensively through it than they did then. For some time past, I have been pretty much convinced, that perhaps the principal good that would result from my labours would be, to prepare the way for others. Hence when depressed with thoughts, that little *as yet* has sprung out of the itinerancies, I have found John iv. 38. encouraging.

2d, By means of the libraries, a vast number of select books are finding their way into the country, annually. When I was in Huntly in the beginning of 1815, we instituted a religious library—and such has been its progress, that at their last yearly meeting, they had £16 to expend on books, when Campbell's Second Travels in Africa, Orme's Life of Owen, Henry Martyn's Life, Andrew Melville's Life, and many other equally interesting volumes were voted into it. In the parish of Skene, about six years ago, a reading society was formed under the direction of Mr Smith, of Blackhills. There are now 120 members, and the 2s. 6d. of entry money, and the yearly subscription of 1s. is felt burdensome by none. Two ladies of high rank have lately established religious libraries at a few miles distance from this place; and two parish ministers have done the same. What a pity, that there should be a parish in Scotland, without such an institution!

The desire after valuable books is manifestly on the increase. In the course of my journeyings, many have asked my opinion concerning commentators, as they wished to purchase one. I dare say, not fewer then than 400 copies of Haweis' Bible, have come into this county in the course of ten or sixteen years, in numbers. I recommend Scott's chiefly.

3d, Many have remarked, that of late years, a great change has taken place in the manner in which persons speak about religion; and in regard to their decent and attentive behaviour under occasional sermons. Some years back, in many parts of this county, numbers never spoke of the things of

God but with a sneer. Now, in many more instances, they are either spoken of with respect, or there is silence on the subject. When Mr Cowie first began his occasional labours around Huntly, the rude behaviour he frequently witnessed, was most affecting. Now, one may itinerate a whole summer, and not see an indecent smile under a sermon. Of late years, I have often been struck, to see a number come into the plainest barn, and sit down with as much decency, and apparent solemnity, as if they had been taking their seats at the table of the Lord.

4th, The country is gradually becoming riper for Sabbath evening schools. But there is a great want of *select* teachers, a few such are rising up in different quarters. I have often had occasion to remark, that it is only under gospel teaching, that proper instructors of youth are raised up. Two very pleasing deaths happened in this neighbourhood. A young woman who died last spring, and a man who died last week in Kemnay. I have not time, nor room, to give particulars; but I had much happiness in conversing with both.

For some time past, I have been strongly convinced, that it would be an improvement to adopt the following plan in itinerating. That the itinerant rent a comfortable room for a month, in the centre of his operations. Suppose, for example, that a preacher intends to itinerate three months in the vale of Strathmore. Let him rent a room the first month, either in Stonehaven, or Laurencekirk, the second month in Brechin, the third in Coupar of Angus. If a preacher be out only two or three weeks, he has no need of that; but, to be out ten or twelve weeks, without any kind of *home* to repair to, is inconvenient; on the above plan, one would go in among a people in rather a more respectable point of view. If he wish now and then to devote a day or two to retirement and study, that would put it quite in his power. On the present plan, it would be very improper for an itinerant to lodge two or three days with a family. In some cases he might do it quite well; but in many other cases, it would be laying a tax upon a family. To the above plan, it will be objected, "your itinerant will not be able to preach so frequently." True, but having it more in his power to attend to other duties, he may in the end do as much good as by preaching more frequently. He could now and then, devote a day or half a day to visit the sick—a duty little attended to in the country—a duty which if well conducted, might be productive of most important results. He could also call the young together on an evening, and converse with them—and if there be any believers in the place he could sometimes have a prayer meeting. It is right to take a hold of the mind by every handle; and some of the above means, will be found as much fitted to influence, and arouse the people of God, as sermons. On the above plan, one would sooner get acquainted with the people than on the present plan. I think it would prepare the way for the opening of stations. In this way an itinerant could measure his labours by his physical strength. I am aware, that in some very remote parts of the country, a comfortable room could not be got; but in many places it might, without much difficulty.

W. B.

THE REDEEMED SINNER'S GRAND CONCERN.

"Lord, what wilt thou have me to do?" Acts ix. 6.

The first object of the anxious inquiry in the mouth of the awakened sinner is to obtain peace of mind, founded on the assured attainment of a state of safety and security. To obtain this, the prescribed course, as stated in a former paper, is to give credit to the testimony of God concerning his Son as the Saviour—to make a free and full confession of sin in the faith of his atonement, and in the faith of God's promise, to seek the pardon of all iniquity for Christ's name sake. Nor is this to be the work of a single day, but the habitual exercise of future life. This is the way to acquire, and to maintain true peace of mind, and well grounded hope toward God. The awakened sinner having thus obtained peace of mind, safety of state, and hope for eternity, will be disposed to propose the question at the head of this paper in another sense, namely, as it regards his walking with God in holy, grateful, cheerful obedience. Redeemed to God by the blood of Jesus, his language will be, "What shall I render to the Lord for all his benefits towards me?" "O Lord, truly I am thy servant, I am thy servant, thou hast loosed my bonds." Regarding himself no longer "his own, but bought with a price," his determination is to "glorify God with his body, and with his spirit which are God's." Hence is he desirous to "learn how he ought to walk and to please God;" for though delivered from the law as a rule of justification, and as binding him over to the curse as a transgressor, yet is he "not without law to God, but under a law to Jesus Christ." Now here, as in the former case, the inquirer is directed to the Bible, and on this subject, as well as on the former, the Bible is sufficiently plain and explicit. "Ye are my friends," says Jesus, "if ye do whatsoever I command you." "If ye love me keep my commandments." Now where are his commandments to be learned, but in his own inspired word? The apostles were enjoined to "teach believers to observe all things whatsoever Christ had commanded;" and where is that teaching to be found, but in the inspired writings which they left behind them? Hence Paul asserts that the "things that he wrote to the churches were the commandments of the Lord;" and that he that despised these, "despised not man, but God, who had given to his apostles his Holy Spirit."

The duties of the Christian life are commonly divided into three classes—personal—relative—social; and in each of these views, the redeemed sinner is bound to take the Bible for his guide. *Personal duties* are those that require the government of our appetites and passions by the dictates of the word of God—the mortification of sinful propensities and habits—the cultivation of Christian tempers and heavenly dispositions—the cherishing of a spirit of holy reverence for God, of trust and confidence in his word of promise, and of habitual intercourse with him in the delightful duties of private devotion.

It is a great mistake to suppose that when the sinner is converted and brought to God, his work is done. In the Bible-view of the subject, it is then only beginning. He is still in an enemy's country, surrounded with dangers, and beset with snares. "The flesh lusteth against the spirit—the law in the members wars against the law of the mind—the evil heart

of unbelief inclines to depart from the living God—Satan desires to have him that he may sift him as wheat—the world with all its dazzling allurements glitters perpetually in his eye. It is this view of the Christian's situation in the world that gives to the precepts, and admonitions, and warnings of Scripture all their meaning, and all their solemnity and importance. "If any man will come after me," says Jesus, "let him deny himself, take up his cross daily, and follow me." "If thine eye offend thee pluck it out and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell," &c. And, says Paul, "Crucify the flesh, with the affections and lusts." "Mortify the deeds of the body that you may live." "Present your body a living sacrifice, holy, acceptable to God." "Yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto holiness." "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Pray without ceasing." "Praying always." "Be sober, and watch unto prayer." "Watch and pray that ye enter not into temptation." These, and similar precepts and admonitions, when rightly considered, will point out to the young disciple the nature, extent, and importance of his personal duties, better than any enumeration of them that could be attempted.

Relative duties are those that arise out of the relations in which God has placed us, and of these our fellow-creatures, with whom we thus stand connected, are their immediate objects. The Lord intends that his people should *shine* as lights in the world, *that being blessed themselves*, they may be made a blessing to others; and in no way are they so likely to answer this design of their Lord, as by the due discharge of their relative duties. And that they may be at no loss here, these duties are laid down in the Bible with a great deal of plainness and precision. "Husbands love your wives." "Wives obey your husbands." "Servants be obedient and faithful to your masters." "Masters be just and kind to your servants." "Children obey your parents." "Parents bring up your children in the nurture and admonition of the Lord." "Subjects obey the powers that be." "Magistrates be the ministers of God for good, a terror to evil doers, and a praise of them that do well." And that the due discharge of these relative duties tends directly to the glory of God, and the spiritual benefit of our fellowmen, is evident from the language of Paul, who, after having exhorted to relative duties, adds, "That the name of God and his doctrine be not blasphemed." "That they may adorn the doctrine of God our Saviour in all things." "That the word of God be not blasphemed." "That he who is of the contrary part may be ashamed, having no evil thing to say of you," &c. &c. Peter also says in the same connexion, "That ye may put to silence the ignorance of foolish men." "That if any obey not the word, they may be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear," &c. &c.

Social duties are those that arise out of the relation of church-fellowship. No sooner do the primitive believers appear to have submitted their consciences to the authority of Christ, than we find them associated as public bodies, as visible societies, yielding obedience to their sovereign Lord, in

the midst of his enemies, by the observance of all his instituted ordinances. Nor do we read in those days of a single individual, so much as pretending to belong to the Lord, but not to his church, or to belong to the church generally, but to no church particularly —to hope for salvation through his death, but refusing obedience to his laws. All that believed in every place "were together," and "continued stedfastly in the apostles doctrine, and fellowship, and breaking of bread, and prayers." "The Lord added the saved daily to the church." Every believer "assayed to join himself to the disciples," immediately on believing. This was necessary to justify his pretensions of dependence on the death, and subjection to the authority of Christ. Otherwise he would stand obnoxious to the cutting challenge, "Why call ye me Lord, Lord, and do not the things that I say?" Nor was this the path of duty merely; it was also the path of safety, of edification, and of comfort. In the assembly of his saints, the Lord stands engaged to meet with his people, and to bless them; and here believers enjoy all the advantages of those social ordinances which the wisdom and the grace of their Redeemer have provided for their nourishment and growth in grace. Here they enjoy a mutual interest in the love, the prayers, the admonition, and the watchfulness of one another. Here the provision of Zion is dispensed. Now, whatever was duty and interest on the part of primitive believers, will be so still on the part of modern disciples. Let him then who would in earnest say, "Lord, what wilt thou have me to do?" taking the Bible, and the example of the believers for his rule, associate *immediately with* the disciples of Christ, and walk with them in "all the commandments and ordinances of the Lord blameless." Failing this, he is denying the Redeemer before men, and destitute of that evidence of an interest in the friendship of Christ, that arises from unreserved subjection to his authority.

K.

To the Editor of the Christian Herald.

DEAR SIR,

I TAKE the liberty to send you some Extracts which I have abridged from a Treatise of Dr WATTS', which few of your readers may have an opportunity of seeing. It is entitled, "The Rational Foundation of a Christian Church, and the Terms of Christian Communion," and was originally published in 1747. It is written with singular moderation, and evinces a strict regard to the authority of Scripture, so far as direction is afforded for the formation and discipline of the Churches of Christ. Its excellent author has been long admired, by Christians of every communion, for his learning and talents; but especially for his unfeigned piety and truly Catholic spirit. He has, for many years, had the high honour of assisting the devotional exercises of the Church, by his beautiful Paraphrase of the Book of Psalms and other parts of Scripture, and his practical prose writings furnish an admirable instance, where the doctrines of the gospel are illustrated and enforced with great energy of thought, and uncommon neatness of expression. I cannot but think, that many of the disputes which have at different times occupied the attention of Christian Churches, might have been prevented, had they availed themselves more of the labours of those excellent men, who had written so fully and so well on most of the points which have been agitated among them.

If you consider the following paper as likely to promote the interests of divine truth, I shall afterwards send you some additional extracts, which I think deserving of notice.

Yours, &c.

W. L.

INSTANCES OF THE AGREEMENT OF REASON AND REVELATION IN SOCIAL RELIGION.

I. WHERESOEVER public and social religion is to be maintained, the light of reason teaches us, that several persons, who profess the same religion, must sometimes meet together, to celebrate the solemnities, rites, and ordinances thereof, and to worship God according to the rules of it. When this religion is professed by great multitudes, or by whole nations, it is not possible they should all be convened together in one place, so as to join frequently in the same acts of worship, to offer their united prayers or praises to God in a regular and rational manner, and with conveniency and edification to such a vast assembly. In such a case, therefore, it is necessary, that they should be separated into distinct societies, for the same purpose.

And does not the New Testament sufficiently indicate these things to us, as relating to the social religion of Christians? Do we not find them frequently met together, in the history of the Acts of the Apostles, that "with one mind and one mouth they may glorify God, even the Father of our Lord Jesus Christ," as in Rom. xv. 6. Are not such assemblies continually mentioned and encouraged in the epistles? and are not Christians exhorted to maintain this custom, and "not to forsake the assembling of themselves together?" Heb. x. 25. Do we not find the Christian converts of the same country divided into particular congregations, which are called churches, who met together for this purpose?—the church at Corinth, the church at Philippi, the churches of Galatia; *1 Cor. xvi. 1.*—the seven churches of Aaia—"all the churches of the saints," 1 Cor. xiv. 33.

II. The light of nature and reason teaches, that where persons join together for any religious service, they must be agreed in the main and most important points that relate to it: "How can two walk together except they be agreed?" Amos iii. 3. For, otherwise, perpetual jarring and confusion of opinions and practices would arise in the very worship itself, which would destroy all the delight, the harmony, and decency of it.—And does not the New Testament teach us the same practice? *viz.* That where persons would be united in Christian worship and religious society, they must agree in their religion, so far at least, as to make a credible profession of their being the sincere disciples of Christ, and must make known their agreement in all the necessary principles of Christianity. They must profess not only the one true God, but faith in Jesus Christ the Lord, in his most important characters and offices, together with such repentance of sin, and such a visible practice of holiness, as may give reason to hope their profession is sincere. In the primitive times they "confessed their faith, and then shewed their works," Acts xix. 18. and thereby proved their profession to be sincere, and their faith to be a "true or living faith." They are generally described to be such as worship God through Jesus Christ our Lord, and profess that faith which worketh by love; which is the substance of Christianity in a very few words.

And though there are, and will be, some lesser differences in sentiment among Christians, in all ages, and though they are as great as were between the Jewish and the Gentile converts in primitive times; yet the New Testament

teaches, that they may all unite in the same Christian society, and "receive one another in the Lord;" that is, to all the privileges of fellow Christians, and the fellowship of gospel ordinances, even upon as large a foot "as Christ hath received them," Rom. xiv. 3. and xv. 7. Whether they are strong or weak in the faith, they are to be thus received, without entangling their minds with more doubtful and disputable things; that is, "whether they eat herbs or flesh," or believe some days were holy, "or every day alike," verses 3—5.

III. Again, the light of reason teacheth, that there must be a mutual consent, compact or agreement, amongst such persons as profess the same religion, to walk according to the directions and dictates of it, and to assist and encourage, to join and support, one another in the profession and practice of it, as well as to meet and worship together at certain seasons and a certain place.

Now, what saith the New Testament in this case? The union or mutual agreement among particular Christians for this purpose, which is the bond of their society, is expressed by St Paul, or at least it is included, in that phrase of "receiving one another as Christ has received us," Rom. xv. 7. "that with one mouth we may glorify God." It is a mutual receiving one another "in the Lord," Rom. xvi. 2. The word is used to the same purpose, Rom. xiv. 1. and in other scriptures. If this agreement be not expressed so plainly in Scripture as some persons might expect, it is because the very nature of things, and the reason of man, makes this mutual consent and agreement so necessary to keep up any public religion, that it was not needful for the Scriptures to be more express or particular in the appointment of it.

IV. Since mankind is mortal, and every human assembly will die away by degrees, unless it be supplied with new members, common reason directs every religious society to receive in new members, upon their appearing to be properly qualified, according to the rules of that religion, and the judgment of that society; that there may be a continuance of this religion in the world.

And, in the same manner, the light of nature, or reason and common prudence, teach us also, that if the persons who have thus professed any particular religion, do either renounce it in principle or profession, or maintain, in a public and notorious manner, such a set of notions, or such a course of conversation or of worship, as is inconsistent with it, this religious society will think it proper to cast such persons out of their fellowship, that they may not infect the rest, nor dishonour their religion.

And does not the New Testament represent to us the Christian Churches receiving new members on their profession of Christianity? Acts ii. 41. 47. And does not the apostle teach the churches to take care that they be kept pure and free from scandal, by separating themselves from evil members, and by casting out those that depart from the truth, or are guilty of gross immoralities? 2 Thess. iii. 6. "Withdraw yourselves from every brother that walketh disorderly." 1 Cor. v. 5. 11. 13. "When ye are gathered together, deliver such a one to Satan," *(i. e.)* such a one was cast out of the church, and delivered back again into the world, which is the kingdom of Satan, 2 Cor. iv. 4. "Purge out the old leaven that ye may be a new lump;" that is, put away from

among yourselves that wicked person. "If a man that is called a brother be a fornicator, or an idolater, or a railer, or a drunkard, or an extortioner, keep no company with such a one, no not to eat." Reason and Christianity also join to inform us, that upon the credible evidence of a sincere repentance, and a change of heart and life, such offender should be forgiven, and received into the religious society again: so the offending Corinthian was forgiven, and received and restored again to the love and communion of the Christian church there. See 2 Cor. ii. 7—9.

V. It is evident to common reason, when such a voluntary religious society is instituted, the right of receiving or casting out members, or restoring them upon repentance, lies originally in the society itself, because the society itself is formed and subsists by the mutual compact of its own members; and whatever qualifications are required of persons, in order to become members of this body, it is the society itself that has an original right to judge whether the persons have these qualifications or not. It was upon the mutual acknowledgment of such qualifications, expressed or implied, that this society was first founded; and as a voluntary society, it must be maintained on the same foot, otherwise new members will be likely to be admitted and imposed upon them, to the great dislike and injury of the society. Indeed, they may depute several particular persons of their number, whom they suppose better skilled therein, as elder and wiser, to act for the whole society, and particularly to examine into the qualifications of persons, and the merits of the cause, when members are to be received, or to *be cast out; but they* should never renounce their own original right.

And does not the New Testament generally give directions agreeably to this dictate of the light of nature? Does not St Paul direct to the churches themselves, his apostolic advices about receiving, casting out or restoring members? See his advice to the church at Rome, Rom. i. 7. and xiv. 1. "Ye saints at Rome, receive him that is weak in the faith." Rom. xv. 7. "Receive ye one another." Rom. xvi. 2. "Receive ye Phebe in the Lord, as becometh saints." See his advice to the Corinthians, 1 Cor. v. 4. "In the name of our Lord Jesus Christ, when ye are gathered together, deliver such a wicked man to Satan." ver. 13. "Put away from among yourselves that wicked person." And in 2 Cor. ii. 6. this is called "a punishment inflicted by many;" and verses 7, 8. 10, the church was taught and required "to forgive him upon his evident repentance, to confirm their love towards him to the fellowship of the church."

It is granted indeed, when proper officers are chosen and fixed among them, it is by their ministrations, by their advice and direction, Christian churches should usually exercise this discipline; and so the orders of Christ are directed to "the angels of the churches." Rev. chap. ii. and iii. But the whole work of reformation and discipline there required, is such as eminently concerns the churches or people themselves, and not the pastors only.

It is also granted, that many times churches do commit the whole care of this matter into the hand of their ministers, as being usually fittest to judge of the profession made; but it ought never to be so entirely given into their hands, as to renounce the people's right of judging in these affairs.

3 John 9, 10. Ministers may happen to prove so injudicious, or so negligent of inquiry into the profession and qualification of persons to be admitted, so subject to prejudices, or so engaged in a party quarrel, as to fill the church with such members as may be very contrary to the sentiments of the majority of the church; and if the people renounce their own right in this affair, they may thank themselves for such unhappy consequences.

I would add, also, that if people entirely give up the right of admission and exclusion to the minister alone, they can never cast the minister himself out, if he be never so impious and immoral.

(To be continued.)

HORÆ SOLITARIÆ.

No. II.

CHRISTIANITY is not less remarkable for its simplicity than its truth. It is the manifestation of glory to God in the highest, peace on earth, and good will to man; and it would ill correspond to this characteristic, were it not perfectly adapted to the capacities of the whole human race—the civilized and the rude; the learned and the illiterate; the prince and the peasant; the full grown man and the child. In the preceding dispensations of the true religion, those things, on the knowledge of which the eternal destiny of man was suspended, were revealed with sufficient plainness to be understood by all possessed of the exercise of reason and common sense. In this respect they appear as much superior to the studied obscurity, and enigmas of paganism, as the brightness of the meridian sun surpasses that of the stars *of midnight.* To become acquainted with the patriarchal, or Jewish religion, it required no peculiarity in the construction of the mind, or in the mode of education. No preparatory initiation into the mysteries of the priests was demanded. God spoke by his prophets, in distinct language, to all, and repeated his will, with all earnestness, adding line upon line, precept upon precept, that no one should have an apology to adduce for his ignorance or disobedience. The Syrian or Egyptian might, with a suitably moral state of mind, learn the saving truth, as well as the Jews. Of this some seem not aware, who complain of the obscurity of the Jewish dispensation. It is obvious, that some things were necessarily obscure, such as the prophecies; others were so on account of the imperfect nature of the economy, which consisted of the elements of a more perfect plan. The church was then in its infant state, and was instructed by numerous and figurative rites. Children cannot be taught by rules that are applicable to men. The way of life eternal was, however, clear to all who chose to walk in it. To believe the covenant-promise, that Messiah should come to bless all nations, secured eternal blessedness; and to obey with the heart the divine precepts, was inseparably connected with the approbation of God. This was the sum of the law, the psalms, and the prophets, and assuredly this was revealed without any ambiguity.

The vail of the old covenant is torn, and in the new, great plainness of speech is adopted. The language used is that of the people; remote alike from that sanctioned by philosophers or mystics. Common sense, and common education, are all the qualifications indispensable to understand it. "Seeing then that we have such

hope, we use great plainness of speech; and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 12, 13. 18. "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 1—4. These quotations sufficiently attest, that the apostles of our Lord taught so as to be understood by all; for the explicit design of their teaching was, that the consciences of their hearers might be completely convinced, that what they heard was the truth of God. The apostles well knew, that the ultimate object of their ministry, as it respected man, was, that those who believed their testimony might be purified by the *knowledge* of God and the Lord Jesus Christ, or, in other words, might be turned from darkness to light, and from the power of Satan unto God, in order to their obtaining an inheritance among them that are sanctified. Hence they sought not to procure the favour of their hearers by flattering their prejudices *or vices.* They did not, like the *popular Jewish guides,* assume the *appearance of piety,* while they taught principles which had no influence on their own hearts, and precepts and ceremonies which, in their private conduct, they despised. On the contrary, their testimony of Christ was the object of their unfeigned love, and supreme glory; for which they cheerfully sacrificed all that men usually esteem invaluable, and endured all the evils that their enemies could inflict on them. They reckoned not even their life dear to them, if their services were acceptable to God, or instrumental in bringing men to believe and obey their adorable Master. To the holy laws which they enjoined on their followers, their own souls yielded unreserved subjection, and they exemplified their salutary tendency in every part of their conduct. Exclusive of their religious sentiments, their enemies being judges, the excellence of their character was without a parallel in society.

The principles of Christianity are not less simple than the language in which it was delivered to the world. Eternal happiness depends not on extraordinary talents, the possesion of wealth, scientific attainments, uncorrupted hearts—possessed by none of the human race, laborious efforts to reform the mind and life—a task no one has the will to effect, or many and torturing penances—which no one can endure with impunity. The requirements are few and attainable by all. Renounce self-approbation before God, confess all iniquity, cease to disobey the divine laws, and repose all hope of life in the Lord Jesus, and you are assured of eternal blessedness; or more concisely, believe in the Lord Jesus Christ, and thou shalt be saved.

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan;

No meretricious graces to beguile,
No clustering ornaments to crown the pile.
From ostentation as from weakness free,
It stands like the cerulean arch——
Majestic in its own simplicity.
Inscrib'd upon the portal, from afar,
Conspicuous, like the brightness of a star,
Stand the soul quickening words,
'Believe and live.' "——

Few Christian compositions of modern times, exhibit this beautiful and inimitable simplicity. Whether in the pulpit, or from the press, how many convey their sentiments, often sufficiently scriptural, in philosophical or mystical language; the former more adapted to gain the applause of the learned than to enlighten the people; the latter calculated to secure the reverence and admiration of the devout rather than silence the cavils of the infidel. Such modes of teaching suited no divine dispensation, and however great the genius, talents or piety of those who prefer them, or however much honour or gain they may procure by them, their usefulness to the cause of Heaven is questionable. They are as foreign from the religion of the Bible as the vile superstitions of Popery, retained in the gross by Rome, and not wholly rejected by Protestants. The advocates of both evils may plead a similar apology, namely, the desire to convert men to Christianity by accommodating it to the taste of the age, or the habits or inclinations of those to whom it is addressed; and they may receive here an ample reward. By Heaven they have no just reason to expect their labours approved or blessed.

Elegant language, nevertheless, becomes the advocates of Christianity; such language as is adapted alike to the illiterate and well educated. The beauties of the *rhetorician or the technical* phraseology of the philosopher, however, which render the opinions taught unintelligible to the people, are not more opposed to the dignity of divine truth, than vulgarity of expression, which disgusts the cultivated mind. These faults were equally avoided by the first teachers of Christianity. They stated facts with plainness, and reasoned on controverted subjects with great energy. But they disdained to gain the ears of the pretenders to learning, by employing the false ornaments of language, of which such men made their boast. Nor did they demean themselves or their subject, by employing phrases which might ingratiate themselves with the vulgar, while the intelligent could not fail to treat them with contempt. Some teachers of the church at Corinth appear to have been desirous of gaining proselytes among the literati, by exhibiting the doctrines of Christ in the style only of the learned. To reprove them, Paul sets before them his own example:—" And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God,". 1 Cor. ii. 1—5. In other churches there were individuals who sought to procure influence by ingrafting on the doctrines of Christianity the popular fables of the Gentiles or Jews. These Timothy and Titus were authorised to oppose:—" Study to shew thyself approved unto God, a

workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness," 2 Tim. ii. 15, 16. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain," Tit. iii. 8, 9. Let these warnings sink deep into our hearts. "Christ is made unto us of God wisdom, righteousness, sanctification, and redemption, that he who glorieth may glory only in the Lord: and we are complete in him." His gospel saves the soul, and happy is the man who derives his felicity from it, and still more happy he, who is honoured to induce others to bless themselves in Christ, and to call him blessed. If we would enjoy this blessedness, it will be our wisdom to regard with sacred reverence the solemn warning of the apostle of the Gentiles:—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power," Col. ii. 8—10.

D. S.

A MEMORIAL OF ISABELLA,

Who died October 2. 1820. Aged 12 months and 24 hours.

Sweet lovely sojourner, smiling object of a father's fondest wishes, of a mother's ardent love, how *transient was thy visit* to the vale *of tears, how precipitant* thy retreat from its gathering storms and howling tempests! Thy absence, lovely object, we can scarce believe as a reality. Imagination finds thee in every occurrence—Memory meets thee in every place! But alas! thy absence is a reality, all else a delusion. Thou hast taken thy long farewell—thy last adieu! Thou hast laid thee down to sleep with the clods of the valley, never again to warm the forsaken bosom, nor enjoy the fond caresses of a sorrowing mother! Where now the chirping lips—the prattling tongue, that mimicked our notes and annoyed our gravity at our domestic devotion? Ah! sealed in lasting silence—mute as the grave. Never more is thy sparkling eye, thy smiling face, thy lisping tongue, destined to soothe and cheer thy bereaved father's noon and evening walks! Never more art thou destined to enjoy the much loved dandle on his knees, nor to become the victim of the stealing slumber, sweet reclining on his arms! No, no, lovely infant, never more shalt thou cheer the domestic circle, nor taste the sweets of social life! The cold grave—the narrow house—the cheerless tenement, bounds thy pleasures and thy pastimes now, and forever secludes thee from a second visit to the fond, fond embraces of thy mourning friends! But whence, and why, is this, my much loved Isabella? Thou never transgressedst a known law, nor wilfully disobeyedst thy Creator. Thou never committedst sin, why then hast thou been called to reap its wages? Because thou inheritedst a guilty and depraved nature from thy primeval parents—thou wast involved in the guilt and ruin of the species; thy death was therefore the just wages of man's first transgression—the natural consequence of that offence.

What then! art thou lost—for-

ever lost in guilt and misery? No, blessed be God there is good hope concerning thee, through grace. The obedience of the second Adam is as adequate to procure thy salvation, without any deed or thought of thine own, as the disobedience of the first was to procure thy condemnation, without thy concurrence or consent.

God has in mercy pledged himself to be the God of his people and of their seed. On the footing of this promise thou wast "cast upon him from the womb," and we believe that he has been "thy God from thy mother's belly." If he then removed thee from this world of sin and of suffering, it was, we believe, to be with himself, to make good his promise to thee in a better state! If torn from the throbbing bosoms of thy sorrowing parents, it was that thou mightst recline forever in the glowing bosom of a loving Saviour! Well, it is enough, our child is yet alive. The maid is not dead but sleepeth. She is only taken away from the evil to come. Yes, happy child, if thou hast found an early grave, thou hast found in it a secure retreat from all that distresses us below! Thou hast happily escaped that scene of sorrow and of anguish, of suffering and of pain, through which all must pass, who live to serve their generation! Thou shalt never heave the sigh, nor feel the pang with which the mourning parent commits his lovely offspring to its cheerless tenement! Thou art removed from a scene of moral evil, where the seductive snares of vice, and the glaring allurement of a deceitful world, might prove the ruin of thy precious soul, to a place of perfect safety, where there is nothing without or within thee to endanger thy secure enjoyment of unmingled and eternal bliss. We sorrow then, but *we sorrow not as having* no hope. We shall go to thee, but thou shalt not return to us! In this prospect we shall gird up the loins of our mind, be sober and hope to the end, for the blessed prospect of rejoining thee in our Father's house, where there is no more death, and consequently neither experience nor anticipation of another parting pang; "but where death-divided friends at last shall meet to part no more."

A FRAGMENT.

THERE are two sorts of pleasures, corporeal and mental. Though we are indebted to our senses for all our perceptions *originally*, yet those which are at the farthest remove from their *immediate impression*, confer the most elevation on the character, since in proportion as they are multiplied and augmented, the slavish subjection to the appetites is subdued. Hence the true and only antidote to debasing sensuality is the possession of a fund of that *kind of enjoyment* which is independent of the corporeal appetites. Inferior in the perfection of several of his senses to different parts of the brute creation, the superiority of man over them all consists in his superior power of multiplying, by new combinations, his mental perceptions, and thereby of creating to himself resources of happiness separate from external sensation. In the scale of enjoyment, the first remove from sense, are the pleasures of reason and society; the next are the pleasures of devotion and religion. The former, though totally distinct from those of sense, are yet less perfectly adapted to moderate their excess, than the last, as they are in a great measure conversant with visible and sensible objects. The religious affections and sentiments are in

fact, and were intended to be the *proper antagonist* of sensuality, the great deliverer from the thraldom of the appetites, by opening a spiritual world, and inspiring hopes and fears, and consolations and joys, which bear no relation to the external and sensible universe.

The criminal indulgence of sensual passions admits but of two modes of prevention; the establishment of such laws and maxims in society as shall render lewd profligacy impracticable and infamous, or the infusion of such principles and habits as shall render it distasteful. Human legislatures have encountered the disease in the first; the truths and sanctions of revealed religion in the last of these methods; to both of which the advocates of modern infidelity are equally hostile.

HALL ON INFIDELITY.

BIBLICAL CRITICISM.

Sense of Scripture marred by the supplementary additions of the Translators of the present authorised Version.

It is perhaps not so generally known by the great bulk of readers of the Scriptures as is imagined, that those parts of the sacred volume, which are printed in the Italic character, are additions by the translators, to which there is nothing corresponding in the original. In various instances such additions are necessary to give an intelligible translation—in consequence of the difference of the English from the Greek idiom. But in some cases, the translators, though meriting in general the highest praise for their fidelity, have given us a paraphrase rather than a translation—and instead of furnishing a correct interpretation of the original, have not merely obscured, but actually destroyed its sense and import. Such, for example, is the obvious effect of the unhappy supplement in Matt. xx. 23. "To sit on my right hand, and on my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared of my Father." According to this version, the Saviour is represented as declaring, that the power of conferring upon his saints their respective seats in his kingdom, does not belong to him, in direct contradiction to other parts of scripture, where he expressly affirms "that all power is committed unto him both in heaven and in earth," Matt. xxviii. 18. that all things are delivered unto him of his Father, Matt. xi. 27. and that he hath appointed unto his disciples a kingdom, even as the Father hath appointed unto him, Luke xxii. 29. The entire consistency and harmony of the passage now under consideration, will be manifest, the moment the supplement is dropped, and it is read exactly as it stands in the original Greek, "to sit on my right hand and my left hand, is not mine to give, but to them for whom it is prepared of my Father."

The meaning too of John ix. 25, when the blind man, in reply to the address of the Scribes and Pharisees, said, "Whether he be a sinner *or no*, I know not," and the point of the reproof, will be more apparent by freeing it of the supplement. "If he be a sinner I know it not?"—whatever evidence you have on this subject, I have none.

Review.

Letters, Practical and Consolatory, on the Nature and Tendency of the Gospel. By DAVID RUSSELL. 2 Vols. 12mo.

It gives us much pleasure to introduce these volumes to the notice of our readers. They exhibit all the peculiar features of the author's preaching—deep and comprehensive views of divine truth—close and forcible reasoning—nice judgment in detecting prevailing errors—the same unaffected tone of piety—the same happy art of combining every moral and religious duty with a belief in the revealed character of God. Here the reader is not perplexed with the peculiar terms of systematic theology; he is led at once to the sacred fountain, and invited to drink of that pure river which makes glad the city of God. We do not mean to make many extracts from a work, which we trust will soon be extensively perused, but shall rather present a condensed view of the author's statements of those doctrines of Scripture which are chiefly illustrated; adverting in the conclusion to some of the topics on which we differ from the esteemed writer.

The author's great aim seems to be, to counteract the dangerous tendency of certain generally received notions, by which the simplicity of the gospel method of salvation is obscured; its holy tendency overlooked; its rich consolations presumptuously appropriated, or unnecessarily refused; and the connexion between duty and privilege, security and obedience, lost sight of.

The fundamental principle established in Scripture, on which the whole system of Christianity rests, is the total depravity of human nature; this is discovered not merely by flagrant acts of wickedness, at which the more orderly part of mankind would revolt, but by the various ways in which the gospel is opposed, and some other means of salvation substituted in its place. In short, the prevalence of error, no less than the triumph of vice, proves, that "all flesh has corrupted its way on the earth." The law of God is spiritual in its requirements and unalterable in its sanctions.* An injunction, without a penalty, or without power to enforce it, as has been happily observed, is not a law, but *an advice*. Nothing short of entire obedience will satisfy the demands or reach the spirit of the law of Heaven. Imperfect obedience, is a contradiction in terms, and that which is called *sincere*, is only that measure which each individual is inclined to yield, or which he may judge compatible with his own interest or convenience. The inability of man to obey the divine law, can never lessen his moral obligation, nor afford any alleviation of his guilt. In other words, human depravity only *accounts* for the universal transgression of the divine commands, but does not make it less sinful. On the contrary, in proportion to our disinclination to obey God, is the degree of our criminality in his sight: were this not so, then a man's guilt would be diminished in proportion to the strength of his depraved habits. Every sinner is therefore justly condemned.

He is utterly unable to work

* Lett. V. Vol. I. p. 96.

out his own justification on the terms of this holy law. By offending even in one point, he is guilty of all. Should he maintain an undeviating rectitude for the time to come, this would never atone for the sins of his past life, for perfect obedience is only what is constantly due. But it is impossible that he should, for a day or an hour, thus perfectly keep the law of God, for no stream can rise above the level of its fountain, nor can any effect be superior to its cause. "Who can bring a clean thing out of an unclean? Not one."

There is no medium between spotless obedience and criminal transgression: the righteousness required by the law must run parallel with the straight line of duty it describes: whatever deviates from this is unrighteousness, and the person chargeable with that deviation, must be adjudged as a sinner. The righteous Governor of the world, cannot (we speak with reverence) pronounce that individual innocent whom he knows to be guilty. As he consults the good of the universe, the honour of his law, the dignity and majesty of his character, his right of sovereignty over all intelligent beings, he will by no means clear the guilty.

Hence arises the necessity of the substitution of Christ, not merely as a display of infinite love, but as the result of divine wisdom, by which, in the remission of sin, "the righteousness of God is declared." In no other conceivable way, could he appear just as well as merciful: here his grace reigns, not at *the expense* of justice, but *in union* with it. Rom. v. 21. His opposition to sin is shewn in the most solemn manner, and the riches of his love is *rendered more conspicuous* by the *value of the sacrifice* at which it *is bestowed.* *The gospel is* thus a display of the whole character of the Deity; the medium of reconciliation becomes the grand attractive by which the sinner is powerfully inclined to the love of God; his sanctification is effected by the same truth which delivered him from the fear of punishment;* and the revelation of grace is perceived to be the moral means of restoring spiritual health to the soul, and of training the whole redeemed family for the purity and bliss of heaven.

The prejudice entertained against *faith*, as if it were unconnected with true holiness, proceeds from ignorance of its nature. So far from abstracting the mind from the love of God, it originates and powerfully strengthens this holy principle; the mind will ever be affected according to the nature of the truth believed, and nothing will melt the heart, and awaken to gratitude and joy, like the cheering discovery, that "God commended his love towards us, in that, while we were yet sinners, Christ died for us." It becomes therefore a matter of the highest importance to have clear views of the gospel. † Error cannot sanctify the mind, and where the peaceable fruits of holiness are wanting, in the life of any professor of Christianity, the glory of divine truth is not perceived by him. As beauty and symmetry are marred by a partial discovery—in other words, he is yet destitute of that faith which "works by love, purifies the heart, and overcomes the world." The connexion between faith and salvation is not arbitrary, but arises from the fact, that no other system of truths but that which the gospel reveals, will cure the moral disorders of the soul, and produce that uniform and consis-

* Lett. VII. Vol. I. p. 147.
† Vol. II. p. 81. Lett. XIX.

tent holiness, which is at once the perfection and happiness of our nature.

The glory of our Saviour's character not only confers an honour on that law which he fulfilled, but it presents a divine pattern for the imitation of his followers. In him we see every combination of excellence; from him we learn what value the infallible Judge attaches to the various objects that claim our regard.

"To be like to him, it behoves us to copy his whole character, to imbibe his principles and views, to judge as he did, of God, of the divine law, of sin and holiness, of this world and that which is to come, of the true dignity and happiness of man, and of the whole plan of redemption. To be like him, is to feel that God is in the right, and that we are in the wrong, and that, had he left us to our desert, we had righteously perished in our sins. It is to imitate him in his love to God, his zeal for his glory, his attachment to his cause, his readiness to do and to suffer whatever he required, and to feel with him that the loss of the divine favour is the ruin of happiness. It is to imitate him in his love to his bitterest enemies, and in his patient and meek resignation, in the midst of the heaviest pains, injuries and reproaches. It is to copy his generous disregard of personal ease and enjoyment, and his constant kindness to others, even while he himself was in a paroxysm of distress. It is, like him, to be determined and firm in adhering to truth, and persevering in the path of duty, however great and many the difficulties which we may have to encounter. It appears in humbly and gratefully acquiescing in the plan of redemption through his blood, and in glorying in it, as an exhibition of the divine character, which reflects the highest honour on God, while it provides for the salvation of sinners. In a word, it is, like him, to be of one mind with God, and so to drink at the fountain head of enjoyment—to participate in the blessedness of the Almighty himself, and to have every power of the soul transformed into his likeness." Vol. I. pp. 171—172.

To restore the soul to the divine image, is the grand design of the gospel.* "If," says an excellent writer, "we consider the nature and design of holiness, it is not merely a preparation for happiness, but also an ingredient of it. And it is a very just as well as common observation, that grace is glory in the end; it is an imitation of the disposition and employment of those who are already happy, and consequently has the nearest resemblance to their state. Nothing can be more evident in the nature of the thing, than that the true happiness of the soul must increase in proportion to its union to the infinite source of all happiness and joy." † To the same purpose, Mr Russell observes:—

"Holiness is itself happiness, and not merely an accompaniment of it. It is as absurd to say, that we can be truly happy without it, as to say we can be well without health, or that we can be saved without salvation. Christian sanctity, in spirit and in manners, is not merely an evidence of salvation; it is the very blessing itself." Vol. I. p. 156.

According to this view of the subject, heaven is not so much "a state as a character." ‡ The regeneration of the soul is necessary, not merely as a term of admission into the promised rest, but as a qualification for its enjoyment. Nothing can be more affecting than to hear an unconverted man boasting of his hope of heaven, as if there were any correspondence between his present pursuits and pleasures, and the hallowed employments of that

* Lett. XXII.

† M'Laurin's Works, Vol. I. p. 52.

‡ Vol. II. p. 50.

pure state. If he has no love for the service of God, as adapted to our present condition, how could he endure the uninterrupted and fervent praises of the heavenly sanctuary? He would find himself introduced into a scene entirely new to him, and would be miserable in the seat of bliss, deprived of those gratifications which he is accustomed to consider as essential to happiness.* It is necessary therefore, that every man who has the hope of seeing Christ as he is, "should purify himself even as *he* is pure." Yet it is evident, that many use expressions with regard to death, as if it would instantaneously *convert* the soul, and produce an entire change in its views, affections, and pursuits. Thus a false peace is obtained; the Popish doctrine of purgatory is revived, under a less tenable form, immediate attention to the will of God is withheld, and his express declaration practically denied. "They that go down into the pit cannot hope for thy truth," Isa. xxxviii. 18.

Another reason adduced in Scripture for making faith the medium of justification, is, "that it may be of grace." In any other way, the freeness of the gift could not be so strikingly displayed. We never think of attaching any merit to the act of believing a well authenticated report.† Were a man justified by any work of his own, either before or subsequent to his belief of the truth, he would have something whereof to glory, but all such boasting the gospel expressly excludes. Were any previous qualification necessary, the inquirer would meet with a difficulty at the very outset, and must be greatly perplexed, as to the precise measure of personal merit, which would warrant a reliance on the Saviour. He who is conscious that his whole life has been a scene of rebellion, and that he may justly be designated the chief of sinners, would thus be debarred from all hope of forgiveness, and must abandon himself to despair. But it is the glory of the gospel, that while it cuts off every claim of merit on the part of the sinner, it extends relief to all. It exhibits the obedience and sufferings of Christ as the formal ground of justification, and declares the perfection of his atonement to be such, that nothing can be added to it, to render our confidence more secure. The same remedy is offered to men of every character, and it is equally needful for the sober and virtuous, as for the profligate and the profane.

Now, the simplicity of this scheme, which ought to endear it to the heart of every fallen creature, and which, as much as any thing, impresses the stamp of divinity upon it, is the very circumstance at which the self-righteous inquirer stumbles, and involves himself in perplexity.* He cannot think of at once embracing the gospel-offer, and of coming to the Saviour as a guilty and perishing sinner. He sets about an investigation into the state of his heart, if possible to find something distinguishing there, on which to found a plea for the communication of divine mercy. Forgetting that the belief of the atonement is the source of all true holiness and comfort, he must first discover the beginning of a gracious work in his soul, before he will venture to embrace the testimony of God. Thus the order of nature is reversed, and the moving cause of salvation transferred from the sovereign grace of God, to the personal merit of the receiver. Experience shews, that

* *Vol. II. p. 48.* † Ditto, p. 80.

* Vol. II. p. 162.

it is the hardest thing in the world to convince a man, who has been brought up with a form of religion, or who is highly esteemed for his amiable conduct and generous actions, that these distinctions can form no part whatever of the ground of his justification before God, and that he must rest, equally with the open profligate, on the one offering of Christ. Hence our Saviour declares that "publicans and harlots enter into the kingdom of heaven before the self-righteous pharisee," Matt. xxi. 31. And yet, till the individual be brought to this state of mind, in vain is the testimony of the gospel presented to him. He cannot think of venturing the whole weight of his soul upon it, he must have some other hope to cast into the scale; but as the obedience of Christ stands opposed to all human merit whatever, no solid or lasting peace can thus be obtained. On the other hand, it is evident, that on the opposite scheme, the greatest sinner may take *immediate* comfort from the gospel. He is under no necessity to hide or to extenuate his guilt—he need not be afraid to know the worst of his case; for "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners." He is not to wait till some preparatory labour be performed, for without faith it is impossible to please God—whatever his state or circumstances may be, "to him is the word of this salvation sent," Acts xiii. 26.

It must be remembered, however, that it is not the deep conviction of sin which such a person may have, nor the greatness of his alarm on account of it, that constitutes his warrant to rest on Christ, but the sufficiency of *his* atonement, and the free promise of the gospel.* The malefactor on the cross—the persecuting Saul—the Philippian jailor, heard and joyfully received the divine testimony, "that God is rich in mercy to all that call upon him." As this testimony is recorded in the Scriptures, the invitations and promises therein contained, must be the immediate object of faith and ground of hope, and their authority at once submitted to. The written word is the instrument by which the Holy Spirit produces conviction in the mind, and hence the utter vanity of all pretences to any separate revelation: those who overlook the sufficiency of the Scriptures, and who affect to be waiting for a day of supernatural power before they submit to the gospel, offer the greatest affront to that omniscient Spirit by whom the lively oracles were communicated. Is the Bible indeed the word of God? then where, we ask, is the individual who is at liberty to evade its positive commands? Such a person must claim independence of the universal Lord, which would be the grossest impiety. How different this from the decision of Christ, who, in the parable of the rich man, asserts the superiority of the written word over every miraculous intimation whatever. "If they believe not Moses and the prophets, neither would they believe though one rose from the dead," Luke xvi. 31.

(To be continued.)

* Lett. XIV. Vol. I. p. 3. 9.

Religious Intelligence.

DOMESTIC.

GAELIC SCHOOL SOCIETY.

The Twelfth Annual Meeting of this Society was held in the large Room at the Waterloo Hotel, on Wednesday, the 15th January, when notwithstanding the unfavourable state of the weather, a numerous and respectable assembly testified the lively interest which the object of the institution continues to excite in the mind of the public.

Sir James Miles Riddell, Bart. having been called to the Chair, the Report of the Committee was read, and various appropriate resolutions were moved and seconded by the following gentlemen:—Rev. Dr Lee; Walter Cook, Esq.; R. C. M'Donald, Esq. of Clanranald; A. Maclean, Esq. of Ardgour; the Rev. Dr Muir; Dr Huie; the Rev. C. Anderson; and the Rev. J. Kirkwood.

The only Resolution different from the usual routine on similar occasions, was the one moved by R. C. M'Donald, Esq. and seconded by A. Maclean, Esq.—"That this meeting receive with cordial satisfaction the intimation of his Majesty's willingness to confer upon the Society the distinguished honour of his immediate Patronage; and acknowledge with gratitude the munificent testimony of his good will by which that intimation was accompanied; and that the meeting eagerly avails itself of the opportunity thus given for the expression of the sincerest feelings of loyal attachment to his Majesty's Royal Person." It was carried with very general marks of approbation.

From the interesting Report read to the meeting, we extract a few passages.

The Committee, after stating the number of children in attendance on their schools to be 4590, of which, by the last returns, 1718 were reading the First Book and Guide, and 2872 the Bible and the Psalm Book, observe—"This proportion, viz. the number of scholars in the Psalm Book and Bible, being far above the proportion of the other classes, affords a proof that the period of time allotted for the continuance of your schools in each station, is sufficient; for it demonstrates, that before the time for changing the station arrives, all those who entered at the first Session have attained the object the Institution has in view,—the capability of reading the Scriptures in their native tongue.

"It would not, indeed, require even the ordinary period allowed each school, were all the scholars equal in ability and assiduity, for there appears to be something connected with your schools peculiarly favourable to the rapid acquisition of the art of reading. Their situation, retired from that variety of passing circumstance which is so apt to divert the attention from any single and exclusive pursuit, cannot but have a powerful influence in concentrating the faculties both of the teachers and the taught, and thus a force of intellect is brought to bear upon the object of study, which, in the midst of the diversified employments of a more condensed population, is diluted by being dispersed.

"This concentration of mind, too, gives a higher relish to the pleasures derived from the exercise of the faculties, whatever these pleasures may be. Pent up within the walls of his cottage, during the dreary days of a long and rigorous winter, the uneducated Highlander, secluded from all the means of actively employing the soul or body, drags on a listless existence, unless perhaps when relieved by that exhilaration of the animal spirits which he derives from a taste for his national music, the character of which marks the intensity of mind and feeling directed towards it, whether it be the rapid movements indicative of strong excitement, or the pensive melancholy which betrays an unsatisfied heart. To such a man how precious the ac-

quisition of the Scriptures of truth. In possession of the Bible, he possesses that which can make him truly rich in the midst of worldly poverty;—that which can make him truly wise though he boast no other knowledge;—that which can, and which alone can make him truly happy whatever be his lot,—that which extends his views from time to eternity. No wonder that such an acquisition should be highly prized; and that the intensity of the desire to obtain it, should produce a corresponding success in the application of the means."

As to the progress made in learning to read, "the Rev. Alexander Flyter, in a letter relative to the school at Badden, in the parish of Alness, writes thus, "Their sense of obligation and their gratitude (namely the people at Badden) I can assure you bear no inconsiderable proportion to the value of the boon which you have sent them, and their progress in learning to read in their own language, the book which through grace is able to make them wise unto salvation, really astonished me. There were some who did not know a letter of the alphabet at the beginning of the session, who, at the end of it, could read the New Testament fluently." And the Rev. Roderick M'Leod of Snizort, writes: "I examined the school at Greshernish, and was highly pleased with the progress of the scholars and the apparent discipline of the school. I think I never saw so much done in the way of learning in so short a time; there is a girl there not seven years old who read the New Testament in less than three months."

"But comparatively vain," the Committee add, "would be your labours, and unsatisfactory to you the most signal success, were there no evidence of more important fruits than the mere acquisition, however rapidly, of the art of reading. Your Committee, therefore, persuade themselves you will be gratified to be detained for a little, to listen to the communications made by several of your correspondents, relative to the moral improvement which has accompanied the progress of the Gaelic schools. The Rev. Roderick M'Lean of South Uist, after mentioning, that by the conciliatory manners and address of one of the teachers in his parish, many of the Roman Catholics have been brought to have a relish for reading the Scriptures, adds, "The change already brought about by your schools in this remote corner is very worthy of being communicated. I am situated at such a distance from the whole of them, that I have it not in my power but in a small degree personally to witness much of it, but I have good information from respectable quarters, that common swearing, a practice too prevalent before the introduction of your schools, is in a great measure wearing off,—that the children, instead of vicious and naughty play and sport on the Sabbath day, meet in their respective school houses to read, and to hear portions of the Holy Scriptures read by their masters, and that when at home they attend to their books instead of rambling through the fields as they used to do."

"The Rev. Finlay Macrae, having examined the school in the Island of Vallay, says, "It is delightful in the highest degree to see the parents and their children in the same class, emulating each other to learn to read the word of God; the beneficial effect of which, must leave conjecture behind." The Rev. Kenneth M'Kenzie of Kintraa, writes thus, "It is gratifying to find that the benefit of the Institution is not confined to those alone who directly attend the school; there are some instances in this district, of young men and women, who, from circumstances, could not attend the school, yet have learned to read the Scriptures in their native tongue, by availing themselves of the assistance of younger brothers and sisters who did attend, and even parents learning to read by the help of their offspring." And analogous to the circumstance just now mentioned, is that communicated by Messrs John and Alexander M'Lean, who examined the school at Toren, and who write thus: "We were particularly gratified by a little girl now nearly seven years of age, who could read fluently, and answer with great readiness and precision her questions, influencing thereby *her grandfather*, a man of seventy years of age, to commence reading and receiving in-

structions from her. He can now repeat every question she has got, and can actually read tolerably." The Rev. David M'Kay, after reporting on the school in Reay, and noticing that the stretch the people in that remote and narrow Strath make to attend the school, and the progress they make in it, are evidence of the avidity of the people for the knowledge of the word of God—gives the following statement: —"I beg leave to add, for the satisfaction of the Society, that in one of the stations of the Gaelic schools in Strath Attadale, a man near 70 years of age learned to read the Bible; and that in another station, two women, upwards of 50 years, who were taught in the same manner, have not met the teacher since, without first blessing God, and then thanking him for enabling them to read the word of God."

Ninth Annual Meeting of the Association for the relief of destitute imprisoned Debtors.

DURING the last year this excellent institution had liberated 166 cases from jail—90 on arrangements with creditors—56 by the act of grace —and the remainder, by payment of debts through friends, or unconditionally. In most of these cases the debtors and their families were assisted, some of which consisted of six, seven, or eight children; there having been 599 individuals in the families relieved. Several of the debtors were 70 years of age—three only were under 29. In 35 instances, the debt was under one pound! in 53 instances, between one and two pounds! in 12 cases only, the debt was above five pounds. In one instance the debt amounted to only one shilling and ninepence!! and the family consisted of six persons. "It is impossible, (says the report,) to record these facts without regretting that the law should allow the head of a family to be cast into prison—on account of such trifles. It would probably be right, in the meantime, to threaten publication of the names of those who can be guilty of such vindictive proceedings."

A contribution of five shillings annually (though that sum is not a *maximum*) constitutes a member of *this Society*.

LIVERPOOL SEAMEN'S FRIEND SOCIETY.

THE following are Extracts from the first Annual Report of this Society.

"For some time previously to the existence of your institution, efforts had been made by various religious denominations, in some degree to engage the seamen in the port in the performance of religious duties on the Sabbath. These *individual* efforts, themselves beyond all praise, produced, it is confidently believed, every effect which could have been calculated upon. A goodly number of victims were snatched from the dominion of sin and Satan, but a vast mass remained untouched and unreclaimed; for this mass no adequate provision could be made by the means adopted; the casual accommodation of part of a chapel was insufficient for the mighty purpose, and the companies of men who sought for, but could not obtain admittance, satisfied your Committee that the spirit of hearing was spreading, and that they had little else to do than to make some proportionate provision to satisfy it. A general application was accordingly made to the ministers of the gospel in the town, who kindly and promptly tendered their services to preach in rotation on every Sabbath afternoon, at the appointment of your Committee. The first public service in pursuance of this arrangement, and under the auspices of your institution, was accordingly performed on the 16th of September, (four days after the institution of your Society) on board the Baffin, Capt. Scoresby, when the Rev. Dr Raffles preached to a congregation of upwards of 1500 attentive hearers. Upon this occasion, and upon some subsequent ones, the ministers stood upon the decks of the vessels, and preached to the multitude, who accommodated themselves on those and the adjacent ships, or on the quay.

"Your Committee determined on the first opportunity to remedy the inconvenience attending this mode of conducting Public Worship, which it is obvious could only be carried on in tolerable weather, without the hazard of health and all comfort. On the 6th of October they accordingly purchased for the sum of

L.940 the ship William, a vessel of 447 tons, and exactly suited to their purpose. Your Committee calculated that after the sale of the stores, the original cost and fitting up of the ship, as a neat and commodious place of worship, for the accommodation of upwards of 1000 persons, would put your Society to the expence of about L.1000, and it will be found by the accounts, that this estimate was very little exceeded.

"From the period at which your Committee first purchased the William to the present time, Public Worship has been uniformly maintained on board in the afternoon of each Sabbath-day. When your Committee considered the many disadvantages under which the sailor uniformly labours—the few opportunities afforded him of mental, moral, and least of all, of religious improvement—the long period during which he is at sea and in foreign ports, exposed to so many and various temptations, subject to so few restraints, and altogether deprived of all public Christian ordinances—they were convinced that to afford him only one opportunity in a week of attending the worship of God, was too little from which to expect any permanent beneficial consequences. They therefore naturally looked to the meetings for social prayer of the Bethel companies on each evening of the week, as a mean whereby the impression created by the Sabbath services might be continued and deepened. Your Committee had also a other important object at heart in connexion with the daily meetings of the Bethel companies; they were originally held on ship-board, and your Committee were desirous to have continued the practice, in the hope and expectation that the holding of meetings for prayer on board ships in port might induce the same observance at sea, and that thus each ship's company, under the direction of its master, might on the evening of each day, whenever the state of the weather would permit, dedicate itself to God, and supplicate protection from the perils of the night from *Him* whom the winds and the sea obey, and who holds the waters in the hollow of his hand. For reasons, however, which your Committee do not deem it necessary *to state, these meetings* have been discontinued on ship-board, but have been regularly held in various rooms duly registered, in the vicinity of the docks, on every evening in the week, and have been all numerously attended by masters, mates, and seamen. Meetings of seamen for social prayer have also been held under the Bethel flag, on board the Floating Chapel, on Sabbath mornings at seven and half-past ten, and during the summer months at seven in the evening.

"In this important sphere of your Society's labours are engaged, in eight companies, upwards of 100 zealous pious men, under the guidance of a Committee of their own, whose monthly reports to your Committee of their daily meetings for prayer under the Bethel flag, have delighted and encouraged them. Your Committee ever desire to speak with the utmost moderation of the good effected under the blessing of God by any of the instruments employed; and they should esteem it to be an obvious departure from their duty, if they were to suffer their imaginations to give the least colouring to their narrative, which strict truth did not warrant: but your Committee feel, that it would be an injustice to these excellent men, and an useless and perhaps criminal display of modesty, did they not select for general circulation, a few, at least, of the facts communicated by the Bethel companies, which have so cheered and gratified your Committee."

The Committee further state "that the conduct of the seamen in every religious meeting has been, without *a single exception*, such as might put many a professing Christian to the blush;—eager attention and gratified feeling have been affectingly pourtrayed in their countenance and manner, and in their deep apparent seriousness."

In the Society's school, are now educated upwards of 170 children, all of whom are making most satisfactory progress, and the majority of whom were *unable to read at all* on their first admission.

An interesting Appendix accompanies the Report, containing numerous instances of the good effects produced by the labours of the Society.

FOREIGN.

CONTINENTAL SOCIETY.

THE Tenth Number of Extracts from the Correspondence of this Society is just published. The Committee prefix to it the following gratifying intelligence.

"Wherever the agents of this Society pitch their tents, multitudes flock to them from morning to evening to hear the glad tidings of salvation; and it is found, that where the Saviour, the Lord Jesus, is *lifted up, all men are drawn unto him.* This statement is confirmed by the following letters. The Committee feel encouraged to go on in their work by the countenance and support which the Society meets with from the several parts of the United Empire, where it has been introduced, and where its cause has been pleaded."

They then proceed to notice, "that Mr Mejanel from Paris had visited some parts of Scotland and Ireland, in company with a gentleman who has been a warm friend and a munificent benefactor to the Institution, and that every where he was received with the most Christian affection, and met with the most cordial support. From Ireland, he visited the northern and southern parts of Scotland, preaching and speaking every where of the things which relate to the faith and holiness of the gospel, and shewing how much those things require to be heard in his native country.

"From thence, with letters of recommendation, he proceeded to the northern towns of England, where his reception was no less gratifying than in Scotland. At Liverpool, the subject met with that generous reception which is characteristic of its inhabitants. The principles of the Society being on so broad a scale, and its plans so divested of every thing sectarian, Christians of various denominations readily gave their countenance to it. A Committee was formed, and Secretaries appointed to take some preliminary steps towards constituting a regular Auxiliary at *Liverpool*, to co-operate with the *Continental Society.*"

At Manchester, Leeds, and Hull, Mr Mejanel met with the warmest reception. "His heart," the Committee observe, "was overwhelmed with a sense of British Christianity, accompanied with British benevolence; and he has returned to the scene of his labours on the Continent, urged by a sense of the duty he owes to God, and a love to the souls of his countrymen; and at the same time encouraged by those gratifying testimonies, which he received in all places whither he went, of the ready co-operation of all denominations of Christians, in promoting the cause of religion and virtue among the inhabitants of the Continent of Europe.

"Another of the Society's agents has arrived in England, for the purpose of visiting, in company with one of the Secretaries, some of the large towns in the north and west, and if possible of attending the general meeting in May next."

The following extracts of an interesting letter from the south of France, contain a pleasing account of the progress of the work of God there, in the conversion of several individuals to the knowledge of the truth.

B——, March 1822.

"Hardly was our chapel opened, but a very general desire to attend it was manifested among the Jews and Catholics. Our first meetings were numerous: I waited until the attraction of novelty should cease, when I expected the number of the auditors would decrease; but thanks be to God, the contrary has happened. To this time our meetings, especially those on the week-day evenings, and on Sunday mornings, have drawn many hearers of all classes. The Jews (some of them at least), do not grow weary, though they are constantly hearing of Him, whom their fathers had crucified. One of them especially, is remarked for the attention which he pays. A few days ago, this Jew met one of our most zealous Protestants; he approached him with earnestness, and whispered in his ear, 'I am one of you.' Before my arrival, more than thirty copies of the Bible had been sold to the Jews: they have thus bought the New Testament, and I

hope reading this will be blessed to many. In general, they have no prejudices against us; they manifest some respect for me. I mention this, that you may be the better acquainted with their dispositions; and there is reason to hope, that the Lord, in his compassion, will soon come and visit them. As to those of the Catholics who attend our meetings, many do it out of curiosity; however, I have reason to think that some are brought hither by a more powerful attraction—the influence of the gospel upon their hearts. There is one, among others, who has altogether deserted the worship of his church, and who does not conceal it. During Lent, the clergy of B—— had sent for a foreign priest, renowned for his talents: he preached every day. However, our meetings were never better attended than then. I also preached, for some time, every evening, at the same hour as the priest; and we remarked with gratitude and joy, that the number of Catholic auditors rapidly increased. More than once it has happened, that the Catholics have gone out of their cathedral, leaving the priest in the midst of his discourse, to come and hear the word of God among us.

"I have spoken to you of the *Catholics* and *Jews*, it is right that I should say something of our *Protestants*. I will tell you about our young people. The three first, who came to me, were not only very ignorant, but moreover very inimical to the truth: the word of God was a book unknown to them—they had never opened it. With all this ignorance, and opposition of a heart under the dominion of the love of the world, they came to me, their only design being to receive in haste some instructions in order to be admitted to the Lord's Supper. I saw them often; I made them read the word of God. By little and little they were struck; their ignorance of the first principles of the gospel gave way to the first light of the truth. Soon after three other young men came to me, with the same design: one of them was a young man of twenty-one: driven for a long time from his father's house for his irregularities, he came to me in the most deplorable *state, discountenanced* by his relations, and loaded with the reproaches of his own conscience. He opened his heart to me, and declared all the secrets of his conduct. It had been very criminal: but I told him not to despair; that the essential thing for him was to be reconciled to God. I gave him the Bible, and invited him to come and see me every day. After the first conversation, I endeavoured to move the father of this young man; but he had been so often and so cruelly disappointed, that he would not expose himself to new disappointments by receiving him again. The young man, however, humbled and contrite, came often to see me. I soon discovered, that the reading of the Bible, which he attended to with eagerness, had made an impression on him, and I began to entertain hopes. I was astonished at his understanding; he received the doctrine of grace as the thirsty ground drinks in the rain; the plan of redemption became clear to him, and he began to pray. It also appeared to me, that his conduct was changed in proportion as his understanding of the Holy Scriptures increased. At length, about three weeks ago, I succeeded in reconciling him to his family. I hope he has received the truth, although I dare not regard it as certain; his future conduct will decide this question. These six young men understand the fundamental truths of salvation; but I cannot yet be sure, if faith grows in them.

"You are acquainted with the conversion of the old man. He passed his life in civil and military employments, altogether occupied in the enjoyments of the world; never did a thought of eternity seriously disturb his mind. I found him in this state of unbelief; but soon the grace of God wrought on him—soon was this man, long an enemy to God, reconciled by faith in the blood of Jesus. His regeneration is no longer doubtful, from the good fruits it produces. He now passes his life in communion with his Saviour; his Bible is always in his hand; the reading of it is his delight. The fear of death, which harassed him before his conversion, has given place to a desire to depart and to be with Christ. How you would be edified

in hearing him speak of that mercy, that long-suffering, which he has experienced! he never speaks of it coldly. Brotherly love flourishes in his heart—a certain evidence of his love of Christ. His wife is not far from the kingdom of heaven; and it is he, who instructs her, who exhorts her. The change, which has been produced in his conduct and manners, very much struck his wife, and will be, I hope, one of the most efficacious means of bringing her to the Saviour."

The following most interesting letter records some signal instances of the power of Divine grace; and serves to show, that difficulties cannot impede the work of God; that *His hand is not shortened, that it cannot save;* that he can make even the *wrath of man to praise him.*

O——, 23d September, 1822.

"We quitted B——, Aug. 1. Our first station was B——. We soon arrived at T——, where I was called upon to preach to the congregation, which was numerous. Mr C——, who is the minister there, loves and preaches the truth; but, alas! there are yet but few souls devoted to the Saviour—few believers. There is some zeal there for the circulation of the Scriptures; but it is a zeal, which has not its source in a regenerate soul. The pastor is the only converted person I know. One of the best disposed persons of this congregation is Mr T. who received us into his house. I have had many serious conversations with him, with the hope that to him, and to those of his household, some good would result. From thence we went to R——: it is a small village of the department of T——, where I preached three years ago. I obtained leave to preach there again, though it was on a working day: the congregation was numerous and very attentive. The young pastor, Mr V——, appeared to me to have made some progress in the knowledge of the truth, though he has not yet been led to the foundation that he ought to lay. In the afternoon of the same day I preached at S——. It was the day of the fete of the saint, *who is the patron* of the city. The *whole town was abroad:* notwithstanding I gathered together a small congregation, composed, I hope, of souls well disposed, since they deprived themselves of the amusements of the day to come and hear the word of the Lord. I had grace given me to preach with more clearness and persuasion than I did at R——. I had among my auditory Mr S——, chaplain of the college of S——. He appeared to me affected with the preaching which he had just heard. The two consistories have determined to give him, as a fellow-labourer, to our brother C——. The next day I had the happiness to see the word operate powerfully upon two aged men.

Before I speak to you of the people at P——, it is necessary that I should make known what happened to me nearly four years before in the same department. It was before I was connected with the Continental Society: I was then suffrangan to Mr V—— at S——. I was invited to visit some congregations in the department of T——. It was particularly at R—— that the Lord blessed my preaching. I declared undisguisedly the misery of man, his lost estate, the necessity and gift of a Saviour, and free salvation—all truths too much unknown in these places. This preaching caused some rumour. The general Consistory of the department attended; they condemned my doctrine, and all the pulpits of the department were closed against me. The pastor of C——, which is the chief place of that department, hastened to transmit to me an account of what the Consistory had done. I replied to him, by shewing him that my faith was founded on the word of God, that I had preached according to the truth, and that God threatens those who call evil good, and good evil. This letter was printed without my knowledge, and circulated by a friend, so that I considered myself as altogether excluded from that department. All this transpired under the presidency of Mr F. pastor of P——. On my arrival here this last journey, I found it necessary to go immediately and present myself to him; besides, he was aware of my arrival. Mr F. is an old man of eighty. He received me cordially, and began immediately to overwhelm me with questions on the

nature and the object of the English Society, of which he had learned I was an agent. I explained to him. He then behaved more cordially towards me, and at length he appeared satisfied with our conversation. He told me that he had apprised his flock of my arrival, and that I should occupy his pulpit at three o'clock—it was then noon. I preached at three, in the chapel, on regeneration. After the sermon he came to me in a friendly manner, and told me that he was satisfied; and that he found the doctrine which I preached sound and pure. He evinced a desire to see me again amongst his flock, although he was the cause of all that had been determined against me four years before in the Consistory, of which he was president. I have then the satisfaction to announce to you, that the opposition, which was so strongly manifested to me in the department four years since, does not now exist. O may the Lord grant that it may be the same in all places, where opposition is most manifested against his Anointed.

"From thence we came to T——, from which we departed some days afterwards to visit the department of N——. We stopped at S——. This is the place I spoke of above. I delayed not to revisit this little town—the first place where I received grace to preach the gospel in France, during a residence of thirteen or fourteen months. At that time many souls were brought under the influence of the truth. All the congregation were rejoiced at my arrival.

"In several congregations I have had cause both for joy and sorrow. I have found some souls accessible to the truth, and others hardened against it—some proud pharisees, and some humble publicans—some friends and some foes—those who love Christ, and those who hate him; but alas! in what proportion? Every day, moreover, I have seen the truth of Christ's own words—"Few there are that enter in at the strait gate." It would be useless to speak of the opposition which I have met with in many places, and to occupy your time with stating the indifference of the multitude; these sad fruits of the corruption of the heart you are sufficiently acquainted with; I would therefore speak only of some particular facts in which the work of grace is manifest. On my arrival at C——, where I knew the family of a respectable old man, I went to visit him, and had the happiness to find the same sentiments of faith, and the same devotedness to the great things of salvation. One of the members of this family had fallen asleep in the Lord; the rest were living in Christ. The continuation of this family in the path of life, is a glorious work of the Lord; because it is in a land, where it is the only plant of faith of this kind, and where it is surrounded by a thousand causes of destruction: "The Lord knoweth them that are his." In another family, which I also knew before, I was enabled to be in some degree the witness of a triumph of grace. I found the family in mourning. Two years before it had bewailed the loss of its head. The children, however, appeared less afflicted; but the grief of the widow was still great. It was a grief, sad and silent, which appeared to me a great obstacle to the salvation of her soul. She was occupied wholly by it, and appeared to be susceptible only of impressions of sorrow. I spoke to her about salvation: she asked immediately, if those who were saved found in heaven those whose loss they mourned in this world. I spake to her of the felicity of the children of God, when they shall be found in that place where all tears are wiped away from their eyes. It did not appear that heaven would please her if she should not find her husband there. The Lord gave me grace to speak the truth plainly to her, and to make her comprehend, that it is the will of the Saviour that we should seek salvation, and that we should find our peace in him, and not in his creatures. I drew her attention to this saying of our Saviour,—"He who loveth father or mother more than me, is not worthy of me." After some more conversation of this kind, we were obliged to quit this house. Six or seven days afterwards we returned, and what was our joy to see this woman almost entirely changed! She was rejoiced to see us. She spoke no longer of her husband. She desired to retain us, and took singular pleasure in

hearing us speak of the grace of the Saviour. Every thing about her indicated a work of grace begun in her heart. We left her with one of her daughters, who knows the way of salvation, and is walking therein. Another lady, whom we knew to have been very worldly, was exceedingly sick. When we arrived in the country, she testified a strong desire to see me. When I went to her, she said in an affecting tone, "Ah thou minister of Jesus; come to my aid!" The cross of the Saviour was no more a stumbling block to her. The name of Jesus, which before she seldom mentioned, was often in her mouth; and when I spake to her of the necessity of addressing herself to him, "Whom," said she, "besides have we? and to whom shall we go?" In fact, I have seen some monuments of grace amongst the great. Madam de I'N——, whom the Lord deigned to call to the knowledge of his name during my labours at S———, has been built up in the faith by our visit. This lady, who is of distinguished rank, is surrounded with snares; those with whom she associates are irreligious; but in spite of this she cleaves to the Saviour.

MORAVIAN MISSIONS.

Extract of a Letter from Mr Kleinschmidt, to Mr P. Edinburgh.

[TRANSLATION.]

Lichtenau, Greenland, July 6. 1822.

ACCEPT, dearest friend, our cordial thanks for all your labour, love, and faithful participation with us in the mission here. We can again give you joyful accounts of it. Our dearest Lord and Saviour has been pleased so to bless his work, that we were filled with astonishment, and could only worship at his holy feet; for we saw with delight the Sun from above continue to burn on this part of his earth, and to warm the hearts of the poor Greenlanders. Last year, seventy persons were added to the Greenlandish church in this place; and in the last two years, more than one hundred heathen have come to us desiring instruction, and this winter twenty-*six adults* have been baptized. In *this manner we have* passed a pleasant winter with our Greenlanders. Now, all this has the Lord our Saviour done, and it becomes us with humility and gratitude, from our hearts, to thank and praise him. It ought also to excite you, our best friend, to more earnest, fervent prayer and thanksgiving, for the mission here and for us. We would most affectionately intreat them, as, in our poverty and weakness, we feel the supporting prayers of our dear friends very necessary.

It is well known to you, that the year before last, I took a reconnoitering journey to Stitenhosk, and along the east coast of Greenland, of which I sent a particular account to Europe; and as I wished it to be put as soon as possible into the hands of the dear people of England who have taken an interest in it, I sent a copy to brother J. Latrobe in London, so that I hope it has long ago reached you.

There will now be a fourth Settlement of the Brethren in Greenland; and though it is intended to be at Stitenhosk, I hope the dear English people will not fail to contribute to its beginning, as they would see from my report how very desirous the poor heathen are for the word of God. The Greenlanders who dwell on the east coast, will in this case be well supplied; for the gospel will then sound over all Greenland. The Lord our Saviour will bless this undertaking and make it prosper; for the cause is his, and its only aim the redemption of his precious purchased creatures.

If we live, and the Lord will, we intend next year to visit Europe and bring our three children with us. When we sail past Scotland we shall turn our longing eyes towards it, and our dear friends who live there. We commend ourselves to their fervent prayers in this our proposed journey, that the Lord would take us out and bring us back in safety.

* * * * * *

(Signed) J. C. KLEINSCHMIDT.

Extracts from a Letter to another Friend.

"WE beg to send our grateful thanks to those our dear kind friends for all the love and faithful participation they have taken with us in

the work of the Lord and the mission here, as well as for the very valuable gifts sent us. We request that you will make known these our most affectionate acknowledgments particularly to every one of our kind benefactors."

LONDON MISSIONARY SOCIETY.

MISSION TO MADAGASCAR.

A LETTER has just been received from the Rev. J. Jeffreys, dated *Tananarivoo*, June 22, 1822, informing the Directors of his safe arrival in that capital, with Mrs Jeffreys and the four artisans. This letter is accompanied by a journal, relating the particulars of their long and laborious journey from *Tamatave*, the sea-port where they anchored on the 6th of May, 1822, and landed on the 7th, and which they left for the interior on the 21st, of that month, accompanied by J. Hastie, Esq. the British agent.

After a toilsome and tedious journey of twenty days, rendered difficult by bad, narrow roads, steep hills, lakes, rivers, &c. they came within sight of Tananarivoo on the 9th of June.

"When we arrived," says Mr Jeffreys, "at the bottom of the high hill on which the city is built, we were met by prince Rataffe, and the English officer Mr Brady, in their military uniform, accompanied by the two missionaries, Mr Jones and Mr Griffiths. When we began to ascend the hill, the guns at the top were fired. The streets (which are very narrow and irregular) were crowded by spectators. Some disciplined troops, dressed in the European style, had been drawn up in the court-yard of the king's house. When we entered, the drums beat, the soldiers presented arms, and we hastened to meet king Radama, who was waiting to receive us.

The king received us in the most gracious manner, and we sat down to a sumptuous dinner, served up in the European manner. Mrs Jeffreys and myself were afterwards conducted to a house appointed for us by his majesty. The next morning the king sent us a present.

On the 14th of June the four artisans were presented to the king, who directed that a piece of land, eligibly situated, should be allotted to their use, on which they might erect houses and workshops; and that each of them should have two apprentices, and a boy to serve them.

"With respect to the state of the mission here, (says Mr Jeffreys) I can affirm, from observation, and from frequent conversations with Mr Jones and Mr Griffiths, that our prospects are at present most promising. Much, under God, seems to depend upon king Radama, who is, no doubt, an able statesman: at the same time it becomes us to be modest, and not too sanguine in our expectations. A foundation seems to be laid for the great structure hereafter to be erected. The king himself is so anxious for his people to receive instruction, that he sends for parents and desires them to send their children to the missionaries. Such influence and patronage must be of immense importance in a mission like this, and may be expected to bring great numbers into the schools."

Mr Jeffreys, in the close of his journal, says, "This morning (June 16.) at seven o'clock, went to Mr Jones's school to hear the children catechised. It was a pleasing sight. The children were all clean, washed and combed, most of them having white shirts and trowsers. When I entered they were repeating a hymn after the monitor. For a moment I could fancy myself in England. Shortly after, Mr Jones entered, and after singing a hymn, he proceeded to catechise them in the Malagasy language. The catechism had been composed chiefly by himself, after the method of Dr Watts.

"At ten o'clock, we had service in English at the house of Mr Griffiths, who preached from Acts viii. 38. In the afternoon the children again assembled, were catechised, and practised in singing. I have seldom seen a finer set of children, as to cleanliness and order, in any school in England. It is delightful to witness such fine beginnings in a country like this, and it is, I trust, the dawn of a glorious day. In the evening, we assembled again at Mr Griffiths's, where brother Jones conducted the service."

SOUTH SEA ISLANDS.—HUAHEINE.

Extract of a Letter from Messrs Tyerman and Bennet; dated Huaheine, Jan. 21. 1822.

It affords us unspeakable pleasure to assure you, that all you have heard in England respecting the state of this mission, is far exceeded by the fact. Our hearts have been filled, and overflowing with joy and gratitude, while we are perpetually exclaiming, what hath God wrought!

In Tahiti, Moorea (Eimeo) and this island, (all the islands which we have yet seen) a profession of the gospel is universal. The prayer-meetings and the schools are surprisingly attended; the churches are flourishing; the morality of the people is unparalleled; and civilization is making rapid progress.

In the five missionary stations which we have seen, there is, of course, a difference in the aspect of things: but in all of them the glorious work appears to be going on well.

We are highly pleased with the missionaries; we have been delighted on perceiving them so well satisfied with their situations, and with the Society. We have been much gratified with their decided piety, their fervent zeal, and their good talents. They are high in the esteem of the several congregations among whom they labour, and, in general, very happy among them.

NEW CHAPEL OPENED AT INVERURY, ABERDEENSHIRE.

On Sabbath, Nov. 24. 1822, a very neat and commodious Chapel was opened for public worship (on the Congregational plan) in the Burgh of Inverury. Mr Smith, pastor of the Church at Blackhills, Skene, preached in the morning from 1 Tim. i. 11. "The glorious gospel of the blessed God." Mr Penman, pastor of the Church in Frederick Street, Aberdeen, preached in the afternoon from Isa. iv. 5, 6. "And the Lord will create on every dwelling place of Mount Zion and on her assemblies," &c. And Mr Thomson, pastor of the Church in George Street, Aberdeen, in the evening from Zech. vi. 12, 13. "He shall build the temple of the Lord."

The audiences were large during the whole day, especially in the afternoon and evening—a pleasing degree of attention and solemnity was manifested, and a lively interest seemed to be excited in behalf of the infant cause in this place. Although the ministers had no previous arrangement as to the subjects they were to deliver, yet they were all most appropriate, and seemed deeply and generally to impress the hearers.

The circumstances which have led to the erection of this Chapel deserve to be particularly mentioned as an encouraging proof, that the Lord is still faithful to his promise, "that his word shall not return unto him void," &c. Mr William Brown, who has itinerated through the counties of Aberdeen and Banff, for these fourteen summers, with no ordinary degree of primitive zeal and self-denied exertion, visited Inverury in his annual tours for nine seasons, when, in 1818, a few pious persons there and in the vicinity expressed a wish that he would spend the winter among them. This he complied with, and has laboured there and in the adjoining country each winter since that time; the Magistrates having kindly rented the Town-hall for a temporary place of worship.

As the fruits of his labours began to appear, and an increasing interest having been excited in the place, it was judged proper to have a regular place of worship erected, where a Christian church might in due time be formed, if the Lord continued to prosper his own cause. For this purpose, the Congregational Union for Scotland voted a considerable sum at their last Annual Meeting, and the two churches in Aberdeen, as well as those in the county, have made considerable exertions. The friends and well-wishers in the town and neighbourhood of Inverury, of various denominations have subscribed liberally, and it is hoped, the brethren in the south will shew the same benevolence—they will soon be waited upon for their aid to this interesting case. Inverury is not only growing in point of population and consequence, but it is situated in the centre of a very thriving inland country, where, to speak as gently as truth will at all admit, there is *abundant need of* the pure "word of the truth of the gospel;" and along *with this there is a growing* desire to attend upon the means of grace.

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THE

CHRISTIAN HERALD,

New Series.

MARCH, 1823.

MEMOIR OF THE LATE ROBERT SPEAR, ESQ.

(Continued from p. 41.)

In the year 1803 he built a commodious chapel at Cross Street, which provided accommodation for 600 people, a house which cost £800, the whole of which, with the exception of £271, was furnished by himself. About the same time too he erected a school adjoining the chapel, where from 200 to 300 children were instructed *gratis* in the rudiments of English education by an experienced schoolmaster. In addition to the expense of this institution, which wholly devolved upon himself, he gave his personal attendance to watch over the interests of the school. He soon observed, however, that many impositions were practised upon him by persons who were able to educate their children, and that on this account the establishment operated to the great disadvantage of many worthy schoolmasters in the town; he therefore abandoned this undertaking, and turned its resources into a more hopeful channel.

He was deeply impressed with the importance of learning to Christian ministers, and was, therefore, a liberal supporter of academies for their education. He frequently visited the academy at Rotherham; and, together with some of its tried friends and powerful advocates, made a journey to the metropolis to excite the attention and liberality of the friends of religion there, to the subject of theological seminaries in general, and to that in particular. He afterwards formed one upon a similar principle in Manchester, from which many useful and respectable men have gone forth to labour in the church of God.

His numerous family by his second marriage, with one exception, all survive their revered and honoured parent. It was his chief concern early to imbue their minds with Christian principle, to lead them, by parental instructions and example, in the paths of piety and wisdom. Amid all his engagements, both of a secular and spiritual kind, and they were not few, that portion of his time which he owed to his family was always held sacred; and at length, released from the toils of business, and retired from the bustle of the world, he shone forth, in all the hallowed lustre of a Christian parent, in the various exercises of devotion, instruction, and correction—the prophet, priest, and king of his family.

At length his health began to

suffer from his numerous journeys and his multiplied exertions. In a tour through the Highlands of Scotland, in company with several eminent ministers, for the purpose of promoting the interests of religion, he laid the foundation of the disease (asthma) which attended him to his grave.

In 1806, he withdrew from all active concerns in business, though he still remained in partnership with Messrs Ditton & Halliday, and also with the relative above alluded to. By this time he had become well nigh weary of the world; the constant collison of the noble principles which animated him with those of the mercantile men with whom he was compelled to mingle, created an anxiety and restlessness in his mind from which he longed to be delivered with intense desire. Such as observe the truly devotional and heavenly frame of mind discovered in the following extracts from letters written at that period, will not be astonished that this was the case.

The first, dated Sept. 8. 1806, is addressed to his relative, Mr Heron, of Manchester:—"Oh, this sad world! Often am I ready to express myself as the Psalmist does, 'Oh! that I had wings like a dove, then would I fly away and be at rest.' But the path to heaven is through much tribulation: this is the appointed way, and why, oh! why, do I so ardently pray, or wish to be excused travelling in it? It is because I am still under subjection to the world, the flesh, and the devil—I hope not willingly; but I am sure, if I were free from their influence, I should glory in tribulation also. Well, well! if the time of enjoyment in this life to the wicked is short, the time of suffering also, to those who have fled for refuge to *Jesus Christ*, will soon be over."

The date of the other is October 3. 1806; it relates to the severe indisposition of Mrs Spear, and is addressed to the same relative. After stating the particulars of the case with much tender minuteness, he adds, "The Lord knows how to succour his people in their afflictions, and he is the meter-out of the quantum of their sorrows. To some he apportions more, and to some less, according to his wisdom and sovereignty, or both; for some children require more chastisement than others. May these afflictions which we are called to endure, work out for us a far more exceeding and eternal weight of glory. Oh! pray for me, brother, that I may be enabled to bear up my mind from the considerations which the gospel affords, under the varied trials appointed for me to pass through in this life towards his kingdom above, as a Christian should do. I perceive your alarm respecting your son and my sister's indisposition. Let us sympathise with each other, and draw off our views from sublunary to unchangeable and eternal good."

Both the letters from which these extracts are taken, were written at Amber Mill, some works of his in Derbyshire, where he was then staying with his family.

In the year 1808, he finally retired with his family from Manchester, gradually winding up his affairs till 1809, when he disengaged himself entirely from mercantile transactions, with the exception of that already alluded to, and an occasional speculation, in which he might indulge.

The retreat on which he fixed was Mill Bank, a pleasant situation on the Cheshire side of the Mersey, twelve miles from Manchester. The situation of this place, at no great distance from Manchester, and near the road to Liverpool, the convenience of the

house, the extent of the gardens, and the easy access which he had to those friends, from whom he would have found it too great a sacrifice to have been separated, were circumstances which determined him to prefer this place to every other.

Upon his settlement at Mill Bank, the moral condition of the people around him induced him immediately to establish a Sunday school, and to fit up a barn on his premises as a place of religious worship. He invited his pastor, the Rev. Samuel Bradley, of Manchester, and several friends, to spend the first Sabbath with him in his new abode, on which occasion the barn which had been prepared, was, for the first time, employed as a place for divine worship. A large assembly was collected, principally by curiosity. Suitable and impressive sermons were preached, and the services of the day were attended with an impression of the divine presence, and remembered by not a few with grateful emotions to the present moment. On that day, Mr Spear gave a pleasing evidence of the decision of his Christian character, from which his neighbours might know what manner of man he was. The novelty of the occasion had attracted so large a congregation that the place was by far too small for their accommodation. This was no sooner perceived by Mr Spear than he ordered the pulpit, which was moveable, to be brought out and placed upon the lawn before the house, when he himself got into the desk, and began the worship by giving out those lines of Dr Watts, very appropriate for the occasion, (for the lawn was in view of the public road, and Mr Spear was in the midst of strangers) :—

"I'm not asham'd to own my Lord,
Or to defend his cause:
Maintain the honour of his word,
The glory of his cross."

After the morning service, he addressed the people in a most earnest and affectionate manner: telling them, that it would be his great concern, to do them good in body and soul—urging them to attend to the things that belong to their eternal peace; and observing, in a familiar manner, if he had the riches of Lord Stamford (a neighbouring nobleman) to bestow upon them, it would be nothing compared with the blessings of the gospel, of which they were invited freely to partake. The means which Mr Spear employed for the spiritual advantage of this people were not inefficient. Many were made to cry out, "What must we do to be saved?" A Christian church was soon planted, and while a faithful ministry was maintained in that spot, there is good reason to conclude, that not a few were trained up by it for glory, honour, and immortality.

Another incident occurred after his settlement at Mill Bank, and as it strikingly illustrates his mildness, is worthy of notice. His garden and hot-houses was robbed; and on the morning after the robbery, he caused a placard to be placed against the wall, intimating, that as it was possible, the robber might have been impelled by want to commit the depredation, Mr Spear took this method of giving notice, that if such was the case, he would not only freely forgive him, but cheerfully administer to the relief of his necessities. This paper was read by all the people as they came to the chapel on the Sunday after the robbery. It had completely the effect of securing his premises, though much exposed, from similar depredations for the future. Thus, he found the truth of the apostolic declaration, "If thine enemy hunger, feed

him; if he thirst, give him drink: for by so doing, thou shalt heap coals of fire upon his head."

It seems, that he never felt himself at home at Mill Bank; and from the very first, indeed, he seemed to have contemplated a removal, as he would not allow any considerable or expensive alterations to be made, either in the house or grounds. He appeared like a being removed from his proper element; his ardent spirit sighed for the scenes of benevolent exertion, and perpetually expanded with generous wishes and designs beyond the ability of his delicate constitution and declining health.

We have already mentioned a visit which he made to Scotland, previous to his retirement from business. From that period a deep impression remained upon his mind, in favour of Edinburgh, as a desirable place for the residence of himself and family. That city promised to afford him every thing his heart desired,—a circle of religious friends of views congenial with his own, opportunities of extensive usefulness, important advantages for the education of his family, such as could not be enjoyed in any other part of the united kingdom. His friends in England, however, did not view the measure with the same complacency: they regarded the climate as an insuperable objection, nor could they look with composure on his removal to so great a distance from them, and the sphere of his former influence and usefulness. In these feelings the whole religious population of the county deeply participated. They felt that the presence, the very *existence* of such a man, was of immense advantage to the cause of Christianity and benevolence in the neighbourhood where he resides, even though he may not be *actively employed.* At a period *like the present,* when God is pleased to accomplish so much by human agency in the promotion of his cause, the loss of such a man from the populous county of Lancaster was not to be contemplated without the deepest regret. His own mind, however, was so deeply impressed with the plan, that in February 1809, he made another journey to Edinburgh, to obtain sufficient grounds to enable him to come to a decision on a subject which gave him so much disquietude. How greatly this question agitated his mind, will appear from the following extracts of letters while on his journey, and when at Edinburgh.

From Carlisle, where he rested a night, he writes:—"Oh! that I could attain rest and peace to my troubled mind! Oh! that God would lift up upon me the light of his countenance, and dissipate all my sinful doubts and anxieties, so that I may be enabled again to praise and magnify him."

Of Edinburgh, he says:—"The advantages to be enjoyed by persons residing here, in a literary and religious view, are superior almost to any other place in the world; for the education of children, and the improvement of your own mind, it exceeds all others. These considerations have powerfully impressed my mind; but of this we can talk when I return. I endeavour to take encouragement from the consideration you suggest, and others, that God will yet smile upon me, and give me the enjoyment of his blessed countenance: that I shall yet be able to satisfy myself that I am in the path of duty, and engaged where and how he would.

In the mean time, Dr Williams of Rotherham having heard of his intention of changing the place of his abode, invited him to settle at Rotherham, and to devote himself as much as he could to the interests of the academy over which the Doctor presided. This

proposal he could not dismiss without serious consideration, consultation with Christian friends, and much prayer for the Divine direction.

In the midst of all this uncertainty, however, his mind, which appears to have recovered composure after his return from Edinburgh, became again the victim of the most distressing depression and anxiety. In a letter from London, May 1809, he speaks of his enjoyment in the services connected with the Missionary Society that year, and says, "I continue very well, improving still I hope in body and in mind." But in one, dated October, he refers to himself in language bordering almost on despondency.

It is more than probable, that there are many persons of equal piety with Mr Spear, who would not have been so much depressed under similar circumstances, and to some who observed him at another period of life, his present despondency may be an inexplicable circumstance in his character. But the secret of it all was, what one might almost say, an *excessive* tenderness of conscience, which induced at length a morbid sensibility of mind, which rendered him suspicious of every thing, lest in the slightest degree he should think, speak, or act contrary to the will of God. To this, together with the influence of disease, must be traced that tinge of melancholy, which mingled with his devotion, and cast a sombre hue on the lustre of his character, and the brightest of the closing scenes of his earthly pilgrimage.*

He visited Rotherham in November, and thus writes:—"I am now in very good health and in tolerable spirits, and I hope somewhat refreshed by the conversation and unreserved consultation which I have had this morning with Dr Williams upon the very interesting topic connected with my visit. I have unreservedly told him all my mind in relation to the important matter, and he has very freely expressed himself thereon. As the result thereof, he has promised to pay me a visit, or rather to meet me and a few friends in Manchester, to enter into a free and impartial review with him of all circumstances connected with the matter under consideration. Perhaps this meeting may take place in the course of a fortnight; in the mean time, I trust that I shall in a great measure be delivered from that unhappy state of mind, arising from the uncertainty of my future destiny, to which I have hitherto been subject. O that the Lord may succeed this measure with his special blessing, and cause the most happy effects to result from it personally and relatively." The final determination respecting Rotherham was in the negative.

(To be concluded in our next.)

* Of this despondency, it is due to the memory of the respected subject of this Memoir to say, that no traces of it were discoverable by some of those at least who had access to his company during the whole of the period of his residence in Edinburgh. Ed.

HORÆ SOLITARIÆ.

No. III.

The power of Christianity is omnipotent, and however weak, or even contemptible it may appear at any time, in any country, it will finally triumph over all the wisdom, policy and power of all its enemies. Christ was crucified in weakness, but he liveth by the power of God; and yet a little while, and the messengers of heaven shall proclaim, "The king-

doms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever." Those who know Christianity best are the most fully persuaded of its infinite superiority over all, in which men are accustomed to boast. Hence the exultation of Paul, in the prospect of publishing it at Rome, the seat of worldly splendour and power. "I am ready to preach the gospel at Rome. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation, to every one that believeth."

The omnipotence of Christianity is all derived from heaven, not from earth. Its enlightened advocates were well aware, that wisdom, eloquence, wealth or power, could not secure its ascendency in the world. Indeed, all those qualities, which usually give strength and stability to a worldly interest, were collected to interrupt its progress, and if possible to destroy it. The Author of Christianity poured contempt on all human glory, by the method which he adopted to extend and maintain his power among men. "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.—For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. i. 17, —19. 23—31.

Instruction, persuasion, holy conduct, and confidence in the aid of Heaven, were the means which the Lord Jesus appointed to be employed to establish his dominion. His followers were required to preach his gospel, practise his precepts, and rely on his almighty support. "Preach the gospel to every creature: teaching them to observe all things whatsoever I command you: and lo, I am with you to the end of the world." They were to respect existing dignities and honours, but neither to conceal or disguise his testimony, to secure the favour, or avoid the wrath of any man. Thus they were taught that their own preservation and the success of their ministry depended exclusively on the divine agency on the hearts of men. They were feeble in themselves, but mighty by the power of God resting upon them. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of

God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 3—5.

The true religion has in all ages been invested with supreme power. Its genuine followers have all experienced the truth of the divine promise, "A new heart will I give you, and a right spirit I will put within you, and ye shall walk in my statutes." And to them the consoling words of the prophet are strikingly applicable: "No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv. 17.

Believers under the patriarchal age, were free; and they sojourned among idolaters, the enemies of the true God. They were however safe, and their principles made a silent, but sure progress, when they were a few men in number, yea very few, and strangers where they lived. "When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong, yea, he reproved kings for their sakes: saying, Touch not mine anointed, and do my prophets no harm." Psal. cviii. 13—15. During this period, the exercise of almighty power accompanying the true religion, was in general invisible; and the assurance of the faithful, that they should enjoy it, arose from their faith in the *promise of Jehovah.*

A new and more awful scene was exhibited, when the Jewish dispensation was introduced. Corresponding to the peculiar nature of that economy, which was the ministration of death, the power of Heaven was displayed in awful majesty, executing vengeance on all the opposers of the true religion; *and as its followers* were numerous, they were constituted into a kingdom governed by the law of the Most High, who avowed himself their king and protector. He authorised them to defend themselves against all their enemies by worldly means. But every precaution was taken to impress their minds with the conviction that their safety could only be certain, while they trusted in Jehovah, not in the strength of human weapons.

Though, for reasons which we have not room to adduce, the Jewish nation engaged in war, and protected their religion by carnal weapons, yet it deserves to be remarked, that the true religion was never to be *propagated* by worldly power. No one was compelled to become a Jew; while all who heard the law and the prophets were welcome to the spiritual advantages of the Jewish church. No worldly motive was presented to gain proselytes; for Gentiles becoming Jews were not admitted to the secular advantages of the Jewish nation: they still were without the commonwealth of Israel.

Christ came not to establish a political kingdom distinct from other kingdoms, but to save all in every nation who believed in his name; and these he prohibited from employing weapons of war to maintain his dominion, while it is doubtful, though asserted by many, if the followers of Christ were forbidden to defend the privileges which belonged to them as citizens, when a few dared unrighteously to enslave them, and the community of which they formed a part. One thing, however, is certain, that they were not to seek the advancement of Christ's kingdom by worldly policy or power. My kingdom is not of this world, said the Saviour, else would my servants fight. And to Peter, when he had wounded

the high priest's servant, he said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. xxvi. 52—54.

Christianity is powerful, for it is under the immediate superintendance of the Almighty. "All power," Jesus said, "is given unto me in heaven and earth." Neither earth, nor the gates of hell can, therefore, prevail against it. Numerous and great may be the combinations of its enemies, but all their machinations will prove abortive. He that sitteth in heaven shall laugh, the Lord shall hold them in derision. He ruleth in the armies of heaven, and doth among the inhabitants of the earth what pleaseth him. He turneth alike the king's heart and that of the beggar: and whatever be their general character, the favour of the one and the aid of the other is equally sure, when it is necessary to maintain or extend the dominion of the Christian religion. And the same power that disposes one heart to countenance it, even while ignorant of its nature, can prepare a whole kingdom to permit its introduction and progress.

The power of Christianity is irresistible, for it is accompanied with the agency of Heaven on men's hearts. The prophetic writings intimated the remarkable grant of the influences of the Holy Spirit as one of the characteristics of Messiah's reign. These were not to be confined to miraculous gifts. For while our Lord promised these to his first followers, he assured them also, that *when the Spirit* was given he *would convince* the world of sin, righteousness, and judgment. The apostles were commissioned to publish the doctrines and laws of Christ's kingdom; and the miraculous powers were conferred on them to demonstrate to the world the validity and divine origin of their mission. Hence they declared, that miracles were done by them, not so much for the benefit of them that believed as for unbelievers. And they had no hope of success in converting men to Christianity unless God wrought with them, by making their hearers obedient in heart to the word of Christ. The gift of miracles changed not the heart—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 1—3. But the gospel, understood and believed, reconciled men to God and one another; and consequently divine power must have been exerted on the heart of those who indeed believed. Accordingly such are said to have received the Spirit to enlighten and sanctify. "The anointing, which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii. 27.

The enjoyment of the Holy Spirit with the word, distinguished the doers from the mere hearers of the word. "Knowing, brethren beloved, your election of

God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake," 1 Thess. i. 4, 5. On this account the apostles ascribed all the good which followed their labours, not to their own powers natural or miraculous, but to the Divine agency on the minds of their hearers. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," 1 Cor. iii. 5—7. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv. 6, 7.

Christianity, understood, possesses sovereign power over the hearts and consciences of all that receive it. The apostles presented the gospel, not only as the truth of God, but as the manifestation of his love and grace to man. And, therefore, while they produced the evidence of the truth of their testimony, demonstrating, that Jesus was the Christ or the anointed of God, the proclamation of pardon and eternal life by faith in his name formed a prominent part of their preaching. Thus they exhibited the gospel, not only as eternal truth, on which the mind might rest, they presented it as infinitely suitable to the wants of fallen man. This is the glory of Christianity. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might have everlasting life." The Son of God died, the just for the unjust, that he might bring us to God. Herein is love indeed, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin. Other systems may teach morals; this alone affords motives sufficient to enable man cheerfully to obey the laws of God and endure his will. This speaks to the heart. Who can justify his sacrificing his own will, the favour of his friends, or worldly advantages, not to be enjoyed with a good conscience, by assigning a reason equal to that which the believer of the gospel assigns? "Whether we be beside ourselves it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. v. 13—15.

It is only the genuine Christian, who, when he voluntarily, joyfully, and even triumphantly, bears all the calamities of life, can point to objects worthy of such patience and fortitude. Many may consider them infatuated; every candid and intelligent being must confess, that they discover true wisdom. Did they not act wisely who rejoiced that they were counted worthy to suffer shame for *his name* who is the Prince of life, the Lord of all, and who gave himself for us, that he might deliver us from the present evil world, that we might be glorified together with him? Who would not envy the felicity of him who could deliberately say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have

finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 6—8.

Thus, Christianity gives peace to the guilty, purifies the unholy, inspires with love and gratitude to serve God, at the risk of all that men hold dear, excludes the fear of death, and disposes to look with joy to the final judgment, and the consummation of all things. Compared with these moral effects, which are witnessed wherever the gospel has been received in love, how contemptible, and often how vile, are those produced by literature, the imposing splendour of a pagan ritual, or the force of a mighty army!

"Grace makes the slave a freeman.
'Tis a change
That turns to ridicule the turgid speech
And stately tone of moralists, who boast,
As if, like him of fabulous renown,
They had indeed ability to smooth
The shag of savage nature, and were each
An Orpheus, and omnipotent in song;
But transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him that made him. He alone,
And he by means in philosophic eyes
Trivial and worthy of disdain, achieves
The wonder; humanizing what is brute
In the lost kind, extracting from the lips
Of asps their venom, overpow'ring strength
By weakness, and hostility by love."

D. S.

INSTANCES OF THE AGREEMENT OF REASON AND REVELATION IN SOCIAL RELIGION.

Continued from p. 51.

VII. Since there ought to be *such public ministrations* performed, as I have described, (§ VI. prayer, praise, preaching, celebration of the Lord's Supper, &c.) our own reason and observation of mankind sufficiently inform us, that all persons are not capable of leading these public religious services, *viz.* they are not all fit to speak usefully in the name of men to God, in prayer or praise, or to teach the things of God to others, in a profitable and becoming manner, nor with decency and exactness to celebrate all the rites and ceremonies of any religion. Reason itself, therefore, directs us, that there should be one or more persons chosen in every religious assembly, who should be wise and prudent, grave, sober and faithful, and better skilled in the things of religion than others, and who should be capable, in a more clear and happy manner, to express them, that he or they may go before the congregation, and lead them in their several acts of worship, that they may give instruction to the rest, and with their lips offer up their common addresses to God, and celebrate the sacred rites of their religion.

For this purpose, reason teaches us, that if a person so qualified be not found in any particular religious society, they ought to seek one elsewhere. And persons who have superior skill in this religion, should train up others, from time to time, in the articles of their religion, that they may be able to instruct the people, and become more capable of this public service.

Let us now see what the New Testament, or the rule of Christianity, directs in this point. This is sufficiently evident, that Scripture has appointed such a set of men, or such officers in the Christian church, as may lead divine worship in their assemblies, and may celebrate the institutions of the gospel among them. We find

their names and titles frequently mentioned as pastors, teachers, elders, bishops, &c. We find the duties of their station often spoken of, the characters and qualifications of the persons described, their support provided for, and the people's duty to them enjoined. And since the church is to continue till the end of the world, or till Christ comes again from heaven, it is plain there must be always such persons to minister in holy things, in every age.

In the very primitive times, there was a great variety of talents and capacities for the ministrations of Christian worship, conferred by inspiration upon those who embraced the religion of Christ: these were taught of God in a more immediate manner. And where these extraordinary gifts were numerous, either they needed no other teachers, preachers or ministers, always supposing some wise person among them to be a προϊστως, a president or chairman, who by natural rules of prudence and order, should keep their various performances within the limits of decency and edification, or at least they were not yet furnished with particular officers, being then but in an imperfect state as to regular order: such was the Corinthian church; and where any apostle or evangelist was present, he is reasonably supposed to preside; or in his absence, he sometimes gives direction for their conduct, as though he were present. 1 Cor. v. 3, 4.

But in other churches, where these gifts were but few, the chief possessors of them, and especially the early and more experienced converts, were chosen out to be elders or guides, and leaders of their worship, pastors and teachers, according to their peculiar talents of exhortation or of instruction.

It is probable that sometimes these elders or overseers, which words are used promiscuously in several places of the New Testament, might be pointed out by the direction of a spirit of prophecy, or by the gift of discernment of spirits, by the apostles or other inspired men in that day; as Timothy was pointed out by prophecy to be an evangelist, 1 Tim. i, 18. But it is hardly to be supposed that any persons were made rulers, teachers or overseers of any Church of serious Christians, without the consent of the society who were to be taught and governed by them, in matters relating to their eternal interest. Even when an apostle was to be chosen in the room of Judas, the hundred and twenty disciples, of whom eleven were apostles, joined in the choice of two persons, out of which the lot determined one to be an apostle, Acts i. 15. 23. Deacons, who manage the secular affairs of the church, were chosen by the people, Acts vi. 3.; and still more reasonable it is, that elders or bishops, who have the care of their souls, should be chosen by them who want and desire their instructions in such important concerns. In following ages, when these extraordinary gifts ceased in the churches, it is more evident, from the histories of those times, that their overseers or bishops were chosen by the people. And the characters of them are given us at large, and very particularly, in two places of Scripture, 1 Tim. iii. 1—13. and Tit. i. 5, 6. And certainly this is left upon record, that we might be directed in such a choice to the end of the world, as well as to give directions to Timothy and Titus in the performance of their extraordinary office at this time.

This is certain, that such persons were to be trained up in a succession for this service in the churches. Timothy was required

to "commit to faithful men the things that he had heard and learned of Paul, that they might be able to teach others also," 2 Tim. ii. 2. And these persons were "to give up themselves continually to the word and prayer," as the apostles did, Acts vi. 4.; and to excite and stir up their talents for instruction and edification; to give attendance to reading, to exhortation, and to give themselves wholly to them, that their profiting might appear to all. For if this be required of so extraordinary a person as Timothy, (1 Tim. iv. 13—16.) much more reasonably is it required of those who have no extraordinary gifts.

I might further add, that these teachers and ministers of the gospel are required in the New Testament to be faithful, diligent, and zealous in the work of Christ, "willingly taking the care or oversight of the religious concerns of the people, in instructing and overseeing the flock, and watching over them for their spiritual good; as well as going before them in all acts of holiness, and being examples to all other Christians, in word, in conversation, in faith, in charity, and in purity from all sin," verse 12.

I think we may take it for a certainty, that where God doth not interpose to point out the teachers or overseers in any Christian church by inspiration, there is no person or persons, either in the church or state, who have any rightful power, derived either from reason or Scripture, to impose a teacher or overseer on any assembly of Christians whatsoever, without their own consent; for it is they themselves must give an account for their own souls to God, and therefore they must have a right to choose who shall teach and lead them in matters of religion. Conscience is too sacred a *thing to be imposed* upon by fallible men, and the soul is too valuable to have its concerns entrusted with any persons without our own agreement.

And though the choice or consent of the churches may not be so particularly mentioned in Scripture, when elders or bishops were ordained among them by persons who were inspired, yet reason itself supposes it; and their extraordinary gifts from the Holy Spirit proved and required the duty of submission and consent in the people, even if they had not a hand in the first choosing of them. The great God could do them no wrong by appointing elders or bishops for them in an immediate way, or by inspiration.

But when extraordinary gifts ceased, we find many testimonies in the early writers to the consent of the people in the choice of their church-officers. The Scripture itself makes it evident that deacons were chosen by the people in the primitive times. Acts vi. 3. "Brethren, look ye out from among you seven men," &c. verses 6. and 7.; and these were to be entrusted only with the money or temporal things of the church. And nature and universal custom teach us, that physicians and lawyers, who are entrusted with the care of the bodies and estates of men, are not imposed on us by others, but are chosen by the persons who entrust them. If I would learn philosophy, or any science, art, or trade, I have a natural right to choose who shall instruct me in it. Even children are allowed to choose their own guardians, and boys, who are apprentices, to choose their own masters. And doth not reason loudly proclaim this truth, that the guides of our souls in religion ought to be chosen by ourselves, when we are at the age of man, as being a matter of dearer and more divine importance than any other, and an affair in whose

success none can be so much concerned as ourselves? for it is of ourselves God will expect a final account. Let us take heed, then, to our own conduct in this matter, and remember that the New Testament has never appointed any uninspired men to choose pastors or teachers for a whole assembly of people, and impose them upon the assembly, or upon any particular member thereof, against their will.

VIII. The light of reason further teaches us, that persons who are set apart for these religious services, and whose time and thoughts are much to be employed in them, that they may render public worship useful and entertaining to the people, and who have a charge to take care of the conversation of others as well as of their own, will not have much time to spare among the cares and business of the world, to provide themselves with necessary food and raiment, a comfortable subsistence, and the conveniences of life; and yet it is proper they should be honoured and supported above the very lowest ranks of the people, lest their ministrations be brought into contempt by their poverty, and upon this account; in all ages and in all nations, the very light of reason has directed mankind to support and maintain their priests, as those that minister to them in things sacred.

And does not the New Testament, and the authority of our Saviour by his apostles, decree and maintain the same thing? "Do ye not know that they who minister about holy things live of the things of the temple; and they that wait at the altar are partakers with the altar; even so hath the Lord ordained, that they who preach the gospel should live of the gospel," 1 Cor. ix. 13, 14.

IX. With regard to the poor that happens to be joined to any religious societies whatsoever, reason and humanity dictate to us, that they ought to be maintained by certain contributions of their neighbours, or the towns and cities wherein they dwell; for this is a matter of civil concernment, and a sort of natural duty to our fellows, as man is a sociable creature.

But if the civil society or place where they dwell, does not take care to maintain them; and especially if they are neglected, because they do not profess the established or national religion, reason tells us, it is then certainly the duty of those who are combined in that special religious society, to take care of their support. For what pretence can a man make to serious religion towards God, if he will not shew his love to his neighbour, and especially to one who loves the same God also? 1 John iii. 17, 18. Now, that this provision for the poor may be managed with regularity, prudence, and success, the light of nature teaches us, that one or more persons of the society should be chosen to collect such charitable contributions from the assembly, and to distribute it with equity, prudence, and goodness, for the support of the poor.

And does not the New Testament give a plain command, when the care of the poor of the church at Jerusalem was too burdensome for the apostles, or ministers of that congregation, to choose out persons for this purpose, who were afterwards called deacons? Acts vi. 1—6. There are also particular directions given what sort of persons should be chosen to this office; their characters are written down at large, because it was designed to be a standing office in the Christian church through all ages. 1 Tim. iii. 8—13. As the deacons are persons appointed by the New

Testament to take care of the money collected by the church, for the supply of the table of the poor, so the same persons are very naturally and properly employed in Christian churches to take care also of all other contributions of the society, for the supply of the table of the minister, and of the Lord's table at the holy communion. With them, also, are entrusted other necessary expenses, and outward accommodations, that belong to public worship.

X. I add yet further, the light of nature and reason teach us, that all the management of religious affairs, in a society, should be performed with a decency and dignity becoming the things of God, and with due regularity and order; with gentleness also, and condescension, peace and love; for quarrels and fightings destroy religion, and break all the bonds of religious society.

And are we not taught the same things in the New Testament? are not Christians called upon, to put on charity, which is the bond of perfectness—to do all things without disputings and murmurings—and, that, as they ought to keep peace at home, and in the church of Christ, they should give no offence neither to Jews nor Gentiles, but, as far as possible, live peaceably with all men?

In the last place, the light of reason and nature also acquaints us, that when persons who belong to one religious society, travel to distant places, they should have some recommendations by epistles to other societies which are built upon the same religious principles; that they may be received into their assemblies, and enjoy all the parts and privileges of worship and friendly society together with them. This is called occasional communion, to distinguish it from *that fixed* and constant communion *which the agreed* members of the same religious society constantly enjoy.

And here also the New Testament very happily concurs with the dictates of reason and common prudence: for when primitive Christians were called by providence to a distance from their own dwelling, and from that Church with which they usually worshipped, they were recommended, by letters, unto other Christian churches in the world, that they might be received by them into all the parts of Christian fellowship. Such epistles St Paul speaks of, 2 Cor. iii. 1.; and such a recommendation had Phebe, a member of the church at Cenchrea, when she travelled to Rome, Rom. xvi. 1, 2.; and such a recommendatory letter was written by the brethren of Ephesus, to commend Apollos to be received by the churches of Achaia, Acts xviii. 27.

REMARKABLE HISTORY OF THE CONVERSION OF A JEW.

Extracted from '*Hilmer's Christian Journal*,' a periodical work highly esteemed among Christians in Germany.

A RESPECTABLE inn-keeper in a village in Germany had a very depraved ungodly son. One day, an old sickly Jew, Elieser, arrived at the inn, situated at some distance from the village, and feeling himself very ill, immediately ordered a bed to rest upon. While he was fast asleep, the young profligate conceived the diabolical idea to profit from the opportunity—for the inn-keeper, his father, with his mother, and all the servants, were gone to fair in the market-town—to murder the old sick Jew, and to rob him of

his money. He inflicted upon him several stabs with a knife, whereby he lost his senses. Though he was still breathing, yet the murderer considered his death as inevitable, took a ring from his finger, and the little money he found in one of his pockets, and threw the body on a dry dunghill behind the house, with the design to cover it as soon as possible. But he had scarcely re-entered the room, when he was seized with the terrors of hell, which disqualified him for every reflection. In a state of distraction he ran out of the house, without minding the body of the murdered Jew, left uncovered, and the deserted house, determined to travel with the utmost speed to the nearest seaport, a day's journey from his village, and there to engage as a sailor. Mean while, the stabbed Jew, whose wounds were not mortal, recovered so far as to be able to move with slow steps to the adjacent village. He could not give any satisfactory account of the circumstances under which he met with his accident. He died on the following day; and the surgeon who had examined the corpse declared, that though his wounds were not in themselves absolutely mortal, yet in the present case, they had been the cause of accelerated death.

The murderer, pushed on by tormenting fears, proceeded on his way. In a wood, he found, on the edge of the road, a young Jew fast asleep. Suddenly another satanical idea suggested itself to his mind. He drew the knife with which he had committed the murder, out of his own pocket, put it gently into the pocket of the still sleeping Jew, and rapidly pursued his journey on a by-path through the wood. He reached the seaport P.

It so happened that two soldiers were walking in the same road where the murderer had perpetrated his second atrocity. They found there a well-looking young man sleeping, whom, from his dress and countenance, they supposed to be a Jew; it was the same who has been mentioned. "Why," said one of the soldiers to his companion, "we are both of us hungry and thirsty, may we not apply to the pocket of the sleeping Jew for a little money? As he is asleep, he will not refuse it." "The hint is good," returned the other, "for I am almost fainting from thirst, and I have not a farthing in my pocket." They now put a hand into the coat pocket of drowsy Nathan (this was the name of the Jew) for money: but instead of a purse they found and drew forth a large knife, and were terrified when they found it covered with gore; but soon recovering from their terror, by the hope of earning the reward to which the law entitles those who have delivered into the hands of justice a man under suspicion of murder, they awakened the Jew, bound him, and deaf to his questions, entreaties, and protestations, they conducted him into the town, where immediately he was put into prison.

Here he remained in confinement for more than a year. In the first month, already the state of inactivity became to him intolerably tedious. He asked the jailor whether he could not give him books to read? "There is," replied he, "in the whole house but one book, probably left behind by a former prisoner." "What book?" asked the Jew. "I do not know it," was the answer of the ignorant, rude jailor. "I never have read it; but on looking into it, I have found, that it contains some historical accounts, and also several letters." "Oh!" cried the Jew, "give me that book; every book is preferable to tediousness."

He gave it. The Jew was almost struck with horror, when he read the title-page of the book; it was, *The New Testament of our Lord Jesus Christ.* He was about to return it; but—so he said to himself,—"What harm can it do me, if for once, with my own eyes, I see what the Christians relate of their deified son of Mirjam? I shall thereby be enabled to argue with Christians." He now actually began reading: he first read with secret reluctance; but the longer he continued reading, the more reluctance changed into tormenting alarm and distress of mind he could not possibly account for.

The sermons of Jesus contained in the Gospels, appeared to him so full of wisdom; his actions so supernatural; his views so pure; his sentiments so noble and so holy, that he felt himself struck with reverence to him, and was convinced, that not one of all men that have lived here on earth, not even Moses or Abraham, was comparable to him. From his early infancy he had heard his parents and teachers represent Jesus of Nazareth, as a proud, quarrelsome, and to his own people, hostile innovator, mutineer, and impostor. He now was amazed to see before his sight, on every page, the humblest and meekest of all the sons of Abraham, nay of all the children of Adam. He could not be satiated by reading the sermon on the mount, distilling the dew of heavenly wisdom, the last prayer of the divine high-priest, and his last conversation with his disciples, overflowing with the most tender parting love; with silent tears in his eyes he read the history of the passion and death of Jesus; and at his last words upon the cross, especially at that prayer, 'Father forgive them!' he began *bitterly to cry.* He could scarcely *prevail upon himself* to proceed, but his desire to know the conduct of the disciples after the death of their Master, induced him to read the Acts of the Apostles also: here the events of the day of Pentecost, and the effects of the sermon of that day, struck him with peculiar power. But the conversion of Saul of Tarsus made the deepest impression upon his soul: this marvellous event operated decisively; and immediately he exclaimed, with a loud voice, "As truly as the God of Abraham lives in heaven, Jesus of Nazareth is the Messiah, the Son of the living God!" And in the same state of ecstacy he lifted up his hands and prayed, "As truly as thou, O Jesus of Nazareth, art the true Prophet and Messiah, I will be thy disciple! Have mercy upon me! have mercy, as thou shewedst mercy to the thief at thy right hand! Pray for me as thou prayedst for thy murderers, —Father, forgive him!"

This son of Abraham, now in his heart a believer, longed for the day of his acquittal, of which, conscious of his innocence, he had not the least doubt. This desire was not so much owing to his natural love of liberty, as to a wish to confess publicly with the mouth, what he believed with his heart, and to be added by baptism to the followers of Jesus Christ. He spent his time every day in reading the New Testament, which now had become his invaluable treasure, and he repeatedly perused it from the beginning to the end, with increasing interest and joy. In his examination before the court of justice he defended himself with freeness, but modestly; even his judges confessed that his conduct bore testimony to his innocence; and the visible calmness of soul he shewed when the bloody knife found in his pocket was produced, and his modest declaration on that occasion, stag-

gered the judges. As to the final issue of the trial, the prisoner was without fear, quietly waiting for the day, when God himself would be pleased to make his innocence manifest by some providential incident. After having been detained in prison for fifteen months, he received his sentence, by which he was condemned to be whipped publicly before the town-hall, on three consecutive days, and then to one year's hard labour in the citadel. A tear dropped from his eyes when the sentence was communicated to him, but he returned calm and resigned into his prison.

The day of execution arrived; the prisoner had already been brought into the town-hall, to be undressed for the first whipping, when an official message arrived from the court of magistrates at P., by which notice was given, that the real murderer of the Jew Elieser had there been detected and brought into prison, and that he had already confessed his crime.

Our prisoner was now immediately sent back into prison, but shewed into a better room; and after the lapse of a week, he was in the most honourable terms, restored to full liberty. The most respectable inhabitants of the town expressed their concern for his undeserved imprisonment, and their cordial sympathy in his release. He replied, "Your interest in my case affects my heart; but I cannot accept your compassion, for by my imprisonment I have lost little, but have gained infinitely." Very soon after having been set at liberty, he inquired after a pious minister of the Gospel; the Rev. Mr B. was recommended to him as a holy man; to him he opened his heart, and related to him all that he had experienced both in his outward and inner man, and most earnestly entreated him, that he might be baptized, and admitted to the Lord's supper.

When the minister had thoroughly examined him, he wrote thus to his superior. "He who, like this Israelite, has been taught of God, does not stand in need of human instruction. I have found him so profoundly informed of every truth of our religion, and at the same time so firmly convinced of its divinity, that I should deem it sinful to refuse him baptism." Some weeks afterwards he was publicly baptized in the parish church, and then admitted to partake of the Lord's Supper, under great emotions of his heart.

THE DIVINE GOVERNMENT A SOURCE OF JOY.

A Fragment.

God is the universal sovereign: all things and all creatures are absolutely at his disposal. I am then in his hand as the clay is in the hand of the potter, and all my affairs, the minutest as well as the greatest, are under his direction! This view of the divine authority, and it is a just one, may well fill my mind with the deepest reverence—with a solemn, but exquisite joy. Need I be surprised that all rational beings, and even the very inanimate parts of creation, are called upon to rejoice and clap hands, because the Lord Omnipotent reigneth? I need not: it is what should be. He is infinite goodness, possessed of every possible perfection. How should I be but glad under the reign of Jehovah, whose very name is love? His laws are all good, and perfective of my real well-being and happiness, and can I be but glad? He is a being who reigns for ever: should not the very idea of being eternally his subject transport me? I may blush if it does not. Should I not detest myself that I should

ever have been found in rebellion against him—" I abhor myself and repent in dust and ashes." May this be the genuine language of my heart! I shall soon die: should I not be glad to think, that when I shall quit life, I shall leave all who are dear to me, and whose eternal interests occupy my warmest thoughts, under his eye, and under his government? He can take care of them, and if they submit to his reign, they must be happy. Happy is the man who hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that therein is, *who keepeth the truth for ever.* Halleluia!

J.

HENRY MARTYN.

THE late HENRY MARTYN was usually designated in Persia by the name of the "Man of God." Sir Robert Potter has stated the following circumstance:—He was asked by some Persians, when on his way to visit the King, if he was acquainted with the man of God, and could tell them any thing about his religion. He inquired whom they meant—what man of God? They replied Henry Martyn, or so described him that Sir Robert knew that they meant him. He told them, that he had heard of him. Said they, " He came here into the midst of us—sat down encircled by our wise men—and made such remarks upon our Koran, as cannot be answered. Our King has called upon the wise men to answer them, but they cannot. The first thing the King will demand of you, will be with regard to this subject. We want to know more about his religion, and the book he left among us." A friend mentions, that the British resident at Bushire assured him, that Martyn's Testament was held in high estimation by the noble and learned in Persia, as a work of beauty, and, to use their own words, as a " master-piece of perfection:" the resident had parted with all his copies, and intended to procure more from Bombay.

Obituary.

DEATH OF WILLIAM BLAIR, ESQ. M. A.

In our Number for January, p. 21. we briefly announced the death of this excellent man. A pamphlet, containing some account of him, has been lately printed, for private circulation only. We are happy to communicate to our readers the following extract.

For many months past Mr BLAIR's health had evidently declined. During the last illness of his excellent wife, he was at times so exceedingly reduced, that she greatly feared he would die before her, and earnestly prayed that her heavenly Father would take her first, if consistent with his holy will, and not allow her to be left an infirm and helpless widow. It pleased GOD to grant her request: and, after a long and painful, but sanctified affliction of many years, she departed peacefully in the last spring; bearing a clear and unequivocal testimony to the truth and faithfulness of GOD, who supported and comforted her in every trial, but especially when passing through the valley of the shadow of death.

After his wife's decease, Mr BLAIR began most decidedly to " act

his house in order," as he knew he must shortly follow his beloved companion. He resolved to give up his professional practice, and to retire into the country, where he thought he should enjoy more uninterrupted opportunities for reading, meditation, and prayer. He, therefore, took a house in the neighbourhood of Colchester; resigned his situation as Surgeon to the Bloomsbury Dispensary; and prepared to dispose of the greater part of his library, together with such articles of household-furniture as he would have no occasion for in the country. He had formed a large collection of rare and curious editions of the Bible, and many scarce Commentaries in different languages; for the word of GOD had been his study and delight during the greater part of his life. A few months ago, anticipating his approaching dissolution, he presented this valuable collection, worth several hundred pounds, to the British and Foreign Bible Society, who have gratefully acknowledged the same in their last Annual Report. He had been an active and very useful member of the General Committee of that Society for the last sixteen years. He was also President of the Bloomsbury Bible Association, and Vice-President of the Auxiliary Society. His unwearied labours in the cause of the Bible Society, and in active benevolence to the poor, are well known to his intimate friends. As Surgeon to the Bloomsbury Dispensary, he was indefatigable in his attentions to the cases of distress which came under his notice: he cared not only for the bodies and temporal concerns, but for the souls and eternal interests of his patients; frequently exhausting his income in relieving the wants of the indigent, and, when his own charity-purse was empty, recommending the cases, which he could not himself relieve, to the bounty of his friends.

The Bible Society lay nearest his heart, of all benevolent Institutions. The last effort which he made to leave his house, was to attend the Meeting of the Committee on the Monday before his death. He asked a friend to lend him a carriage for the purpose, (having parted with his own,) and proceeded as far as Bridge Street, *Blackfriars*, towards the Bible Society's House; but was too ill to go on, and was obliged to return home without accomplishing his object. He went immediately to his bed-room. After taking a little refreshment, he remarked that he felt as if he should not be able to go down stairs again; and being in great pain, said: "Well, I will bear it patiently, for the LORD loveth whom he chasteneth, and scourgeth every son whom he receiveth." In the evening of the same day, he requested his servant to read to him the 11th and 65th chapters of Isaiah, the 10th chapter of Hebrews, beginning at the 19th verse,—"Having, therefore, brethren, boldness to enter into the holiest by the blood of JESUS," &c. —the whole of the following chapter, and the first thirteen verses of the 12th chapter of that Epistle. After they had been read, he desired his servant particularly to notice those chapters, in order that he might find them the more readily when he wished to hear them again. On the next day, Tuesday, he appeared to suffer great pain. Several friends called, and were admitted to see him. He then desired his servant, if any others came to make inquiries, to say that he was too ill to see them, but that he was firmly fixed upon the ROCK CHRIST. His servant, in the course of the day, read several chapters from the New Testament, and also the 1st, 16th, first eight verses of the 17th, the 27th, 103d, and ten first verses of the 106th Psalms. While reading, Mr BLAIR said, "There, you see what faith does; believe on the LORD JESUS CHRIST, and you also shall be saved." With his hands clasped, and uplifted eyes, he added, "I believe in Him; and have no doubt, no, not the least, but that I shall be saved through the blood of my REDEEMER, for I know that my REDEEMER liveth." He passed Wednesday nearly in the same manner. Nothing gave him so much comfort as to hear the word of GOD. He would often say, while listening to it: "What comfort! what consolation!—what encouragement there is in seeking the LORD!" and he exclaimed, "Come, LORD JESUS, come quickly! my only desire is to be with thee; I am now waiting for

thee!" On Thursday, a medical friend, who called, proposed writing a prescription for him. He replied, "You know that it could be of no service; I am aware of my own situation, and that I am a dying man," proceeding to admonish his friend to seek the LORD, and adding that he himself had sought him during thirty-five years, and now experienced the comfort of having GOD for his salvation. Towards evening, feeling some apprehensions lest his understanding should be affected, and having considerable pain in his head, he prayed earnestly that GOD would be merciful to him, and spare him the use of his intellects. The pain in his head was removed, and he was afterwards composed and tranquil. An intimate friend, [MR BUTTERWORTH,] called upon him during the week, to whom he expressed his entire confidence in the word and truth of GOD. He said, "My reliance is alone on the LORD JESUS CHRIST: as to looking back at my past life, to place any dependence upon that, I cannot bear the thought. My hopes are alone upon the mercy of GOD, and my trust is in the Rock of Ages: I am fixed on that Rock." The Bible lay open on his table; and, looking at it, he said, "That is my only Book; my great comfort. I used to be fond of my library: but I now want no other book than my Bible." Several times, during the latter days of his illness, he expressed himself in a similar manner.

"The same friend called upon Mr Blair for the last time on Friday night, Dec. 6th. His eyes then appeared to be fixed, his mouth seemed to be falling, and he was breathing with great difficulty, while supported in bed by his servant. It was doubtful, from his appearance, whether he had the use of his mental faculties. The servant told him *who* had entered the room, and he seemed to recognise the name. His friend whispered in his ear, 'The Lord Jesus is your Saviour;' he immediately replied, catching his breath at every syllable, 'Altogether precious!' His friend then said, 'When flesh and heart fail, God is the strength of the heart, and he *will be your portion* for ever;' to *which he replied*, 'Always,' repeating the word with great emphasis. This visit had the effect of rousing him; for after his friend had taken his leave, and another attendant had entered the room, on the latter saying, "I doubt not, Sir, you can say with Job, 'I know that my Redeemer liveth,'"—he immediately took up the passage, and repeated the three following verses, being the 25th, 26th, and 27th verses of the 19th chapter of Job, which had formed the text of the last Sermon he had heard preached at St John's Chapel, where he usually attended divine service. Shortly afterwards, he said, "Though my flesh and my heart fail, God is the strength of my heart, and my portion for ever." He next endeavoured to repeat the hymn, page 232 of Mr Cecil's Collection.

"Rock of ages, rent for me," &c.

"He then desired his servant to read those chapters, which he had noticed at the beginning of the week, particularly the 11th of the Hebrews, "Now faith is the substance of things hoped for," &c., to the 14th verse of the 12th chapter, and the 103d Psalm. One of his attendants said to the other, "What a blessing is it to see him so happy," which Mr Blair overheard, and interrupted him by saying, "Though I walk through the valley of the shadow of death,"—then, hesitating as if endeavouring to recollect the passage, he at length added, "—comfort me." He now became very weak, and was unable to attend to the reading. About five minutes before he died, he said, "Reach me that blessed book, that I may lay my hand on it once more." The Bible was brought to the bed, and his hand placed on it. Then reclining his head, he distinctly said, "I rest in Christ;" and thus calmly expired."

WE lament to state, that the Mission to Madagascar, of which we gave a pleasing account in our last, has met with a serious loss in the death of Mr BROOKS, one of the Artisans, who has been called to his eternal rest, at the very commencement of his important labours.

Review.

Letters, Practical and Consolatory, on the Nature and Tendency of the Gospel. By DAVID RUSSELL. 2 Vols. 12mo.

[Continued from p. 61.]

It is imagined by some, that they have every inclination to believe the gospel, providing they were assured that God is willing to receive them.* Now this he has already declared, in Scripture, in the strongest terms, and it is presumption to expect any other intimation of his will: the disinclination is wholly on the part of man; the Most High condescends to "beseech him to be reconciled," and this want of will is the grand cause of unbelief. "I would have gathered you, but ye would not," Matt. xxiii. 37. The rejection of the gospel is not owing to any defect of evidence, nor to its being at variance with right reason, nor to the unintelligible nature of the terms in which it is conveyed. It is not from want of light that men remain in darkness, but because "they will not come to the light." To believe in the Lord Jesus, is as much a divine command as any precept of the moral law, and unbelief is consequently a positive act of disobedience. Nay, it is a sin of such magnitude, that the condemnation of the wicked is chiefly ascribed to it. John iii. 18. The necessity of divine influence can never form any barrier in the way of a sinner's return to God, but it is the great inducement to the performance of that duty. This supposed willingness on the part of the unbeliever, is inconsistent with the doctrine of the total depravity of human nature, in consequence of which the carnal mind is enmity against God, especially against the gospel, which he esteems foolishness. It is impossible that he should, in his *unconverted state*, feel any real desires after God—to be made willing, is the first step in conversion, and already proves the operation of divine power. Psal. cx. 3.

The obvious end for which these, and similar pretexts, are resorted to, is to produce a deceitful calm in the conscience, while living in the practice of sin, so that men would fain transfer the blame from themselves to God. But what saith the Scripture? Jer. vii. 8—10.

The standard of duty is the will of the righteous Lawgiver, not the inclination of the rebellious subject; nor is there any contradiction in requiring obedience to the gospel, or the performance of any other duty, which God has promised to work in us. A command and a promise may have a respect to the same thing. Thus in Ezek. xviii. 31, the children of Israel are commanded to "make them a new heart and a new spirit," and in chap. xxxvi. 26, the Lord promises, "a new heart also will I give you, and a new spirit will I put within you." Now it is enjoined on all to whom the message of reconciliation is addressed, immediately to repent and to turn to God; nor is there any occasion for perplexing the mind as to the mode in which faith is to be exercised, or the different kinds of faith enumerated by theological writers.*—Genuine faith is distinguished by its effects

* Vol. II. p. 120.

* Vol. II. p. 85.

in purifying the heart; that which is merely temporary, is discovered by the subject of it ceasing "to walk with Christ," John vi. 66. Matt. xiii. 21, 22. Luke viii. 13.; that which is only speculative, is at once pronounced to be *dead*, it does not properly exist at all.

Faith affects the mind according to the nature of the truth believed, * and the first sensations produced by the gospel, will be those of admiration and joy: gratitude and love will naturally flow towards that divine Saviour, who is now seen to be so worthy of regard; and it will be the chief business of life to glorify him, who loved us and gave himself for us. This spiritual joy will be in proportion to the lively views we have of the glory of Christ, and to our growing experience of the holy efficacy of the truth in transforming the soul into the divine likeness. It thus possesses a healing quality, which endears it to the renewed mind, as the restoration of bodily health proves the value of that medicine which has been successfully used. † At the same time, while the work of the Spirit in sanctification proves that we are not deceiving ourselves, still the character and atonement of Christ must be kept in view, as the only source of peace, and as the substance of that truth by which the Spirit purifies the mind. In his cross, the Almighty is seen combining all that is profound in wisdom and understanding, all that is awful in holiness, justice, and judgment, and all that is attractive in love, mercy and grace. In the Man of sorrows we see wisdom clothed with the most engaging meekness and gentleness; and the grandeur of almighty power softened by the most tender compassion, and the most generous love." "Here is a mind infallible in judgment—to which the Almighty is fully known—to which all beings and worlds stand clearly revealed—a mind, in a word, occupying the highest vantage ground—pouring contempt on all that the worms of the earth call glorious—and giving itself up to all that men count wretched and disgraceful."*

Past experience of divine grace, while it should be remembered with gratitude, and lead us to seek enlarged communications, must not be abused to encourage present sloth or unfruitfulness. The *witness of the Spirit* consists in the gracious change produced on the mind by the faith of the gospel, displayed in a corresponding reformation of conduct. "Old things are passed away, and all things become new." The desire of the regenerate soul is fixed on God and things divine; their glory and suitableness are discerned; the world is stript of its deceitful allurements; and all things are esteemed loss for Christ. This was not *always* the case. The Christian can remember the time when he walked according to the course of this world, and saw no beauty in the Saviour to captivate his heart; but now he can, with the utmost sincerity and humility of mind, give thanks to God "who has called him out of darkness into his marvellous light;" so that, as "he was once the servant of sin, he has now obeyed from the heart that mould of sound doctrine into which he has been cast." Thus we find the primitive Christians addressed as persons who had *already* tasted that the Lord is gracious; † who had obtained mercy, and were "*now* the people of God;" who were rejoicing in the privilege of being "*even then*

* *Vol. II. p. 102. 209.*
† *Vol. II. p. 160.*

* Vol. I. p. 139-40.
† Let. XXI. Vol. II. p. 142.

the children of God;" and who looked forward to an unfading inheritance as "reserved in heaven for them." 1 Pet. ii. 3. 10. 1 John iii. 2. 1 Pet. i. 4. This confidence did not arise from any particular revelation, giving them assurance of future glory: nor did it spring from the possession of spiritual gifts, which were neither common to all, nor certain indications of genuine piety; but they had believed the record of God concerning his Son, and were thus reconciled to him, and redeemed from the present evil world.

There are many who speak of "full assurance" as if it were the privilege of only a few, and an attainment of great difficulty, if at all to be expected in the present state.* Thus they either rest satisfied with a very inferior measure of piety, or keep their minds in continual uneasiness as to the safety of their state. Neither of these characters presents an amiable picture of Christianity: there is a complexity in their views which the first disciples seem to have been strangers to. This uncertainty would be greatly removed, if such persons would explain what they mean by a full assurance. The phrase is no doubt employed in Scripture, but is never used to signify the knowledge one has of his name being enrolled in the book of life, which is a part of the secret things belonging to God. We read of the full assurance of understanding, Col. ii. 2, which implies such a clear discovery of the glory and suitableness of the gospel, as satisfies the mind that it has God for its author. The full assurance of faith (Heb. x. 22.) necessarily follows, implying not the belief of our being elected, but the persuasion that what God has promised he is able also to perform; and the full assurance of hope (Heb. vi. 11.) is produced by the sanctifying energy of the gospel on the mind, by which "we know that we are of the truth, and assure our hearts before him," 1 John iii. 18, 19.

The suspension of spiritual comfort, then, is not the arbitrary act of divine sovereignty, but is the necessary and inseparable fruit of sin. "The Lord's hand is not shortened that it cannot save, but our iniquities have separated between us and our God," Isaiah lix. 1, 2. It is therefore proper that we remember from whence we are fallen, and repent, and do our first works: nor is there any other way of restoring peace to the mind but by a renewed application to the blood of atonement. Holiness and peace, diligence and confidence, thus strengthen and support each other. On this point expressions have been used that are liable to serious objection; as if it were the duty of the people of God still to maintain their confidence, even in the absence of that positive evidence of salvation which arises from the exercise of the Christian graces.* This is called walking by *faith* as distinguished from *sight*, but is more properly to walk by presumption. Faith is not opposed to sense or feeling, but is the spring of all true spiritual joy. The following passages are often misapplied, in support of the doctrine alluded to, Isaiah l. 10. Hab. iii. 17, 18. 2 Cor. iv. 7.; but it is evident, from an examination of the context, that they relate to temporal calamities, or to the invisible glories of heaven, not to the want of an operative faith. So far from this, the person described by Isaiah is represented as fearing the Lord and obeying the voice of his servant, which implies the exhibition of the most unfeigned piety.

* Vol. II. p. 130.

* Vol. II. p. 302.

Sometimes the absence of comfort is the effect of bodily distemper, or of constitutional melancholy.* The gospel does not undertake to cure natural disorders, though the sweet resignation produced by it will have a tendency to alleviate pain, and to promote cheerfulness; nor is it to be expected that religion will so far alter the natural temperament as to destroy constitutional infirmities. In these cases, the most likely means must be used to restore bodily health, and care must be taken that religion be not blamed for what is the result of natural causes.

The *perseverance of saints* is not treated in Scripture as an abstract point, but always in connexion with the character of the persons who are thus distinguished.† It is *through faith* they are kept by the power of God, which implies a constant regard to that truth by which they are sanctified: hence the necessity of "continuing in the faith, grounded and settled;" and thus Paul, addressing the Corinthians with respect to the gospel, says, "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain," 1 Cor. xv. 1, 2. The doctrine in question is never taught in such language as to warrant any one to conclude that he shall be saved, *do what he may*, or that the sins of a believer can do him no injury. The saints of God "persevere in a particular course:" they add to their faith fortitude, temperance, and brotherly love. It is the righteous that holds on his way, and he that *is* of clean hands that becomes stronger and stronger. The gospel presents a system of motives to a holy life; these increase in force as they become active principles of obedience; for the exercise of a principle will strengthen the corresponding habit. So that a Christian is inclined to persevere in holiness from the very pleasure he finds in it. He knows also, that *the means* by which stedfastness is maintained, form a necessary part of the divine purpose, by which the elect are preserved to eternal life.

"The fear of perishing keeps a Christian from departing from Christ, but does not mar his peace and his joy, while he continues in the faith of the Redeemer. What are the threatenings of God but expressions of love, by which we are affectionately warned of the inseparable connexion which subsists between sin and misery, and are kindly reminded of the connexion which subsists between holiness and happiness?" "Love is seen even in the threatenings of Scripture, as they do the work of mercy, and in fact imply the opposite promises." Vol. I. p. 196.

"It is unhappily supposed by many, that a declension from their first love is just what is to be expected in Christians, and that, being a thing of course, it therefore need not cause fear. That Christians are naturally prone to decline from God is too true, but that they ought to be comforted in such circumstances, is false." "Mistakes on this subject have arisen from not considering that the lively exercise of the affections, when newly excited, and accompanied with poignant sensations, is a different thing from the exercise of the same affections, when settled into a habit, and operating as a principle at once powerful and tranquil." In the advanced Christian "there is more simplicity of confidence in God, more of a filial disposition towards him, and of a conscientious regard to his will, accompanied with genuine contrition and great self-jealousy. There is less of a censorious and inconsiderate temper, less of an obtrusive and talkative humour, and more of a candid, humble, and cautious spirit. Love has not declined, but it abounds in all knowledge and in all judgment." Vol. II. p. 297.

As for those *trials* with which

* Vol. I. p. 129. II. p. 314.

† *Vol. II. p.* 198.

believers are exercised, they are graciously designed to produce the happiest effects.* By means of them the afflicted are taught the vanity of earthly pleasures, and are often led to seek that comfort in religion, which they in vain sought in the pursuit of the world. They are thus reminded of their own weakness and absolute dependence on God. By the spirit in which they bear them, is discovered the real state of their heart; faith is called to more vigorous efforts; patience has its perfect exercise; they are more nearly conformed to Christ as the man of sorrows; are preserved from many temptations which must have been too strong for them; and enjoy a greater share of divine consolation than would otherwise have been imparted. The present is a state of discipline, and it is by enduring the cross we must expect the crown. Here we must watch and labour, if we would secure the promised rest; and the more complicated the afflictions of life, the louder and more varied will be our song of praise, when, from the seat of glory, we look back on all the way by which God has led us. In proportion to our conformity to the Saviour shall we be fitted for higher advancement in the heavenly world; and the beauty of his character consists in the combination of excellencies called into exercise by his unparalleled sufferings, and so finely displayed in his wonderful history. The triumph of faith is seen no less in the difficulties it surmounts, than in the labours of love by which it is adorned; and we are excited to emulate the character of departed saints, and especially to follow the example of Christ, by the assurance, that as we exert ourselves in his service now, we shall be approved and blessed hereafter. There will still be a diversity of capacity in the future world,† according to which a greater or less degree of knowledge and bliss will be enjoyed; and different measures of usefulness to the church will be crowned with corresponding marks of divine approbation. Yet all the redeemed will be completely happy, according to the station they hold in the heavenly kingdom, and will continue to advance nearer the fountain of blessedness as the divine glories are opened to their view.‡

Such is the outline of gospel truth illustrated in these Letters. Mr Russell is evidently a man unfettered by system, and who studies the Scriptures for himself. Many important doctrines are set in a new and interesting light, and the tendency of the whole reasoning is to combine unreserved submission to the preceptive part of the word of God, with the most simple reliance on divine grace. Indeed, we have seldom seen the practical effect of evangelical doctrine exhibited with such a variety of illustration. The author's style is always nervous, and sometimes highly eloquent. The whole of those Letters which treat of Christian duties and privileges are truly excellent; those especially on our Lord's Mission—on his Sufferings and Glory—on Affliction—on the Lord's Supper—on Prayer—on the different Degrees of Glory—on the heavenly Temple and the eternal Sabbath, breathe the most fervent spirit of piety, and cannot be read without the deepest interest. We are particularly pleased with the author's views on practical separation from the world, and on the importance of maintaining purity of communion in the church. We refer to vol. ii. pp. 208-4 and 346.

(To be concluded in our next.)

* Let. X. and XI.

† Let. XII. and XIII.

‡ Vol. I. p. 292.

Letters on Faith. By the Rev. James Dore of Walworth. Second Edition, pp. 145. 2s. Robertson, Edinburgh.

This excellent little volume has been for many years deservedly a favourite with Christians on the other side of the Tweed, and we are happy to see a republication of it among ourselves. We have read it with sincere satisfaction, and can cordially recommend it to the attention of those who are desirous of instruction on this important subject. It comprises six letters: the first three on the nature, the grounds, and the effects of faith; the fourth and fifth on the reasonableness and importance of *faith in Christ*; and the sixth consists of practical remarks as an improvement of the whole. The views of the author, which are in themselves simple and scriptural, are stated with great clearness and perspicuity. Not at all with the contentious asperity of a polemic, but with the mild and ingenuous temper of a Christian. He is evidently writing his own thoughts with all the freedom of friendship, and never stops to inquire if they happen to be in accordance with those of other men. It is sufficient for him that they correspond with the oracles of truth. He has neither quoted nor referred to a single authority besides the Scriptures, although the subject on which he writes has been the fruitful source of many a ponderous tome. His book throughout bears the impression of his own individual mind, and is marked by a certain laciness of conception, which makes it apparent that he is giving the result of his own reflections. The style is vigorous without being rough, and sententious but not obscure. The fifth letter particularly pleased us, and by the high-toned piety of its sentiments, and the unaffected elegance of its language, must, we are persuaded, approve itself to all. We repeat, therefore, our recommendation of this valuable little Work, and think it will be found highly acceptable to the religious public. Christian parents may very judiciously, and we should hope usefully, put it into the hands of the elder children in their families, while they also themselves may derive from it no small degree of pleasure and advantage.

We understand that an Essay on the Resurrection of Christ, &c. from the same able and judicious pen, is now in the course of republication, and may be expected shortly to appear.

Select List of Books recently Published, with occasional Characteristic Notices.

Twenty Sermons. By the late Rev. Henry Martyn, B. D., pp. 452. 10s. 6d. bds.—Nineteen out of these "Twenty Sermons" are posthumously published; and need some portion of that indulgence reasonably conceded to works of that description. Yet the Editors have, by this volume, conferred a real obligation on the religious world. Whoever has read the "Life" of Martyn, will peruse with much interest these literary remains of a man so gifted, and so devoted to the cause of Christ.

The Epistle of Paul the Apostle to the Galatians. A New Translation. 6d.

An Essay on the salvation of all dying in infancy: including Hints on the Adamic and Christian Dispensations. By David Russell, Mi-

nister of the Gospel, Dundee. 3s. 6d. bds.

Winter Evening Conversations between a Father and his Children on the Works of God. 2s. 6d.

Services at the Ordination of the Rev. James Parsons, York. 2s.

Consolations for Mourners. By R. H. Shepherd, Chelsea. 18mo. 6d.

The Inspiration of the Holy Scriptures proved by the evident completion of important prophecies. By the Rev. T. Wilkinson, B. D. 6s.

Sketches of Life and Character. By the Rev. H. Belfrage. 18mo. 3s.

An Essay on Baptism; being an Inquiry into the Meaning, the Form, and the Administration of that Ordinance. In one Volume. By Greville Ewing, Glasgow. 3s. 6d. bds.

The Student's Walk. By the Author of Lily Douglas, &c. 1s. 6d.

The Juvenile Miscellany, or Friend of Youth. No. 51. 3d.

A fifth edition of the Life of the Rev. Thomas Scott is in the press.

Preparing for Press.

A Volume of Discourses, by Ministers belonging to the Congregational Union of Scotland.

Religious Intelligence.

DOMESTIC.

SCOTLAND.

THE SCOTTISH MISSIONARY SOCIETY,

Encouraged by the increasing support with which they have been lately favoured, and following the path which Divine Providence seemed to lay open before them, with much pleasure, have undertaken a Mission to India. The expence attending it will be very great. The passage of the Missionaries to Bombay was secured on terms which are esteemed very moderate, and yet involved an expence of Eight Hundred Guineas. The expenditure occasioned by the personal outfit of the Missionaries and their wives, is also very considerable.

It must be obvious to the friends of the Society, that the funds must be greatly reduced by the heavy demands made upon them for the establishment of this interesting Mission. There can be little doubt, however, that this simple intimation of their depressed state, will induce the friends of Missionary exertions throughout the country to quicken their exertions in support of the Society, so that the Committee may be enabled, without pecuniary embarrassments, to carry forward the infinitely important objects of the Institution.

ASSOCIATION FOR LENDING TRACTS.

The Nicolson Square Religious Tract and Small Book Society was established in July 1822, and its design, is to *lend* religious Tracts and small Books to the poor, the irreligious and the careless. It consists of a President, Treasurer, Secretary, Visitors, and Committee. A district is assigned to each Visitor, who receives 30 or 40 Tracts or Books, which he distributes among those families in it, where they are likely to be useful, taking down the number of the Tract or Book, with the name and residence of the person with whom it is left. The following week, at a set time and day, he calls again, when the Tract or Book is returned, on the subject of which he enters into conversation, as occasion and circumstances seem to require, and another is left. Thus the Society's operations go forward from week to week, by which a constant circulation of its various publications is kept up. The practice of *lending*, instead of giving a Tract, is attended with considerable benefit, and in many instances a loan proves a greater good than a

gift. The receiver of a *lent* Tract or Book, is quickened to peruse it early, *because it is lent*, and regards what he reads *with attention*, as he knows it may become the subject of conversation,—whilst the arrival of the Visitor is hailed with interest, and looked forward to with expectation, as he brings with him something that is *new*, and which may be more interesting than that which he brought before.

The visitors are happy to be able to say, that in every district they have met a welcome reception, and that the Tracts and Books distributed by them, have been in general, carefully read, and gratefully returned.

EDINBURGH ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

THE Edinburgh Association was established in May, 1821, with a view to concentrate, as far as might be convenient, the exertions made in Scotland in favour of the Brethren, to facilitate a regular communication with the conductors of the missions, and with an intention, also, of adopting such measures as might create and maintain in the metropolis a permanent interest in their behalf.

Hitherto the labours of the Association have been very much limited. The attention of the Committee has been principally directed to the diffusion of information on the subject of the Church and Missions of the United Brethren, and to the circulation of the Periodical Accounts of the Mission, which have been regularly forwarded to all those friends and subscribers who were entitled to the publication, and wished to have it in their possession. An annual Sermon has been preached in this city, for the two last years, at which the collection has been liberal.

The Committee feels it a duty incumbent on them to represent to their friends the pressing call for aid, by means of a steady and regular income. These missions are very much cast upon the benevolence of the Christian world in general—not on account of a mere temporary failure of resources, or a casual distress in any particular quarter, but owing to a general defalcation of the pecuniary means of the brethren, as a people—an evil not speedily to be repaired. It becomes necessary, therefore, to meet a deficit annually occurring, and with little or no prospect of removal, by regular annual contributions, in order that the relief which is given may become as much as possible a matter of certain and definite calculation. Even small sums, regularly contributed, will be most acceptable; and while they are very little felt, on their annual recurrence, by the giver, they soon surpass in efficiency the more splendid but occasional donation. The Committee ventures, in this respect, to hope of many of their friends, that, in the subsequent appointment of their annual charities, the Moravian Missionaries, labouring in poverty in the desert places of the earth, may not be forgotten.

GLASGOW MISSIONARY SOCIETY.

THE Report of the Glasgow Missionary Society for 1822, is brief, but exceedingly interesting. It was formed in February, 1796, but various calamitous circumstances occurred to prevent the Association from following up its original plans, and for some time it acted as an auxiliary to other Institutions of the same kind. Recently, however, it has sent out missionaries to Southern Africa, one of whom, Mr Thomson, is under the direct patronage of Government. The other, Mr Bennie, is actively engaged in the work among the natives of Caffraria, and his communications display zeal and intelligence.

GLASGOW AUXILIARY HIGHLAND SCHOOL SOCIETY.

The object of the Parent Association is of the highest importance, and the plan is at once effective and economical. By a system of "Ambulatory Schools," the blessings of education, on religious principles, are extensively communicated, and it is calculated that seventy-five of these "circulating" media of instruction, "wield a power equivalent to 377 stationary schools." The letters of the examining ministers give abundant testimony to the efficiency of the system. During the year ending May, 1822, £185, after discharging all incidental ex-

penses, were remitted by this Juvenile Auxiliary for the purposes of the Institution.

SHETLAND ISLES.

We formerly noticed that two preachers, Messrs Raby and Dunn, had been sent by the Methodists to these Islands. Very interesting letters have been received from them, dated Dec. 10. and 19. 1822. We have only room for the following short extract.

"I walked over to Harroldswick; and from thence, in company with a friend, to a place called Skaw. This is the most northerly part of Shetland. I preached in one of the cottages, which is of singular construction and form, to a considerable congregation; and perhaps it is nearly a century since a sermon was preached here before. They were all attention, whilst I exhorted them to open the door to the voice of the Son of God. In the evening I had at Harroldswick a more numerous assembly, and felt considerable freedom of speech, and enlargement of heart, whilst urging them to become the disciples of Christ. As I continued on this island several days, I had frequent opportunities of preaching to the people, and of visiting them from house to house. Most, or all of them, are able to read, and are pretty well supplied with Bibles; they are shrewd, inquisitive, and hospitable; and for the tracts I gave them they professed great gratitude, and invited me to repeat my visit as often as circumstances would allow. On my way down to Lerwick, I spent a Sabbath on the Island of Midzell, and was again affected with the destitute situation of the people. They are like sheep who have no shepherd, and with propriety it may almost be said that no man has cared for their souls. The request, or rather petition, which they urged with a great deal of feeling and fervour, was, that one of us at least would come to reside among them. I preached in the house of a lady: the parlour, kitchen, passage, and stairs, were crowded. The deepest attention sat on every face, whilst I informed them of a certain man who made a great supper, and invited many. The next morning I had an interview with J. R., Esq., who resides in another part of the island, and so deeply does he feel for the people, that he offered to open his house for the preaching of the gospel. All these things are encouraging; and I hope the expectations they have excited in our minds, will, in some measure, and to a considerable extent, be realized."

ENGLAND.

MISSIONARY VOYAGE TO THE MEDITERRANEAN.

The Rev Lewis Way, who is at Nice, with his family, has consented, at the request of the Committee of the London Jews' Society to visit the shores of the Mediterranean in the course of the ensuing spring. The Rev W. B. Lewis, B. A. a graduate of Dublin, who has been at our seminary, will accompany him, with a view of remaining in those parts as a missionary to the Jews. The object of Mr Way's journey will be to collect information respecting the state of the Jews,—to circulate among them Hebrew Bibles, Testaments and Tracts, and to call the attention both of Jews and Christians to the great work in which we are engaged. An experienced and pious captain of the navy, of admiral's standing, who is now at Nice, and who feels interested in the cause of Israel, intends to accompany Mr Way on his voyage.

Our friends, say the Committee, propose sailing for Malta early in March, in the Hebe, a Bristol built vessel, Robert Bullen master, and we earnestly hope that all who feel interested in the object of their voyage will not fail to implore the blessing of God upon it, in fervent and persevering supplication; for we are deeply convinced that unless all our works are thus begun, continued and ended, in simple dependance on the blessing of Jehovah, sought for in prayer, and expected in faith, they will prove vain and ineffectual.

The following anecdotes shew the beneficial effects of Societies for seamen. They appear in the Appendix of the Report of the Liverpool Seamen's Friend Society, noticed in our last.

Sunday, May 6.—Two sailors, strangers in Liverpool, loitering past

the Floating Chapel, were addressed by a friend, who informed them, that there was a prayer meeting on board for sailors. They replied, we are very dirty, and are not fit to stow away with those that are clean. The friend answered, "O, you will do—there is no respect of persons here: have you not a soul to be saved?" Ah! Sir, we are quite cut down: we are poor men. Can we get a seat? We are strangers, and did not know where to go."—"This ship, my good fellow," it was replied, "is fitted up for such as you; come in, and join in prayer." After some short conversation, and a few more questions, one of them said, "Well, Harry, will you enter?" "I don't care if I do," said he, "so here goes." They entered the place of worship during the time of prayer. A captain of a vessel lying alongside the brig they belonged to, was engaged in prayer. He offered up supplications to God, not only for his crew, but for the crews of other vessels in this port. This circumstance affected the men greatly. At the conclusion of the service, they thanked God, and said, "Surely Christian people are praying for the souls of us poor sailors; and some masters of vessels too, are praying for men. The Lord helping us poor sinners, we will also seek him with prayer." "Ah! Harry," said the other, "had ship-chapels been built before, gladly would I have attended, and I might, by God's blessing, have escaped many, many sins. Thank you, kind friend, the Lord reward you."

A ship's company, one Sabbath evening, attended the service on board the Floating Chapel. On closing the exhortation, a part of one of the Bethel Companies' Reports was read, particularly relating to the wonderful effects which had, in some instances, followed the reading of the Bible. They were so struck with the advantages resulting from an acquaintance with this precious book, that the following morning, they begged of the captain to purchase each of them a Bible. The captain, therefore, called at the depot of the Marine Bible Society, and purchased a Bible or Testament for each of his *men.*

An old sailor, who was very ragged, and whose white head spake the lapse of many years, was leaning against a post in conversation with another Sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer-meeting. His companion, after hearing the nature of the invitation, said, "Thomas, go in!—Come! come! man, go into the meeting; it won't hurt you." "Puh! puh!" cried the old seaman, "I should not know what to do with myself. I never go to church or prayer-meeting; besides, I am too old. I am upwards of seventy, and am very wicked, and I have always been so; it is too late for me to begin; it is of no use; all is over with me; I must go to the devil." After a moment's pause, the member, looking with pity upon the old veteran, whose hard weather-beaten face bore proof of having seen much service, answered, "You are the very man the prayer-meeting is held for." "How so?" (with much surprise.) "Because Jesus Christ came into the world to save the chief of sinners." "When young I suppose, (said the friend) you were tempted to think it would be time enough to be religious when you came to be old." "Ah! that I did." "Now you are old, you say it is too late. Listen no longer to these suggestions; come with me; no time is to be lost, for Jesus is waiting to save you, poor sinner, or he would have sent you to that place where hope never comes before this; your sins deserved it." His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die." He attended the prayer-meeting, and has been since seen there on almost all occasions. About a fortnight after, he was asked, "Well, my aged friend, do you think you are too much in years to be saved; too old in sin for the blood of Christ to cleanse you?" "No, Sir?" said he, "bless God, I do feel hope, a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful te me, and pardon me, old sinner as I am."

A Society for the assistance of Evangelical Dissenting Ministers, whose incomes are inadequate to

their support, was established in London, at a public Meeting, held on the 14th January last.

The Meeting was both numerous and respectable. In addition to several ministers of town and country, many of the principal members of Dissenting congregations in London and its neighbourhood were present.

The Rev. GEORGE PAYNE, A. M. of Edinburgh, has accepted the Theological and Resident Tutorship in the Blackburn Academy, vacant by the removal of the Rev. Joseph Fletcher, A. M. to Stepney.

IRELAND.

IRISH TRACT SOCIETY.

WE rejoice to find that the "Religious Tract and Book Society for Ireland" is acquiring increased approbation and support. The Irish are deluged with mischievous trash, by interested and unprincipled traffickers, and it is of the very greatest importance that their injurious effects should be counteracted by the substitution of wholesome materials for mental occupation. "The Impartial History of Ireland," "A Treatise of the Scapular," "The Irish Rogues and Rapparees," are some of the absurd and pernicious works which form the popular literature of the Irish, and it is to the disgrace of the Romish clergy, that their influence is not effectually employed to instil higher tastes and principles into the minds of those over whom they hold and exercise a despotic sway. The Society, of which we have just quoted the title, has been formed for the purpose of supplanting, by the sale, and by the gratuitous donation of suitable books and tracts, those injurious publications which have so long and so fatally vitiated the public mind.

FOREIGN.

LONDON MISSIONARY SOCIETY.

OTAHEITE.

LETTERS have lately been received by the Charles, Captain Lock, from the missionaries in the Islands of Otaheite and Eimeo, dated in July and August 1822, with the printed Annual Reports of the state of the missions at the different stations, for the years ending May 1821 and May 1822.

Messrs W. Henry and G. Platt, in a letter dated Roby's Place, Eimeo, give a general account of the missionary station there, and say, "On the 20th of February last, assisted by the principal chiefs, we had the gratification of laying the foundation-stone of a new church, of hewn coral rock, lined with stone, taken chiefly from the neighbouring morais (places of idolatrous worship.) It is of an octagon figure, and is going on well. It is the first house of such materials ever attempted in these islands."

Extract of a Letter from Mr David Darling, at Burder's Point, Tahiti, July 25. 1822.

REFERRING to a former letter, dated Dec. 17. 1821, he says, "I there mentioned the death of king Pomare, and expressed my fears as to the peace of the island; my fears, however, have happily been disappointed, for every thing goes on peaceably, much more so than was expected. The Lord is all-sufficient; to him be all the praise."

Mr Darling mentions the manner in which the Scriptures are read in the school, especially in the upper classes. Every verse is distinctly explained; and such questions as the following are asked, "Who is the speaker? Where spoken? Upon what occasion? To whom addressed? What is taught in it? What is required? What is forbidden?" &c. We find this method of instruction very useful, and this is the reason that we retain many in the school who can read well.

Mr Darling then mentions, as several others of the brethren also do, that Mr Tyerman and Mr Bennet had left Tahiti, and are gone to pay a visit to the Marquesas and to the Sandwich islands. Their return was anxiously expected at Tahiti.

Mr D. tells us that he lately visited a native who was very ill; he found his mind was severely oppressed with the recollection of his former abominable conduct. He was one of those wretches who used to deceive the people, by pretending

stances, which threw almost insuperable obstacles in his way to a public profession of the Protestant religion. I entreated him to pray for an increase of faith in Jesus, and then firmly to trust in him, who was able to remove all difficulties. I will, said he, pray to the Lord to prepare a way for me: do you also pray for me. I cannot express the delight this unexpected change of a Jew afforded to me. My heart was filled with unspeakable joy, and I offered up fervent thanks to God. I spent three hours with him and his friends in sweet conversation, and dismissed them after a cordial prayer to the Lord Jesus, that he, as the good Shepherd, would have mercy on them and all Israel, that he would lighten their darkness, turn their hearts, and incline them to receive him as their Lord and their Redeemer. During my whole stay at Leipzig, I was almost every evening visited by this Jew, who brought other Jews with him, with whom I had long conversations on the way of salvation. They always behaved quietly and attentively, and never offered to oppose. As to my books, I had again deposited them at the house of the same friend, who, during the last fair, so kindly had rendered me his assistance in my work, and there I found an opportunity to disseminate the seed of the divine word among many hundreds of Jews. Their behaviour under these conversations, gave me reason to hope, that many of them will quietly examine, and, perhaps, ultimately receive the saving truth of the gospel. They generally listened to my words with great attention, turned over the passages referred to of the Old Testament, and marked them; they sometimes asked me to repeat or to explain what they had not well understood, made questions, uttered doubts, laid open their prejudices, but always received my instructions with modesty. A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took a Jewish-German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was? I told him it was the New Testament, in which we were *taught how we here may* lead a godly life, and obtain salvation hereafter. I caused him to read the third chapter of the gospel of St John, and explained it to him. The impressions it made on his mind, and the emotions I observed, were to me a new proof of the life-giving power of the word of God. I went with him through the promises of the Old Testament referring to the Messiah, and every passage appeared to him in the light of Divine truth, whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, As I see you are desirous to read it for your improvement and instruction, I will give it to you in remembrance of our conversation this day. But he absolutely refused accepting it as a donation, and I was obliged to take the cost price, which he gladly paid. On parting with him, I addressed to him some words of affectionate sympathy, exhortation, and encouragement, which deeply affected him, and with tears in his eyes, and a promise to pray to God for knowledge of truth, he took leave of me; and my prayer, for God's enlightening grace, followed him.

A remarkably modest Polish Jew, in whom I found some sound notions of Christian truth, called on me almost every day to converse with me on the word of God. When I asked him, whether he had read the New Testament, he replied, Yes, I have; my father has indeed prohibited me to read it, because it contained, as he said, abominable things; but still I continue, because we must obey God rather than men. Myself and many other Jews meet every Sabbath-day in the afternoon; we read some chapters, and make our observations on them. This may, perhaps, be considered as a prognostic of a near separation of the obedient from the stiff-necked Jews. On the part of the German Jews, we see now, more than ever before, the power of unbelief and false enlightening attempts to counteract the operations of that mercy, which is at work for their salvation; and many of them are so much blinded by these false lights, as to render them unfit for discovering the only way to peace and happiness revealed in the Gospel.

I beg leave finally to recommend myself to all the respected members of your Committee, and remain, with cordial affection and reverence, your's, &c.

JOHN PETER GOLDBERG.

SCOTTISH MISSIONARY SOCIETY.

ORENBURG.

DURING last season, Mr Gray and Walter Buchanan made an excursion to Ufa, an important town, which lies about 200 miles to the north of Orenburg, for the purpose of distributing the New Testament and other smaller works. The whole number of Books and Tracts which they distributed was 628; of which there were 228 copies of the New Testament. We make the following extracts from their Journal.

"UFA.—We have all along found, and do still find, that the Mohammedan tribes have a fear about them to accept of our books, from a false alarm that there is some trick in the business. They think, that although we give our books to them freely at present, that afterwards all and as many of them as have accepted of our books, will be put under the necessity of renouncing their own religion, or have to pay the full prices of the books received by them, or be brought under some kind of new obligation they know not what. False and groundless as these suspicions really are, we have found, and do still find, them no small obstacles in the way of circulating among them the Holy Scriptures.—

"In returning home, we were met by an aged Tartar, (driving in his sledge) of a more than ordinary respectable appearance, with whom, after the usual salutations, we entered into conversation; in the course of which, we gave him to know, that we had come hither for the purpose of circulating books in his language. What books, said he, are these? We told him that they were the *Angeel*, the *Zaboor*, and the *Tawrat*. He said, I should like to see them. We immediately put into his hand a New Testament, which, after having looked at many parts of, he cheerfully accepted, saying, that he would read it, and likewise give it to his children to read. He then gave us many thanks, and earnestly intreated of us another copy for one of his sons who lived at a distance, whom he assured us was a good reader, and to whom he would send it with the first opportunity. We inquired what age his son was, and, finding that he was come to manhood, we gave him a second copy.—

"The judge who formerly visited us, again called at our lodgings, and remained three hours and more; in the course of which time, the Christian and Mohammedan faiths were laid open, and the merits of each examined into, and a fresh opportunity was taken of laying before him the design of Jesus' coming into the world—the sinful and helpless state of mankind by nature—how ineffectual good works, prayers, washing, and alms-deeds, were to satisfy the justice of Almighty God, and to bring mankind into a state of favour and friendship again with God his offended maker. Hence we inferred the necessity of the atonement made by the Lord Jesus Christ, and concluded by stating to him, that there was no salvation but by faith in Jesus Christ, who died the just for the unjust, to bring sinners unto God, and with whom God had declared himself well pleased. He heard all patiently; acknowledged the truth of what we had said, as it respected the sinfulness and helplessness of man's natural state; then asked for a copy of each of our books, which, having received, he kindly took his leave of us.

"After we had all things packed into our sledge, and we ourselves were about to take our seats, there came to us a Cossack officer soliciting from us a copy of the New Testament. We told him that we had left but few to give away upon our journey homeward, and that what we had were packed up, so that before we could get at them, we should have to unpack again all the sledge. He expressed sorrow that he had not called upon us sooner, and added, but I could not command so much time, nor would I have come to-day if I had not been informed that you were going away. I am very sorry to put you to any trouble on my account, but if you can favour me with a copy of the New Testament, I will be much obliged to you. We

accordingly got out of the sledge, unpacked it again and handed him a New Testament, for which he gave us many thanks. We asked our landlord if he knew him? Very well, said he. I have served under him; he is the commander of a thousand Cossacks."

LIMA—SOUTH AMERICA.

AMIDST the darkness and desolation which prevail so extensively in South America, we hear with the utmost satisfaction, that there exists a very earnest desire to obtain Bibles, Testaments, and other books of religious and general information. At Lima recently several hundreds of Spanish Bibles and Testaments were eagerly purchased in two or three days; and the demand was so great, that an eye-witness states, had there been many thousands they would all have been sold. The Bible Society, with its accustomed promptness, are sending out a large consignment of Testaments, which they are enabled to do immediately, in consequence of the distribution of a considerable impression printed at Barcelona for the use of Old Spain, having been impeded by the exertions of the *late* Inquisition. We trust the time shall soon come, when from the east even to the west, and from the north unto the south, the Word of the Lord shall have free course, and be glorified.

LINES,

ADDRESSED TO MESSRS MITCHELL, COOPER AND CRAWFORD, ON LEAVING THEIR NATIVE COUNTRY FOR INDIA.

When a zealous Apostle, forewarn'd of his danger,
Declar'd himself ready to die for his Lord,
His friends, struck with wonder, resisting no longer
The will of the Highest, in silence ador'd.

So we, dearest friends, though with ardent emotion
We fondly would wish you still longer to stay,
Would change our vain wishes to acts of devotion,
And "Father accomplish thy pleasure," would say.

Now we feel more than ever that sacred connexion,
Which renders your welfare most dear to our hearts;
Yet in spite of the yearning of nature's affection,
We honour the motives which prompt you to part.

Go then, ye bless'd heralds of life and salvation,
Through India's wide confines your message proclaim,
Till men of all casts, and of ev'ry persuasion,
Shall hear and exult in the Saviour's name.

And though you now leave us, our heartfelt affection
No distance of place or of time shall efface;
We will cherish with pleasure each fond recollection,
And constantly beg at the throne of all grace,

That the Father of mercies would ever preserve you
From dangers that threaten by land or by sea;
For long and successful exertion reserve you,
And grant you much fruit of your labours to see:

That your minds may be filled with such sweet consolation,
As shall cause each uneasy foreboding to cease;
Till at last, with the welcome of his approbation,
Your souls shall arrive at the mansion of peace.

A. M.

In the date of the letter, p. 43. of our last, *for* Inverary *read* Inverury.

THE

CHRISTIAN HERALD,

New Series.

APRIL, 1823.

MEMOIR OF THE LATE ROBERT SPEAR, ESQ.

(Concluded from p. 77.)

When Mr Spear had relinquished the idea of settling at Rotherham, some of his friends mentioned London: but after serious deliberation and fervent prayer, he finally decided for Edinburgh, and removed with his family in August 1816. The following extracts of letters shew the feelings with which he came to this decision. Under date, Edinburgh, Jan. 31. 1817, he writes:—

"I have given the important matter as to my future residence all the consideration and deliberation in my power, and I have sought direction in prayer until my applications there seem to me to be mere formality. Sometimes my unbelieving heart suggests that it is in vain to seek the Lord any longer. Thus I am exercised from day to day, hoping and expecting that some new light will break out to direct me what to do. My affections and many considerations call me loudly back again. My own personal improvement and the education of my family, cannot be promoted more any where in the whole world, I imagine, than in this place. My health and spirits, for the most part, are certainly better here than they have been for many winters past. These almost keep my mind at times in a state of perfect equilibrium."

How much he was set upon doing good, amidst all his anxiety, appears from the following extract:—

"I send you by Mr T. a quantity of tracts, of which you already have had copies: near 20,000 of them have been distributed in this city and around it, by two men who have been engaged for the purpose. They sometimes stood in the principal places of resort; upon Change, near the Post Office, at the entrance into the College, &c. Perhaps you can induce some of our Christian friends to co-operate with Mr B. Mr R. and yourself, in adopting something like this in Manchester. I would not prescribe how or where, nor do I expect that you would confine yourselves to these tracts. Others more suitable, or more congenial, in some respects, to the meridian of Manchester, would easily be drawn up, though I must say, I think you cannot get a better model than these; they are so short, and yet so comprehensive, and so evangelical. However, you and my good friends in Manchester will do something, I hope."

Notwithstanding the seclusion

in which he lived at Millbank, his mind did not sink into inactivity, as is sometimes the case when men retire suddenly from business into comparative solitude. His correspondence was extensive, his attentions to his family assiduous, and what time he could spare from these important engagements was spent in the perusal of the most approved authors on religion. A country life also presented many opportunities for the exercise of benevolence, and these were not neglected. He supported many schools in the neighbourhood for the instruction of the children of the poor; was the means of planting a Christian church, and of supplying it with a pastor. They were accommodated on his premises while he resided at Millbank, and now meet in a village about a mile distant, in an endowed chapel, formerly occupied by the Socinians.

Mr Spear was a man of keen sensibility, and ardent in his friendships; it was not, therefore, without the most poignant feelings that he separated himself from his early associations and the friends of his youth, to become a resident in Edinburgh. The following passage in a letter written shortly after his arrival, will fully justify this remark:—

"I trust that the Lord will crown this expatriation, as it may be called, with his blessing; for, 'except the Lord build the house, they labour in vain that build it.' If I may draw any inference safely from my inmost feelings, my secret breathings ever since I came here, I may take great courage, to say the least. But I am now quite willing to be tried for the step which I have taken; the Lord knows with many an aching heart, after great searching of heart after my motives, and eyes *dissolved in tears* at the thought *of breaking away* from my dear and highly valued friends in England, &c. &c. I will leave my cause with him who knoweth the way that I take."

In Edinburgh his time was occupied much in the same way as at Millbank, so far as reading and correspondence were concerned; and his generous heart always furnished employment for his pen, or suggested to him the means and the opportunities of doing good. Of this striking feature in his character, his life contains many illustrations, though we can only select one, exhibited a short time before he left England.

In the summer of 1814, Mr Spear spent several weeks with his family at South Port, a bathing place on the coast of Lancashire, north of Liverpool. The Rev. Mr Smith, tutor of his children, commenced preaching in the dining-room of one of the hotels, with some prospect of success. The room was not registered under the Toleration Act, and the curate of the parish took advantage of this to prevent the preaching of the word. The curate was the successor to an aged clergyman, who was at that time in great affliction and deep poverty. When Mr Spear heard of this, he gave notice of a collection to be made the following Sunday in his house after sermon, in aid of the poor curate and his family. The sum raised on this occasion was very handsome. Mr Spear, in company with a gentleman on a visit at South Port, a member of the church of England, waited on the dying minister next day. It was a most affecting interview. The modesty of Mr Spear caused him to defer presenting the money until he was about to leave the room. A few minutes before this, the young curate entered the apartment and witnessed the deed of benevolence, which so remarkably illustrated the benevolence of this

amiable man, who, though a decided Dissenter, had made this generous effort to relieve a distressed clergyman of his own church. The gentleman who was with Mr Spear, and who was much touched by this instance of "charity without partiality," observed, that if the mind of the young curate was capable of being softened, such a scene as that must do it. Not many months after, the young clergyman died, and the following letter from Mr Spear will shew how he felt on his sudden removal.

"I was duly favoured with your letter of the 1st ult., the contents of which I duly noticed, and intended to write to you again by and bye; but what a subject to correspond concerning has death furnished us with! On looking over the Liverpool paper this morning, I came to the deaths, when lo! I read, to my great surprise, the death of the Rev. Mr Y———, of North Meols, in the 24th year of his age, after a short illness. What a very striking providence to you and to me! How we should adore the mercy and forbearance of God, that we are spared to serve him in the land of the living, and to humble ourselves under his mighty hand! Pray did you see Mr Y—— in his confinement? Did you go without invitation to fulfil the commands of your Lord, or did he send for you? I am anxious to hear from you with all the particulars, and I shall be very glad indeed, as you will believe, if you can say that you have strong grounds to conclude that he died in Christ. I have heard of his preaching very good sermons, that he corresponded, and was a favourite too, with the bishop."

This anecdote, perfectly characteristic of the man, fully justifies the remark of one of his intimate friends, who observes of his benevolence, "It was limited to no country, and to no party. His account, in this particular, lies chiefly between himself and his approving God. No one ever knew the extent of his beneficence. It was without ostentation, and without noise. The great day alone will discover its vast and silent operations. He sent considerable sums of money in letters, with a request that they might be inserted as the gifts of a friend: and these were even unknown to his own family; thus guiding himself by our Saviour's rule, 'Let not thy left hand know what thy right hand doeth.' He was afraid of being thought too well of."

He visited England in the spring of 1817; but the winter of that year was most disastrous to his health. When in the full expectation of his death, he spoke collectedly, and some of his expressions were peculiarly forcible. On his recovery he writes thus:

"Yet I must say that I desire to feel grateful to the Lord for his great mercy to me and my family, in my affliction, as well as in my recovery: for I trust I can say, 'It is good for me that I have been afflicted, that I may keep thy statutes.' Oh! may I ever retain those lively impressions made upon my mind in the time of my sickness, concerning the vanity of the present life; except as it relates to another and a better—the importance, interest and honour, O yes! *honour*, of devoting ourselves to the service of God, in any way whatever; the solidity, the infallible certainty of the ground of a sinner's hope of pardon and acceptance through faith in Christ Jesus, 'that whosoever believeth in him shall not perish, but have everlasting life.' O yes! Allow me, therefore, my dear Sir, as one recovering from the grave, to encourage your hands

in the prosecution of every good work, to abound more and more in faith and good works. Now is your day of labour, of seed time, and of stewardship. Your reward of grace, you know, not of debt, is certain; don't fear! 'Be thou faithful unto death, and I will give thee a crown of life.'"

In consequence of his severe illness the preceding winter, he was prevailed upon to spend that of 1818 in some warmer climate. In October he commenced his journey southwards, in company with Mrs Spear, and reached Penzance, the place of their destination, in safety. The climate had a most happy influence upon his health; he was not confined to the house during any part of the winter, and his spirits were as good as could be expected in his state of health, and at so great a distance from his family.

But during his abode in that place, an event occurred which would have cast a shade of melancholy on the brightest scenes. A lovely boy, about eleven years of age, a most engaging and promising child, was removed by death. Six of their children were afflicted with the measles at the same time; they were fully apprized of the extreme danger of one, the alarming symptoms in others; but the sad intelligence was a full week in reaching them; so that their suspense was embittered by the consideration, that while they weeped and prayed, the beloved object of their solicitude might be beyond the reach of their sympathy and their prayers. When the letter came, before opening it, they joined in prayer for strength to receive with submission the information which it might convey. But when, with a faltering voice, the father read the mournful account of the death of his son, nature bowed beneath the stroke, and expressed her anguish in a flood of tears. It was not long, however, ere he recovered his usual composure, and devoted himself to the duty of administering to the comfort of his afflicted partner and distressed family.

The following extracts of letters to his eldest son, on that trying occasion, cannot fail to be interesting, as they breathe all the placid resignation of the Christian.

"*Penzance, Jan.* 16, 1819.

"In the awful suspense as to the decease or recovery of our dear son Joseph, your dear mother and I will endeavour to commend him, if he is yet in life—if, *indeed, he is yet alive*—and you all, (who are dear to us as ourselves,) to the blessing of God; saying, as the Lord commanded Moses to direct Aaron to bless the children of Israel, saying unto them, 'The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and give thee peace:' and in this prayer is included all that we could desire and wish concerning you. Well then, if it please God to take unto himself our beloved child, and in this manner to bless the lad, in his abundant mercy, and in answer to our prayers, shall we murmur? Shall we complain? Oh no! Ought we not rather to rejoice and praise the Lord? But if we cannot do this, through the weakness of our faith, the remaining carnality of our hearts, we will not suffer ourselves (by the aid of the Lord) to indulge any unkind, ungrateful, unbelieving thoughts of the Lord's dealings towards us in this affliction; but, like Aaron, hold our peace, if we can rise no higher. And should it please God to spare and recover the child, in answer to prayer also, O that it may be for the glory of God; that the Son of God might be glorified thereby: that he may be a burn-

ing and shining light in the world: that he and his dear brothers may be the devoted sons of God, in the gospel of his Son, our Saviour. Tell them, if they are all alive when you receive this, or if not, tell the survivors, that this is our prayer for them all." He then alludes most affectionately to his daughters, who, with one exception, had escaped the contagion; and concludes with an earnest prayer, that the affliction might be sanctified to the whole household.

On receiving the intelligence of the death of Joseph, he wrote as follows: -

"*Jan.* 19. 1819.

"My very dear Son,

"Now we find that your dear sister's and your own anxiety and sympathy for your beloved brother Joseph terminated on the evening of this day week, about seven o'clock, by his departure from this vale of tears. Well! it is well! Good is the will of the Lord; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord! We trust to hear something further from you to-morrow; but whatever be the result of one or more days hence, let me entreat you and your dear sister, and all the surviving family, indeed, to be of good comfort, to look up for Divine consolations, and to realize the same truths which you suggest to us. Meantime, I hope we shall be enabled to bear all God's holy will concerning us; and you all, our dear children, divide our love among you, and give a large portion thereof to the dear sufferers. We recommend you to God; and he only can give us all relief."

He returned home early in the spring; and as the summer advanced, assured by experience of the unsuitableness of the climate of the north to the delicate state of his lungs, he determined on leaving Edinburgh, and was anxiously engaged in forming plans for the future. The subject was much involved, and attended with many difficulties. The interests of his numerous family lay near his heart; and for their improvement he was disposed to make any lawful sacrifice; but to remain any longer there, was to expose his life to the most imminent peril, and therefore inconsistent with duty. These conflicting considerations, together with his various engagements, wholly absorbed his time, and in some measure preyed upon his spirits. But, in the midst of these perplexing cares, death laid his softest hand upon him, and relieved him from all further anxiety, by calmly introducing him to a state of perfect blessedness and rest.

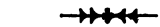
In the month of July, 1819, he removed with his family to Portobello, a place on the sea-side, about three miles from Edinburgh. There he used sea-bathing, and frequently appeared much refreshed by it; but, in the meanwhile, disease was busy in his frame, and its operation was in all probability not a little facilitated by the cares that oppressed his mind. The severe attack of inflammation in 1817 had materially weakened his constitution, and rendered it susceptible of injury from the slightest causes.

About the middle of August he was attacked with fever, and confined for a week to his room. It seems that he had a suspicion, from the beginning of this illness, that his life was in danger. This he indicated in several ways, and even said so; but his desire not to wound the feelings of his family would not allow him to allude to it in strong terms. He recovered, however, so as to be able to take exercise; and went up to Edinburgh to meet his eldest

daughter, on her arrival from England. But the fever soon returned, accompanied with inflammation. He remained in Edinburgh, and every exertion of medical skill was made to afford him relief. On Monday, the 30th of August, he was considered materially better, and great hopes were entertained of his recovery: but these appearances were only flattering and delusive; for, on the following morning, a rapid change for the worse took place, so great indeed, that it affected his countenance, and gave to his medical attendants a certain indication of his danger, immediately on their entering the room. All hope of life was now taken away. Death gave too many signs of his approach to leave a doubt upon the mind that his end was near. The dying saint was himself fully aware of it. Early on Tuesday morning, the last day he spent on earth, at the close of which he entered heaven, several of the members of his family being assembled round his bed, he broke silence by this short aspiration—"Let the bright shining of thy countenance appear." This he repeated several times; and when his daughter expressed her confidence that his prayer would be answered, he added with peculiar emphasis, "O yes!" He was disposed to converse, but was restrained by the express and repeated request of the physicians; on this account, but few of the family were allowed to see him. It was evident that his thoughts were much engaged about eternal things; his prospects of future felicity were unclouded, and his mind was perfectly tranquil. He was not, however, without his anxieties for his family; but was quite alive to the deep affliction in which his death would involve them. About nine in the evening, a few friends being assembled in the house, he was asked if it would be agreeable to him that they should join in prayer on his behalf. He instantly expressed his satisfaction, his countenance brightening into a smile that indicated the glory that filled his soul. He retained his consciousness almost to the last moment: and at half-past twelve, on the morning of the first of September, his happy spirit entered into the rest that remaineth to the people of God. A relative who was present writes, "His departure, like his life, was marked, I may say, with an almost enviable serenity. The taper of life gradually sunk lower and lower in the socket, till he departed without a struggle, a groan, or the smallest apparent unwillingness."

Many interesting reflections crowd upon the mind, at the close of such a life as that of Mr Spear; but we have already fully exceeded our limits and cannot indulge them. For ourselves, we can truly say, that every view which we have obtained of the interesting character whom we have thus introduced to the contemplation of our readers, whether from our own observation, or the testimony of those who knew him best, has only tended to deepen our veneration of his virtues, and our regret for his loss. Had his life been spared, and his health continued even as it was when he came among us, we have every reason to conclude, that his residence in our city would have been an incalculable blessing to the cause of religion in general. Such examples of ardent piety, of inflexible integrity, of diffusive benevolence, combined with deep commercial speculations and extensive mercantile engagements, are indeed of rare occurrence, and when they do occur, every care should be taken to preserve the record and perpetuate the memory of their worth; as well for the in-

struction and encouragement of those who occupy the same station of difficulty and of danger, as for the honour of Him who made them to differ. We write no panegyric, we pronounce no eulogy: "By the grace of God, they were what they were."



To the Editor of the Christian Herald.

SIR,

THE following paper contains the last of a short course of lectures, lately delivered by me to the young people of Albany Street Church and congregation. I have omitted the introduction, which consisted of a recapitulation of the course, and only send you the practical remarks at the close. If you can find room for it, in an early number of your work, I shall be obliged by its insertion. It may recal impressions which appeared to be made at the time; and which were probably rendered more vivid by the circumstance, that it was the parting meeting between me and those whose interests, though I should never see them again, will always be very dear to yours, &c.

GEORGE PAYNE.

March 13. 1823.

FROM the subject to which your attention has been directed, we learn,

1st, *That after the evidence which has been adduced in support of Christianity, we cannot be justified in rejecting it, on account of any vague, unsupported assertions, or suspicions, that it may after all prove to be false.* It is a kind of dernier resort with the opponents of divine revelation, when they find themselves unable to repel the arguments which are urged in its support, to reply, Well, after all you can say in its defence, it may be false notwithstanding. In conversation with a gentleman, who avowed himself an infidel, I once dwelt on the internal marks of truth which the New Testament exhibits. He did not attempt to contradict what I advanced; but his reply was, Granting the truth of what you say, the New Testament may, after all, be an imposition; for these marks of authenticity and genuineness may have been inserted, in order to secure for it a more extensive reception. — I know there are many who reason in this manner. It is the last retreat of infidelity. It is a kind of forlorn hope. When driven from the field of honourable warfare, the adversaries of Christianity take their stand here, as though it were an impregnable fortress. I wish, my young friends, to guard you against such unproved insinuations as these, and to expose the fallacy of such reasoning. Reasoning! did I say? but I will recall the expression—it by no means deserves the name of reasoning—for what does it amount to? Precisely to this, that we are to reject the Christian religion merely because it is possible (I mean possible, granting, for the sake of argument, the truth of their premises) that it may be false; and to embrace infidelity in its stead, because it is barely possible that it may be true. Now, I will ask, if there can be conceived a greater insult to reason and common sense than this? For on what *are*, and on what *ought* the decisions of our minds to be founded? I should think on evidence, and reason. That which comes to us with all the marks of truth, we are surely bound to admit as true, unless we have some ground for suspicion to the contrary; and if that were the case, it could not, it is manifest, come to us with all the marks of truth. It is highly improper and unreasonable to cherish suspicions which are built upon no valid ground; and that man who, when evidence and mere suspicion stand in opposition to each other, allows himself to be

biassed by the latter, possesses very slender claims to the character of a rational being. The men whom I now oppose call themselves free-thinkers, and I am far from wishing to deprive them of the appropriate apellation. It is truly a most admirable and fortunate name, for of all the free-thinkers in the world, they are the freest. Other men imagine themselves bound not to think contrary to evidence. Not so these gentlemen—they disdain such vulgar shackles. They take the liberty of thinking against probability; for though Christianity carries with it every mark and evidence of truth, it may be false after all they allege—and, therefore, they set it down that it *is* so! Upon this subject I have a word or two to say to those Christians, for such there are, whose minds are at times harassed with doubts about the truth of the Christian religion. Their doubts do not result from the perception of any fallacy in the arguments by which the divine authority of Christianity is supported. But there is floating in their minds a strange and unaccountable fear that they may have been deceived. To such I would say, that it is not less their duty than their privilege wholly to discard it; for it is surely derogatory to the character of a rational being to cherish suspicions for which no sufficient ground can be assigned, and in opposition to the clearest evidence. Granting for a moment that Christianity is not a revelation from God, yet while the argument and evidence remain all on the side of it, we are bound to believe its truth. It is on evidence that the belief of the mind should be founded; and, therefore, until evidence go over to the side of infidelity, it must be our duty to receive the Bible as a revelation from God. The 2d reflection which this subject suggests is, *that the risk is all on the side of infidelity.* For though no guilt can be incurred by receiving it, since, whether true or not, it has all the marks of truth, great guilt *may* be, and on the supposition of its truth, *must* be incurred by rejecting it. If it be not true, still, as it comes to us with all the appearances of truth,—appearances which, if they *are* deceptive, cannot be dicovered by us to *be* so,—if it be not true, still I affirm that, in these circumstances, we are bound to believe it. But, on the other hand, if it be true, as we have no doubt it is, what a heavy and mountainous load of guilt must lie at the door of that man who rejects it on a mere suspicion of its falsehood. Imagine such a person brought up to his trial at the day of judgment. Hear the Judge—'Did not I send you a revelation accompanied by sufficient evidence of its truth and divinity?' 'Yes,' the culprit is constrained to acknowledge. 'Why then did you reject it?' 'Because I thought, I thought —it might possibly be false.' We may take another view of the subject, which clearly shews that the risk is all on the side of infidelity, and that is, let the issue be what it may, the Christian is safe. If this book then I observe be not a divine revelation, we are left entirely in the dark with respect to futurity; we know not what will become of us after death —whether our eyes will be sealed up in eternal sleep, or whether we are to live again in some unknown, and untried state of existence. Now, granting for a moment, that Christianity is false, I maintain that we are just as likely to be well off hereafter as our infidel neighbours; for if death is followed by annihilation, it is manifest there can be no difference between us; and if we are destined to rise again from the dead, on

what account I ask can they imagine they have a greater chance for happiness hereafter than we have? Thus, on the supposition of the falsehood of Christianity, the infidel is at the very most not more than on a par with the Christian; but if it be true, the case is widely different. Christianity opens the gates of immortality, and to some indeed a blessed immortality, but not to those who reject it. Infidelity is a complete exclusion from all the enjoyment it imparts here, and from all the glory and blessedness it will bestow hereafter. Infidelity shuts against us the gates of the celestial city, and consigns us irrevocably to the gloomy caverns of the bottomless pit. I am then quite entitled to say that the risk is all on the side of infidelity. A Christian will at all events be as happy, and as safe, as an infidel, and he may be, to say the least of it, unspeakably more so. An infidel has no prospect whatever of surpassing the Christian in security and blessedness; and he may, to say the very least of it, be unspeakably more guilty and miserable.—Perhaps some may be disposed to object here, that it is worth while to encounter this risk in order to taste the superior pleasures which infidelity confers upon her votaries in the present state. But I would ask, on whose authority it is affirmed that she has more happiness to bestow than Christianity. We are here referred to our own Scriptures, which uniformly represent Christians as exposed to trials and afflictions and dangers; we are reminded of the declaration, that "all who live godly in Christ Jesus must suffer persecution." But these gentlemen have found it convenient to forget, that the Bible does not represent Christians as the exclusive subjects of suffering; on the contrary, it affirms concerning all, without any exception, that they are "born to trouble as the sparks fly upwards." They have also found it convenient to forget, that the same authority to which they refer us, has pronounced the following decisions: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come;" "Godliness with contentment is great gain;" and, that "the way of transgressors is hard," and "the end thereof death." These men argue as though it were a point which must be conceded to them, that they are the subjects of the greatest measure of enjoyment in the present state, whereas I believe I may truly affirm, that invariable experience, as well as the word of God, has decided this very point against them; for where is the man to be found who, after having tasted the pleasures of godliness, the pure and refined and exalted enjoyments of Christianity, would return back to the world, and enter into the service of infidelity? No, my friends; to reject the Bible is not the way to find happiness. On the contrary, it is to throw from you the exclusive source of comfort—to cast away the only certain cure for the necessary ills of life. Whether you reject Christianity, or whether you receive it, you must expect affliction in your passage through the world. There is no difference between the Christian and the Infidel in this respect. All will have to suffer, but the Infidel has no support under his sufferings, and the Christian *has*. This is the difference between them: Christianity supplies a balm for every wound, a cordial for every care; it lightens the pressure of sorrow and of care; it illuminates the valley of the shadow of death; and opens the door of the temple of God in the skies, from which sin and sorrow

will be for ever excluded—where God shall wipe away all tears from our eyes, and the days of our mourning shall be at an end. Infidelity allows its votaries to remain a prey to all the miseries which sin has introduced into the world, and, without imparting a single blessing throughout the whole course of his life, leaves him dark and cheerless at the hour of death, and darts not a single ray to enlighten the gloom which lies beyond the grave.

3d, A third reflection which this subject suggests is the following, *That as things are, it cannot but appear very surprising that any person should wish Christianity to be false.* Wish it to be false! what! when it is eminently adapted to advance our best interests in this world, and to prepare us for endless glory in the world to come, can there be any who wish it to be false! We surely might rather have expected that it would be hailed as the most precious gift of Heaven; and considering the proneness of men to believe what is agreeable to them, that it would have been received upon half the evidence by which it is now accompanied. Yet, extraordinary as it may appear, there are numbers who would rejoice if they could overturn it, and dash all our pleasing hopes to the ground! nay, there are some who display a degree of antipathy towards it, which nothing else, however odious and abominable, has ever excited. They have assailed both it and its friends, with, I had almost said, tyger-like ferocity. We have sometimes witnessed a singular metamorphosis in the characters of men when they have entered into actual hostility against the religion of Christ. In this work, the gentle have become cruel, and the meek and forgiving *fierce and* vindictive,—the patient, *irritable and* boisterous—the dull and stupid, active and energetic. We have seen those whom it appeared impossible to rouse to exertion, gird on the sword of persecution, and take almost the lead in deeds of oppression and blood. We have looked on the host of persecutors till all the subordinate features of their characters have gradually melted away, and their countenances have assumed the same horrific aspect, cruel, pitiless, fierce and ferocious. And all this enmity has been displayed against a religion which brings life and immortality to light! What can be the cause of it? I lament to say, it is a cause which gives a melancholy display of the *heart* of man; for it is nothing less than men's hatred to every thing that is good, and their love to every thing that is evil. The heart of man, according to the revealed testimony of Scripture, and of experience, is "deceitful above all things, and desperately wicked." It will be found impossible to account for that universal preference of evil which is displayed, as soon as we are able to manifest any preference at all, without the admission of this truth. And this is the real origin of the antipathy displayed by so many against the religion of Jesus. Christianity is a doctrine according to godliness. It raises its voice, in the language of unqualified condemnation, against every species and degree of moral defilement. It forbids men to indulge in those practices in which they naturally delight; it commands them to attend to others which they naturally abhor. It cannot fail then to excite their displeasure. And this displeasure is not likely to be disarmed by the promises of felicity with which it abounds; because it does not promise happiness in the way in which they wish to enjoy it. It places happiness in the way of ho-

liness—they wish to see it placed in the paths of sin. If I thought there were any who reject divine revelation in this place to-night, which however I trust there are not, or if I had access to any such, I would put the following questions to them: I would ask them, whether they dare to come forward, and affirm that their objections against Christianity are the result of an honest conviction that it has not sufficient foundation for its support? I would ask them, whether they have attentively and seriously examined the evidence to which its advocates appeal; whether they have accompanied this examination with fervent prayer for Divine direction; and whether their present unbelief or doubt is the consequence of that examination? I would ask them, whether they did not begin by deviating from the path of duty marked out in the word of God, and then adopt the principles of infidelity to furnish an excuse for their conduct. I would say to them, Did you not, previous to your rejection of Christianity, indulge in vicious courses? and while indulging in these courses, did not its holy precepts and awful threatenings gall your spirits? were you not like persons gathering forbidden fruit amidst showers of arrows? and had you not recourse to your present principles for a shield against them? I would ask them, whether the unsubdued love of sin in their hearts is not the real cause of their hostility to Christianity? and whether their feelings of enmity against it are not most strongly excited when its holy precepts are urged, to restrain the most cherished propensities of their fallen nature? Every infidel, if he will answer truly, must answer these questions in the affirmative. There is no such thing as honest rejection of Christianity —*there cannot be.* *Its evidence* is too plain and too abundant to be resisted by an impartial inquirer after the truth. No good man, when the evidence of the gospel is laid before him, and his understanding made to appreciate it, can refuse to admit its validity. In this respect, Christianity is a test of the moral state of those to whom it is addressed; for every man who rejects it proves thereby that he is morally depraved. O that I could impress it upon the minds of all, that that tendency to infidelity which is displayed by some young people, and which is hailed by others as a mark of emancipation from vulgar prejudices, has its origin, not in candour, nor in the love of truth and of virtue, but in the moral obliquity of the human heart, which disposes its possessor to love evil rather than good, error rather than truth, darkness rather than light.

4th, We may learn, as another improvement of this subject, *what is the proper province of reason in matters of religion.* Many disputes upon this subject have been agitated, which a little attention might have prevented. I have endeavoured to prove, that that religion which Jesus of Nazareth first published to the world was without doubt of divine origin. I have also further set myself to shew, that the New Testament contains an authentic account, a faithful delineation of that religion. Now, it is the province of reason, first to sit in judgment upon the evidence to which Christianity appeals in proof of our assertion that it is indeed a revelation from God; and, when that point is settled, it comes further within its province, to ascertain the real meaning of that communication which is thus admitted to be divine; in other words, to decide what are the doctrines and precepts and promises of the word of God. But it is not within its

province to sit in judgment upon any portion of the communication itself. After it is proved that the Scriptures were given by inspiration of God, reason *may*, and indeed *ought* to inquire, "What saith the Scriptures?" But reason may not say, and ought not to say, though the Scriptures teach a certain truth, I shall take the liberty of rejecting it, because it happens to oppose my pre-conceived notions. To do so would be rebellion against the authority of God. The fact of the divine authority of the Bible once ascertained, (and this is a fact quite capable of valid and satisfactory and conclusive proof,) leaves us not at liberty to speculate upon the supposed reasonableness or unreasonableness of its doctrines, but imposes upon us an imperious necessity of implicitly receiving what the Bible reveals. We ought not therefore to reject the doctines of the divinity and atonement of Christ, of justification by faith without the deeds, &c. of the eternity of future torments, even if we could not see the reasonableness of them, because that is a point with which we have nothing to do. The only inquiry should be, are they the doctrines of Scripture? if so, we may be sure they are consistent with reason, though we may be unable to perceive their agreement. The proper ground of rejecting the doctrine of transubstantiation, is not that it is inconsistent with reason, but that it is not scriptural. There are individuals whose conduct is not governed by the principles now avowed. They believe Christianity in the gross, so to speak, but reject it in the detail. They believe in the divine mission of Christ, but they reject some constituent parts of the religion he taught, because they are contrary to their pre-conceived notions. This is, *however, to take* reason out of her proper province; it is to set her to judge whether the infinite God speaks rationally or not, which, to say nothing of its impiety, is ineffably absurd. It is to use reason to correct divine revelation, and what is this but to return to all the darkness and folly of the church of Rome? If the Scriptures are a revelation from God, they contain nothing, we may be certain, contrary to reason. It becomes us then, in studying them, to keep exclusively by the inquiry, "What saith the Scriptures?" and to determine to follow their decisions wherever they may lead us.

5th, The last practical remark I make from this subject, is, *that you should beware of that faith in the doctrines of Christianity which leaves the heart unaffected, and the conduct uninfluenced, by what it believes.* It was one of the grand designs of God in sending Christianity into our world to effect the sanctification of his people. "The grace of God teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world; looking for that blessed hope and glorious appearance of our God and Saviour, Jesus Christ." Now, if this design be not accomplished in us, my hearers—if our minds remain carnal, and our conduct unholy—the mere profession of faith in the divine mission of Christ, will avail us just nothing at all. We may go over to Paganism, or Mahometanism, or Deism, or any other *ism*, not excepting even Atheism, and be just as likely to attain ultimately to perfect knowledge and perfect bliss. The heaven which Christianity reveals shuts her gates against all the ungodly, whether they are wicked heathen, or wicked Christians, as they are called. The happiness which Christianity exhibits to our view, consists in conformity to the holy image of God;

and if she does not actually frame this image upon our hearts, we may profess ever so much reverence for her, and cherish ever so many expectations from her, but our reverence will be mockery, and our expectations vain. We are sometimes required to express gratitude to God for the conversion of an infidel, and the intelligence, so gladdening to our hearts, is calculated to excite it. But, alas! when we examine the convert our joy is turned into sorrow. And why? Because we find him exactly what he was before, with the single exception at least, that whereas he was before a professed deist, he is now a professed Christian. He wears the dress of the followers of Emanuel, but his desires and passions are deistic and satanic still. He has the exterior of the disciples of Christ, but he carries the heart of an infidel in his bosom. Now, I pray God to preserve us from all such conversions as these. It is not merely conversion to Christianity as a revelation from God—it is not merely conversion to the gospel itself as a system, but conversion to the faith of its doctrines, and duties, and precepts; conversion to its spirit and temper, conversion from sin unto holiness, from the world unto God. It is only this conversion, I say, that will fit us for those high, and honourable, and holy mansions, which the Lord is gone to prepare in his Father's house above. This is the grand design of Christianity; it is not merely to rectify the mistakes of our understandings, but to subdue the depravity of our hearts, to renew us in the spirit of our minds, to frame us for happiness here, and glory hereafter. May this design, my dear young friends, be accomplished in your experience! May you be made Christians, not in name only, but in deed and in truth! May you be preserved from all the dangers of the present state; and finally, may we all meet in the heavenly world, to sing the song of Moses and the Lamb through eternity! Amen.

JOHN THE BAPTIST.

I AM afraid that a mistake prevails among otherwise enlightened Christians with regard to the matter and style of John the Baptist's preaching. The leading theme of his discourses was, "Repent, for the kingdom of heaven is at hand." He preached the baptism of repentance; and there was a "spirit and power" in his preaching which resembled that of Elijah, and which produced similar effects—turning many of the children of Israel to the Lord their God. But he was a recluse, and what the world would call an austere person; and people take it for granted that there must also have been something peculiarly austere, or rather severe, in his style of preaching; that, in short, he preached little or nothing but the terrors of mount Sinai; and thus, by awakening the fears of the people, produced a reformation among them, turning the hearts of the fathers to the children, and of the children to the fathers, making ready a people prepared for the Lord.

Christ himself bare witness to the fidelity and the power of John's ministry. "He was a burning and a shining light;" and he was honoured to produce what in our day would be called a great sensation. He prepared the way of the Lord. He brake up the fallow ground; so that when the Saviour came sowing the good seed, he found many to receive it, there was a people made ready—prepared for the Lord.

But I do not think that John

either did or could prepare the way of the Lord, otherwise than by preaching the Lord. The mistake to which I allude, is, that John was not a preacher of the gospel, but only of the law; at least that the prevailing character of his preaching was so decidedly legal, as to form a proper contrast with that of Christ and his apostles. This notion I believe is very prevalent both in Scotland and England. It may be seen in many otherwise excellent religious books, and is often heard from the pulpit. Hannah More, in her Practical Piety, while recommending a great writer of the English church, whose views in many points are far from being evangelical, says, that as a John the Baptist, calling sinners to repentance, his works might be useful; but for an exhibition of the way of salvation, she would follow other guides. I quote from memory, and do not profess to give her very words; but this is the substance — and it implies this great mistake, that calling sinners to repentance is something different from exhibiting the way of salvation; as if the former were the work of the law, and the latter the business of the gospel. Now, the law knows nothing of repentance. There is not a word of it in all the decalogue. By the law is the knowledge of sin; and no doubt it does excite fearful apprehension in the hearts of those whose consciences are awakened to a perception of its authority, and of their own guilt as transgressors; and when the gospel is preached to such, the holy Spirit may, and, no doubt, often does make use of this instrument for shutting them up to that which alone can afford peace to the conscience and the heart. The invitation to repentance belongs to *the gospel,* and not to the law; *so that when John* is called a preacher of repentance, it is the same as calling him a minister of the gospel.

But let us hear what he himself says of the matter: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred before me, for he was before me," John i. 29, 30. Here he declares the atonement of Christ, which is meant by his being the Lamb of God; and he reminds his hearers of what he had said of him before he saw him, from which it is evident that Christ had been the subject of his preaching. And let us hear what John's father said of him, when speaking by divine inspiration. "Thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people by the remission of their sins, through the tender mercy of our God." See Luke i. 76—78. John then was ordained to declare the tender mercy of the God of Israel, for the pardon of sin; and in connexion with this to call sinners to repentance. He preached the very same doctrine that Christ and his apostles did; and in fact, there has been but one sort of preaching divinely approved and blessed since the fall of Adam; and there shall be no other while the world stands.

But was there not something very shocking and revolting in John's manner and style, when he spoke about being cast into fire unquenchable? Not at all. His strongest language is perfectly consistent with the utmost tenderness and compassion, even with the meekness and gentleness of Christ, who often expressed himself with equal, or even greater

severity. Perhaps Paul never felt more tenderness for fellow creatures than when he said, "Knowing the terrors of the Lord we persuade men;" and woe to every preacher, who keeps back any thing that the Holy Spirit has dictated to rouse men from insensibility, and persuade them to flee from the wrath to come.

MERCATOR.

[Though we can by no means pledge ourselves to insert the various animadversions which may be sent us on the different reviews which appear in our pages, we have no difficulty in inserting the following communication; protesting only against the application of the term "unfair," in the beginning of the paper. ED.]

To the Editor of the Christian Herald.

SIR,

IN your January Number you have inserted a review of "Letters to the Children of God," &c. which appears to me to give an unfair, or at least, a defective view of the merits of that pamphlet. The reviewer says, "He (the author) has scarcely touched some parts that ought to have occupied a conspicuous place, even in a tract on the influences of the Holy Spirit." But it is not a tract on the influences of the Holy Spirit, but, as the title says, On the necessity of special prayer for a more copious effusion of that blessing: and, viewed in this light, it appears to me, that the author has taken up every thing that seemed to lie directly in his way. He has taken a view of the present state of religion at home and abroad, not more melancholy than it is true:—he has shewn, both from Scripture and experience, that without Divine influence the most numerous and best appointed means will never profit perishing souls:—he has proved, that Divine influence is promised to the prayers of the people of God; and he has suggested a variety of encouragements, both from Scripture and from the present aspect of providence, to induce his readers to abound in this delightful and necessary duty. As to the brevity of his observations, the author may speak for himself: —"A special aim in writing the following tract, has been, to condense into narrow compass, with a view to more general circulation, a subject that, from its importance and copiousness, might be extended to volumes." The desire of bringing this subject within the reach of the poor, that numerous class of the Lord's people, was certainly laudable, and could only be done by being concise. "How important, then," says the author, "that the poor of Christ's flock, who have little else to expend on the cause of the Lord, than their influence at the throne of grace, should come prominently forward in that department in which their influence and their number render them highly efficient!" It appears to me, therefore, that there is more gained by bringing this pamphlet within the reach of the poor than is lost by the brevity of its illustrations. The poor are but too seldom regarded or reached by any thing from the press, if we except the publications of Tract Societies.

The reviewer finds fault with the author, for not distinctly teaching what the means are which the Scriptures authorise us to employ in attempting to extend the kingdom of Christ. To this it may be replied, that the object of the pamphlet is not *to teach*, but *to exhort*. It may be said farther, that if the word of God read, or preached, or taught, be God's ap-

pointed means for the extension of his kingdom, then this is very fully treated of in Letters III. and VI. Reading, and preaching, and teaching the Bible, is what the author seems to have in view by "appointed means" in the title of Letter third; and he appears to keep this subject in view through the whole of his discussions; that at least was the light I took it up in reading the publication before I saw the review. It is true, the author *might* have admonished his readers to beware of asking Divine influence to accompany error or nonsense, such as the reviewer adverts to in Martyn's case; but considering to whom he was writing, it does not appear to me to have been *very* necessary. When we are employing means, let us beware of employing improper ones; but when praying for Divine influence, let us ask it on God's own appointed means, and leave it with himself to distinguish these from such as have not his approbation.

Had the reviewer given his readers the titles of the Letters, it would have enabled them to form a better idea of the work. May I be permitted to supply his lack of service? These letters are eight in number. Letter I. is introductory. Letter II. The imperious necessity of a more copious effusion of the Holy Spirit, from the present state of Christianity at home and abroad. Letter III. The necessity of Divine influence to render appointed means effectual for the salvation of men. Letter IV. Divine influence is promised to the prayers of the children of God. Letter V. A review of encouragements to prayer for a more copious effusion of the Holy Spirit. Letter VI. The same subject continued. Letter VII. To Christian ministers. Letter VIII. Conclusion.

Having derived for myself both pleasure and profit from the perusal of this little Tract, I recommend it most cheerfully to the perusal and candour of those to whom it is addressed.

The insertion of these remarks as soon as convenient, not to quarrel with the reviewer, but to give your readers a fuller view of a pamphlet on a subject so very important, will much oblige

A CONSTANT READER.

ANECDOTE.

THE following anecdote is given by Mr Simeon, as illustrative of the fact, that every real Christian, whether nominally ranging himself with the professed disciples of Calvin or Arminius, holds essentially the very same articles of faith. It is presumed that he refers to himself in the character of the "young inquirer."

A young minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and, wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: "Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission, I will ask you a few questions, not from impertinent curiosity, but for real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray, Sir, do you feel yourself a depraved creature, so depraved, that you would never have thought of turning unto God, if God had not first

put it into your heart?" "Yes, says the veteran, I do indeed." "And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?"—"Yes, solely through Christ."—"But, Sir, supposing you were at first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?"—No; I must be saved by Christ from first to last."—Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?—"No."—What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"—"Yes; altogether."—"And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—"Yes; I have no hope, but in him."—"Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it: and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connection between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.

Obituary.

R. A. died about thirteen years ago, aged thirty-five years; but the principal incidents accompanying his exit, the spectators can never forget. The scene was so solemnly impressive, exciting awe and delight, that it has been frequently, on the recollection, almost as distinct to the writer's imagination as at the time he witnessed it. Hence, to the notes then made, he scarcely needs to refer.

The personal appearance of R. A. was most prepossessing. With a fine figure, the aspect of his countenance was the index of a mind intelligent, affectionate, open, generous and conciliating. His temperament was sanguine, and his temper was of course ardent; the consequence of which was, that he procured himself enemies by his undisguised and bold opposition to what he considered error or vice. But his evident candour and benevolence soon dissipated prejudice, and ingratiated him into favour. And it is not I believe saying too much to his praise, that had his education been such as he was capable of receiving, he would have been qualified for one of the most important situations of life. Even limited as it was, by improving the few opportunities which he enjoyed, his mind and manners raised him above his station.

He had passed part of his early years in the army, during which period he had unhappily imbibed deistical sentiments. These, I suspect, found readier access to his mind, from the deficiency of his religious education. While, however, he did not disguise them, he dreaded their falsehood, and endeavoured to hold them from the pride of intellect, or from a wish to procure peace in his sinful courses, rather than from a conviction of their truth.

This was his state of mind when

I first became acquainted with him. He, and a companion in the way of error, attended a small meeting of Dissenters in the town of S. They were both soon mercifully taught the way of salvation through Jesus Christ, not by controverting their favourite opinions, but by demonstrating from the Scriptures the sublime but simple truths of the glorious gospel of the blessed God, the true nature of which He alone can discover to the human mind.

R. A. soon joined the little society, with whom he worshipped God; and for a considerable time he greatly comforted and strengthened the teacher and his brethren. His residence was a few miles from the place of meeting, but he continued stedfast in observing all the social institutions; and the change in his sentiments and conduct was so conspicuous, that his keenest enemies could only say that his zeal was enthusiasm, and his sobriety and devotion hypocrisy. His progress in Divine knowledge was rapid and extensive, and his Christian friends flattered themselves that his future usefulness would be great.

But, alas! their faith and patience were soon severely tried, and his enemies found too much cause for exultation. He became embarrassed in business, and was under pecuniary obligation to some who saw not the necessity of Christians being nonconformed to the world. He had a correct taste for music, on account of which he was fixed on as the most proper person in a company of volunteers to conduct a musical band. This neither he nor his friends disapproved of, but they trembled lest he should join in the sinful amusements, to which they were aware he would be much exposed. Among these they classed public balls, which he could not avoid but at the risk of incurring the displeasure of those who had it fully in their power to do him material worldly injury. His was a trying situation, having a beloved wife and children to support; for his whole temporal interest seemed hostile to his conscience and duty. The former gained the ascendancy, and he fell into reproach and the snare of the devil. That part of my *friend's conduct* just alluded to, is *not considered to be* sinful by many professing Christians; but without entering into the merits of the question, suffice it to say, that he and his brethren reprobated it, as diametrically opposite to the example of Christ, which they confessed themselves bound to follow; and therefore they treated him as an offender. He confessed his fault, and they forgave him. He again, however, yielded to temptation, and partly from the temper of his mind, and partly perhaps from the severity of some of his brethren, his separation from their society followed.

He still, however, continued to attend the meeting on Sabbath; but it was evident that his past pleasure in the exercises was gone. His countenance betrayed the greatest depression of mind. One could not look on him without pity. Being destitute of comfort in religious services, his neglect of them was that upon which we calculated. After he had totally absented himself, I saw him once or twice, and found reason to weep with him, but failed to bring him to a right state of mind.

For several months before his last illness we had never met, and all hopes of his recovery seemed to have fled. It was therefore not without surprise that I received an urgent invitation to visit him in the night-time. Having reached his dwelling, my feelings were indeed agitated by his great bodily affliction, but still more by the state of his mind. His disease being inflammation of his bowels, his sufferings were most acute. These, however, he endured with fortitude and patience; but regret, remorse and anguish had taken the entire possession of his soul. This was manifest from almost his first words to me. 'It is the last judgment of God to reclaim me. Since I wandered from him, nothing I have done has prospered. One calamity has followed another. This is the last judgment of God to reclaim me!' Such was the import of his language, and such were precisely some of the expressions which he uttered; but adequately to convey the energy with which the words, 'This is the last judgment of God!' fell from his lips, is impossible. Two nights, and one day and a half, I slept not, and during the most part of that time, he seldom permitted me to be many

minutes from his bed-side. The moments allowed by his physician were improved to lead his mind to the salvation by Christ, which is worthy of all reception, for its infinite suitableness to the most sinful and wretched of the human race. His mind gradually opened to receive the consolation which the gospel imparts, his conscience obtained peace, and his joy became ecstatic. This frame of mind was a few hours disturbed by delirium, but was restored when mortification had distinctly taken place. He now expressed strong hope, ardent joy, and entire resignation to the will of God. Every earthly care ceased to perplex his mind. 'I have no desire to live,' he said, 'except to prove the genuineness of my repentance.' To express this, to do good to his friends, and to glorify God, he summoned up all his powers, which appeared more than mortal, and spent about two hours in addressing, first his wife—next his father—then his brother—and last of all his former teacher. To *each* his exhortations were equally instructive and appropriate. They were expressed with all the energy of a strong mind in the vigour of health, and with all the fervour of one who believed, as he did, that he was on the verge of eternity. He was peculiarly solicitous that his Christian friends should be informed of his repentance, peace, hope, and joy. And whatever feelings he had indulged on account of their treatment of him, he expressed no disapprobation of their conduct, and gave God thanks that he had obtained forgiveness.

Soon after finishing his addresses, he became exhausted, and sunk into a fainting fit, which to all present appeared to be death. On recovering he seemed to be disappointed. 'I thought,' he said, 'ere this time to have been with the angels of God.' He was desired to take a little wine. Before he drank it, he requested the writer to 'give thanks for it as the last thing he would partake of in this world.' He was not deceived; and while I complied with his request, my readers may judge what were my feelings and those around me. A few minutes had only elapsed, when he prayed in words which I had often heard him use with pleasure, 'Lord remember me now thou art in thy kingdom;' and soon after yielded up his spirit. We trust his expectations of being with the angels of God are long since realized in a manner as far above his conceptions as the heavens are above the earth.

Of all the deaths, and they were not few, which his medical attendant had witnessed, this he informed me was the most remarkable: he had never seen any thing which was nearly so interesting. And so powerful was the impression produced on the minds of all who knew it, that their report, I afterwards learned, carried conviction to the minds of all the inhabitants of the village of my friend's residence, that he *died a Christian*. And what more can we possibly desire, except it be to maintain our integrity to Christ in life, as well as confidence in Christ at death. It was the giving up of the former to a certain degree, that rendered my friend so unhappy many months, and proved a stumbling-block to many. "He that walketh uprightly, walketh surely." "The upright shall dwell on high; his place of defence shall be the munition of rocks; his bread shall be given him, and his water shall be sure."

Having seen my friend's eyes closed, I walked home, musing on the righteous ways of God, and the riches of his sovereign grace; and, throwing myself on my bed, felt thankful to Heaven for a flood of tears to relieve my mind, overwhelmed by the conflict of the opposite passions of grief and joy, regret and gratitude; compassion for man, and hope in God and his beloved Son. Then laying my hands on a manuscript of Cowper's "Castaway," I wrote on the opposite page the substance of this paper, and inscribed it, "The Castaway Restored."

PHILADELPHOS.

Review.

Letters, Practical and Consolatory, on the Nature and Tendency of the Gospel. By DAVID RUSSELL. 2 Vols. 12mo.

[Concluded from p. 97.]

IT is now our duty to point out wherein we think in these Letters there is room for improvement. And, first, with regard to the title of these volumes, we are of opinion that they might have been more properly designated "Sermons and Essays" than Letters, as they certainly do not possess that easy style so much admired in epistolary writing. Two of them, indeed, the fourth and twelfth, are expositions of passages of Scripture, and have nothing to distinguish them from sermons but the address—others, presenting a close chain of reasoning from beginning to end, might have been classed, with more propriety, under the head of Essays. The arrangement of *subjects* might also be improved. For instance, Letter 14. "On difficulties relative to coming to Christ," is introduced among others of an entirely practical kind, and would have come better after the 3d or 5th. These defects may be easily remedied, when another edition is called for. We would recommend that all those letters on doctrinal points, in both volumes, be classed together, and those of a practical nature according to the connexion of subjects. We could also wish that our author had marked the heads of division, in treating a doctrine or duty in all its bearings, which would greatly assist the recollection of the reader. We confess we are partial to *the old system* of arrangement, *under general topics*. There is *an appearance of* repetition, on *some points of* illustration—especially, on the danger of attempting any preparatory work before receiving the truth. We are well aware of the importance of clear views on this subject, but fear that the reader's attention will be apt to flag. We are sensible that these letters are published, as they were first intended for the individuals to whom they were addressed; but an author has it in his power, when he brings his writings before the public, to make such improvements as may give continuity and method to the whole.*

There are also some expressions in the letters, and remarks on passages of Scripture, which we think liable to objection. Speaking of our Saviour's ascension, the author says, "He entered the (heavenly) temple in the character of the High Priest, with his own blood, *and solemnly offered it unto God.*" † And again, "Having completed the atonement, by appearing in the celestial world with his sacrifice, and *there presenting it unto God*, the Saviour thereby consecrated heaven for a dwelling-place and a sanctuary to his people." "The Levitical tabernacle, being defiled by the sins of the Israelites, had to be purified annually by the sprinkling of blood. In like manner, the appearance of our Lord with his sacrifice in heaven, was necessary, in order that it might be set apart for the use, and opened for the admission of sinners." ‡ &c.

Now the doctrine of Scripture seems to be, that Christ offered his sacrifice *on earth*, not *in hea-*

* In Vol. II. p. 199. the words 'knowledge of' in the first line, and the word 'marked' in the sixth, seem to have been inserted by a mistake of the Printer.

† Vol. I. p. 29. ‡ Vol. II. p. 313.

ven. "*Having* by himself *purged* our sins, he sat down on the right hand of God." He "was *once* offered to bear the sins of many," and this, the apostle Peter declares, was "in his own body *on the tree.*" 1 Pet. ii. 24. "We are sanctified through the offering of the *body* of Christ once." "This man, *after he had offered* one sacrifice for sins, forever sat down on the right hand of God." "He entered into the holy place *by* his own blood, *having obtained* eternal redemption for us." Heb. x. 10. 12. and ix. 12. In other words, his exaltation was the evidence of the acceptance of his sacrifice, and shewed the satisfaction of God in it. The sacrifice itself was completed, when he bowed his head and testified, "*It is finished.*" His sitting down at the Father's right hand, is the sure pledge, to us, that every blessing of the New Covenant shall be certainly fulfilled—hence we are told that the Father gave him glory "that our faith and hope might be in God." Through the prevalence of his intercession, founded on his perfect offering, our persons are accepted and our services approved, and the perpetuity of his intercession secures our eternal blessedness. That Christ was not merely *consecrated*, by his sufferings, for the exercise of the priestly office, but that, in his death, he was both the priest and the victim, is set in a clear light by the learned Dr Owen, in his preliminary dissertations to his Exposition of the Hebrews. *

Neither can we admit that the heavenly temple required to be *purified*—the saints are said to have "washed their robes and made them white in the blood of the Lamb, and therefore are they before the throne," Rev. vii. 14, 15. xiv. 5. the spirits of the just are made perfect, *in order* to their admission into heaven, and are therefore considered free from moral defilement, for we are assured "there shall in no wise enter *in any thing that defileth.*" Thus the purity of heaven *is preserved* by the sacrifice of Christ, the "heavenly things" which are elsewhere said to be purified, Heb. ix. 23. seem to refer to the New Testament Church and worship, of which the temple services were patterns. The view, here objected to, arises from carrying the analogy too far between the Levitical priesthood and that of our Lord.

Our author, speaking of the ministrations of Christ in the heavenly sanctuary, says, "In this temple he sits as Lord, having the whole charge of its sacred services. There he *leads the song*, intercedes for his people,"* &c. Again, "he *guides* in the hallowed songs of adoration and thanksgiving, which are there incessantly sung—he takes the cup of salvation, and blesses his Father for all his goodness to him and to his people," † &c.

There seems, here, too great a distinction between the divine and human nature of Christ. We do not recollect of his being ever represented merely as the Leader of the celestial worship—but he is described as the supreme Object to whom the song of the redeemed is addressed. "When he had taken the book, the four living creatures and the four and twenty elders *fell down before the Lamb*, having every one of them harps—and they sung a new song, saying, "*Thou art worthy* to take the book," &c. See the whole of this magnificent description of the heavenly worship, Rev. v. 9—14. The expression in Psalm xxii. 22. is adduced, by the apostle, as a proof of our Saviour's *humiliation*,

* *Vol. II. p. 169—172.*

* Vol. I. p. 31. † Vol. II. p. 391.

Heb. ii. 12. "In the midst of the church will I sing praise unto thee."

Neither can we assent to Mr Russell's view of the apostle's prayer for the Ephesians, chap. i. 15—23. He says, "The meaning of the prayer appears to be this, that the eyes of the mind being freed from error and sin, Christians may clearly discern and rightly judge of the great object of hope to which they have been called out of the world, and of the riches and grandeur of that lot or place given them among the saints, as citizens of the heavenly city, and apprehend aright the grandeur of the power of God manifested in the behalf, or on account of his people, THAT IS the energy of his mighty power which he wrought in Christ, when he raised him from the dead," &c. and, in a note subjoined, he adds, "The apostle is speaking, not of the correspondence between the power exerted in the resurrection of Christ, and that exerted in causing us to believe, but of the object of faith, namely, the display of the divine character in raising him in our behalf."*

Now, we must say, that the very design of the apostle in this passage seems to be, to compare the greatness of Divine power in the conversion of sinners, or (if preferred) "in causing them to believe," to the mighty energy displayed in the resurrection of Christ as the surety of his people: his words are, *και τι το υπερβαλλον μεγεθος της δυναμεως αυτου εις ημας τους πιστευοντας κατα την ενεργειαν του κρατους της ισχυος αυτου.* We know not how these words can be rendered, more perspicuously, than in our version. It is contrary to the genius of the Greek language to consider the preposition *κατα* as a mere expletive. Indeed, according to Mr R.'s hypothesis, the last clause, "according to the energy of the might of his strength," would be quite superfluous, and would rather obscure the sense: the passage would then read, "What is the exceeding greatness of his power towards us believers, which he wrought in Christ." But there is another operation of it introduced by the apostle, and we know not to what that can refer, if not to the conversion of the Ephesians. Is not the whole of this passage a prayer for Divine illumination? and does not this suppose, that all saving knowledge must come from God, both in its first communication and subsequent increase? Does he not, in the very beginning of the next chapter, describe the Ephesians as, at first, dead in trespasses and sins? and can any thing short of Almighty power raise the soul to spiritual life? Are not all the operations of God proofs of his omnipotence? and is not the ordinary view of the apostle's language confirmed by the similar prayer he offers for the Thessalonians, "that God would fulfil all the good pleasure of his goodness, and *the work of faith with power?*" 2 Thess. i. 11. Has not the author descanted, in very eloquent terms,* on the superior glory of the spiritual creation to that of the natural, as especially displayed in the greater energy required to regenerate the souls of men, than to call the world into being? Now, *that* faith, by which a sinner is saved, is repeatedly declared to be the gift of God. Acts xviii. 27. Eph. ii. 8. Phil. i. 29. It is the incipient principle of that new life communicated from above, which, from its rise to its consummation, is the brightest and most interesting discovery of infinite wisdom and power.

We object, also, to the explanation given of Acts xiii. 48,

* Vol. I. p. 26.

* Vol. II. p. 381.

where the sacred historian, describing the success of the gospel among the Gentiles at Antioch, says, "As many as were ordained to eternal life believed." On this Mr R. observes: "Such then of the worshippers of the true God, as by means of the truth taught in the Old Testament, and the grace of God accompanying it, were, so to say, *in readiness* for the kingdom of God, because, instead of looking for a temporal kingdom, they were looking for eternal life, were of course *disposed* to receive the New Covenant revelation, respecting it, as soon as stated to them. In other words, they who, by the means I have mentioned, were previously possessed of principles which accorded with the gospel, and which of course led to a cordial reception of it, at once believed it," &c. *

Now, there is nothing in the history to prove, that those who are said to have believed, possessed the clear views and upright intentions here attributed to them. Nor can it be shewn, that this cordial reception of the gospel was confined to the unprejudiced Gentiles and enlightened proselytes. On the contrary, it is expressly said, that "many of the Jews," as well as "religious proselytes, followed Paul and Barnabas, who persuaded them to *continue* in the grace of God;" from which it is evident, that their erroneous views of the Messiah's kingdom, formed no obstacle to their *receiving* divine grace: in other words, the gospel was the power of God unto salvation *to all*, whether Jews or Gentiles, to whom he was pleased to "grant repentance unto life." The sentiments of the Jews respecting a future state were infinitely superior to the confused, puerile and debasing notions of the idolatrous Gentiles, so that, if success were to depend on previous advantages, the former were much more likely to be converted than the latter. To say, that those who were led to a cordial reception of the gospel believed it, is to explain a thing by itself; for what is faith but the cordial reception of the truth? The gospel is indeed to be preached to all, and those who reject it wilfully "put it from them:" (ver. 46.) But are we to suppose, that it will be truly believed by any who are not "appointed to salvation?" The natural meaning of the word τεταγμενοι, and its root τασσω, is certainly *to ordain*. So it signifies in several places of this same book: ch. xv. 2. "they *determined* that Paul and Barnabas should go to Jerusalem;" xxii. 10. "It shall be told thee of all things *appointed* for thee to do;" xxviii. 23. "when they had *appointed* him a day;" Matt. xxviii. 16. "they went to a mountain where Jesus had *appointed* them." So the passage is rendered in the Vulgate, which cannot be suspected of partiality to the system defended by Calvin: "Et crediderunt quotquot erant præordinati ad vitam æternam." The Paris Bible gives the same sense: "Et tous ceux qui etoient destines a la vie eternelle, crurent."

Indeed, the 26th Letter, "on the way in which the Divine purposes are introduced," will perhaps be considered, in some respects, as the least satisfactory in the series; there is an apparent concern (we are sure it is only apparent) to circumscribe the usual proofs of the sovereignty of God in dispensing the blessings of grace. No doubt the saints are often described as chosen of God, "to mark their separation from the world;" * but the term is more frequently used with reference to his eternal purpose: thus, they

* Vol. II. p. 282.

* Vol. II. p. 203.

are said to be chosen in Christ "before the foundation of the world," Eph. i. 4. Of the Thessalonians the apostle says, "God hath from the beginning chosen you to salvation," 2 Thess. ii. 13. And he reminds Timothy that believers are called "according to the Divine purpose and grace, which was given them in Christ Jesus before the world began," 2 Tim. i. 9. The doctrine of election, which appears so forbidding in the view of the world, is necessary to complete the edifice of free salvation. For if God had not a right to dispense his gifts as he sees good, boasting would not be entirely excluded. The Saviour of the world gives thanks to his heavenly Father, "that he had hid these things from the wise and prudent, and revealed them unto babes," and why should we require any other reason than that which satisfied him? "Even so, Father, for so it seemed good in thy sight." The invitations of the gospel are abundantly comprehensive; but if men take pleasure in unrighteousness, God may justly "send them strong delusion, that they may believe their own lie," 2 Thess. ii. 10, 11.

Mr Russell objects to the introduction of this topic in addressing a promiscuous audience*: but the preacher has constantly before him various descriptions of hearers. Is he then to keep back any part of the counsel of God, or to withhold any thing that may conduce to the edification of the church? There is, to be sure, an injudicious way of treating this doctrine, which may expose it to the cavils of those who "desire an occasion;" but if discussed in a scriptural manner, those who take offence have themselves to blame. There is no doctrine of the gospel that has not been wrested by ungodly men. It was the opinion of the late President Edwards, that the free declaration of the sovereignty of God, in public preaching, had rather a tendency to promote than to hinder conversion: for if men are taught that they may at any time believe and be saved, they will take the season of repentance into their own hand, and evade immediate attention to the truth. It is remarkable that some of his most awakening discourses treat of this very subject, and he maintains the efficiency of such preaching in a letter, which we believe is inserted in Moncrieff's Life of Dr Erskine. We do not say that his opinion is correct, but merely mention the fact, that none may be deterred from introducing, on proper occasions, every part of the revelation of God, and as the sentiment of a man who has written so admirably on the subject of moral agency.

The doctrine of sovereignty, and the necessity of divine influence, are as clearly deducible from the Scriptures as the sufficiency of the atonement. Let not one part of truth be magnified at the expense of another. The fact, that the inability of men to believe is entirely of a *moral* kind, indeed traces unbelief to its proper source, but does not shew in what way it is to be *removed*: this is the work of Him, "who shines into the heart, to give the light of the knowledge of Christ." On this point, we are happy to quote the following passages: "The influences of the Holy Spirit are designed to open the mind to the glory of the gospel, to overcome our natural hostility to it, and to bring us by faith under its assimilating influence. They are not matter of debt, then, but of favour. Hence we are taught to pray for divine teaching, under a deep sense of our natural ignor-

* Vol. II. p. 287.

nce of Divine things, and our strong aversion to them." *

We can never expect the preaching of the gospel to be attended with power, "till the Spirit be poured from on high." Unless this Divine Agent be honoured and acknowledged, we cannot look for a blessing on our ministrations. And it is deserving of attention, whether the slow progress of the word of God among us, be not owing to our giving this important subject too limited a place in our private studies and public labours.

Having thus freely animadverted on such passages in these Letters as appear to us (and we know they have appeared in the same light to others) to be liable to objection, our readers will perceive, that our remarks are *chiefly* applicable to the *manner* in which these different topics are handled by the respected writer. We are satisfied, that a more full exposition of the author's sentiments, would, in various instances, have removed every ground for objection; and we must be allowed at the same time to state, that the points in which there is any apparent disagreement between us, are of very minor and subordinate interest, when compared with those great and all-important doctrines, in which we are most fully agreed, and which are so ably and forcibly illustrated in these very interesting volumes.

* Vol. I. p. 110.

A Token of Respect for Youth, especially for those of them who attend the Sabbath Evening Schools. By a SABBATH SCHOOL TEACHER. Price 6d.

AMONG the mass of interesting matter which is annually issued from the British press, there is a pretty fair proportion of it peculiarly adapted to improve the minds and the morals of the rising generation. In every point of view they are a very interesting class of subjects; and are well entitled to their appropriate portion of mental nourishment in its season. As the lapse of less than half a century must leave in their hands the general interests of the Redeemer's cause, both at home and abroad, it is surely of vast importance, that the minds of those who may survive, to advance that noble undertaking, should, as early as possible, be deeply imbued with the principles of pure and undefiled religion. They have also a *personal* interest at stake, more valuable than a thousand worlds, which ought never for a moment to be lost sight of by those who tender instruction to the juvenile mind, either in the Sabbath Evening School, or through the press.

We understand that the author of the small production before us is Mr Munro, of Knockando. We know no good reason why he should have withheld his name. He certainly has no reason to be ashamed, either of his subject, or the solid weight of his divinity. If this little piece has not those fascinations of style, and that rich variety of imagery, which characterise some juvenile productions, it has at least the attributes of good sense, sound theology, and substantial matter. There is a certain degree of plainness, pith, and point, in this little production, which well entitle it to extensive circulation among Sabbath evening schools in the country; and may be equally acceptable and useful among Sabbath evening scholars as a prize-book in large towns. The Work consists of a concise introduction, in which there are some judicious remarks to young people who have not yet

attended the Sabbath schools—and to parents who have, through negligence or other causes, neglected to send them—and *nine* brief "Addresses" from appropriate portions of Scripture, on the following topics: I. On the leading design of Sabbath evening schools. II. On the value of the soul, and the danger of losing it. III. On the necessity of the great salvation. IV. On the work which Jesus finished for the salvation of sinners. V. On the way in which sinners become interested in Christ and salvation. VI. On the work of the Holy Spirit, in the application of the truth for the salvation of sinners. VII. On the holy nature of the gospel salvation. VIII. On the rules to be observed in attending the means of instruction. IX. On the necessity and importance of early piety.

The author treats these topics in a correct, impressive, and affectionate manner. He neither loses sight of his subject, nor his reader; and it is scarcely possible for the young Tyro to mistake his meaning. We trust that the friends of youth, and Sabbath school teachers, will avail themselves of this additional morsel of mental nourishment thrown into the general stock; and we venture to predict, that if they are not very fastidious, they will find no cause of complaint, either with the nourishment, or the manner in which it is served up. We shall conclude our notice with a very brief extract from the conclusion of the Eighth Address.

"Finally, *Beware of holding the truth in unrighteousness.* A person may be said to hold the truth in unrighteousness, when he acts in opposition to what he knows to be the will of God. This is a crime of no ordinary magnitude; but it is one which is lamentably common. Young people who attend the means of instruction, and commit the word of God to memory, are in great danger, and not a few of them give too much evidence, of being deeply guilty in this matter. They have many precious texts of Scripture in their memory, and they have acquired a good deal of speculative knowledge of Scripture doctrine: but they act contrary to their knowledge; "They hold the truth in unrighteousness." Almost every time they are examined by their teachers they pronounce sentence against themselves. This is very painful work to teachers, and their charge, and a grievous punishment is connected with it, if sovereign mercy prevent not. That servant who knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. My dear young reader, take heed that you do not expose yourself to this condemnation. Beware of violating your convictions of truth and duty," &c.

Select List of Books recently Published, with occasional Characteristic Notices.

Vol. I. II. III. of the new and uniform edition of Dr John Owen's whole works, (except his Commentary on the Hebrews) now first collected. To be comprised, as nearly *as can be calculated*, in 16 vols. 8vo. A vol. published every two months, containing, on the average, nearly 600 pages. 12s.

An Essay on the Salvation of all dying in Infancy: including Hints on the Adamic and Christian dis-

pensations. By David Russell, minister of the Gospel, Dundee. 12mo. 3s. 6d.

The Scripture Character of God; or Discourses on the Divine Attributes. By Henry Forster Burder, M.A. 8vo. pp. 258. 7s. boards.

The Precious Gift; or, the Improvement of Time the greatest Wisdom. To which are added, the Felicity of true Religion, or The warning Voice of Providence to Man, and Specimens of Sacred Poetry, from Henry Kirke White, Robinson, Doddridge, Cowper, Logan, and Watts. Second edition, very considerably enlarged and corrected, with an Engraving. Price 10d, or 8s. 6d. per dozen.

An Essay on Early Rising, as it is favourable to Health, Business, and Devotion. By the Rev. Samuel Bottomley, Scarborough, Yorkshire. Third edition. Price 6d.

A Memoir of Miss Letitia Stapleton, of Colchester, who died at Basingstoke, in Hampshire, 12th December 1806, aged 22 Years. By the Rev. John Jefferson. Price 8d. —or 7s. per dozen.

The Juvenile Miscellany, or Friend of Youth. No 52. Price 3d.

In the Press.

An Essay on the Resurrection of Christ, in which proofs of the fact are adduced, its import is explained, and its beneficial influence illustrated. By the Rev. James Dore, Walworth, London. Price 1s. 6d. bds. 2d edition, corrected by the author.

Religious Intelligence.

DOMESTIC.

SCOTLAND.

PROGRESS OF THE GOSPEL IN ORKNEY.

About eight or nine years since, Mr Robertson, formerly pastor of the church at Auldkirk, and afterwards at Paisley, having removed to Kirkwall in Orkney, began, some time after his arrival, along with Mr Ramsay, of Kirkwall, to preach the gospel regularly every Lord's day, in the parishes of Harra and Rendall, alternately—distant ten or twelve miles from Kirkwall; the one preaching to the church in Kirkwall, and the other preaching in the country every alternate Sabbath. In this labour of love, these brethren continued without intermission, preaching in the open air, not only in summer, but during all the inclemency of the winter, till the year 1817, when a meeting-house was erected, chiefly by the exertions of the people themselves, in Harra; and in the course of some time afterwards another was erected in Rendall. From time to time, different individuals who were brought to the knowledge of the truth were received into the fellowship of the church in Kirkwall, and attended there for the observance of the ordinances of Christ, as they had opportunity. Their numbers having, by the Divine blessing, considerably increased, and having found it, in the winter season particularly, very inconvenient to go to Kirkwall, they have lately, with the full approbation of their brethren, formed themselves into a distinct church, for the purpose of observing all the ordinances of Christ, at their own respective places of worship at Harra and Rendall. Their union was solemnly recognized in the Meeting-house at Rendall on January 18th, when Mr Robertson preached on the occasion from Heb. iii. 6. "Whose house are we," &c. explained the foundation, materials, laws, order, and uses of a Christian church, and exhorted the newly formed church in reference to the duties of their relation. May their living Head bless them and make them a blessing!

CONTINENTAL SOCIETY.

A NUMEROUS and very respectable Meeting of ladies and gentlemen, friendly to the above Institution, was held in the Assembly Rooms, George Street, on the 7th inst.

The Rev. Dr Davidson, of Muirhouse, having taken the chair, explained to the Meeting the objects for which it was assembled, and referred to the gentlemen who were to address them, for further information respecting the views and proceedings of the Society.

The Meeting was then addressed by Spencer Percival, Esq. (son of the late Right Honourable Spencer Percival,) the Rev. Dr Thorpe, from London, the Rev. H. Grey, and the Rev. E. Craig.

A gentleman, who had spent some time on the Continent, in connexion with the Society's agents, corroborated what had been said of their respectability and efficiency.

Thanks were voted to the venerable Chairman, who then closed the meeting, by informing it that a collection would be made at the doors in behalf of the Institution. We have not heard the amount of the receipts; but from the numbers who were present, we inferred that it would be considerable.

Our limits will not admit of inserting the speeches delivered at this Meeting. We must find room, however, for a few sentences from that of S. Percival, Esq. "He was grateful," he said, "for being allowed the present opportunity of acknowledging, before so large and respectable a meeting, his own obligation to divine mercy, and this he could not do in a manner more agreeable to the injunctions of Scripture, than by endeavouring to plead the cause of those who were still far estranged from the knowledge of redeeming love. The Continental Society was established on the principles of the Bible, by Christians who, in another land, saw thousands of their fellow-creatures dropping into the grave, in perfect ignorance of that name which is the only name given under heaven by which men can be saved. The principle of the Society being just to publish the glad tidings of salvation to perishing creatures, it *of course* had no sectarian objects: *its purpose* was solely to turn men from their idols, to the service of the living God. As the scriptural exhortation was, to preach the gospel to every creature, he conceived that no reason was sufficiently valid to justify Christians in withholding their support from this Society, unless it was that they could point out a more efficacious channel for the accomplishment of its proposed object."

EDINBURGH DEAF AND DUMB INSTITUTION.

THE Annual Meeting of the friends of this Institution, and the Public Examination of its Pupils, took place in the Assembly Rooms, on Monday the 10th March. The Report which was read, and which is just published, is extremely interesting, and contains the most satisfactory assurances of the continued success of the Institution. We hope soon to be able to take some farther notice of it.

The examination proceeded, under the direction of Mr Kinniburgh, and the correctness with which the Pupils answered various questions in geography, arithmetic, and Scripture history, and explained a number of abstract words and phrases, particularly some theological terms contained in the Assembly's Catechism, fully showed the success of the means employed by this Institution for alleviating one of the most calamitous infirmities of our nature.

It is scarcely possible to imagine a more gratifying spectacle than the exhibition of so many young people, with health and cheerfulness depicted in their countenances, who, but a short time ago, were deprived of all the materials with which to exercise reason; destitute of all the consolations of social intercourse; and alike ignorant of their nature, their destiny, and their Creator; now rescued from that deplorable condition, and admitted, by the exertions of benevolence, to the comforts of social life—to the enjoyments, the hopes, and consolations of religion.

EDINBURGH SOCIETY FOR READING THE SCRIPTURES TO THE POOR.

IN 1820, the Visitors of the Edinburgh Middle District Bible Socie-

ty were deeply affected on discovering multitudes in their bounds, not only without Bibles, but unable to read them if they had them, and many more who, from one cause or another, never either read the Scriptures or attended any place of worship, and were consequently destitute of every means of religious instruction.

These melancholy facts led to the formation of the "Society for reading the Scriptures to the poor in the most neglected and destitute lanes and closses of the city and its environs."

The Second Report of this Society has just been published, from which we take the following extracts.

"There have been a few instances in which the Committee think they have proof of individuals having received substantial benefit from their labours. The readers, in one instance in particular, had the happiness of visiting a woman on her death-bed, who gave satisfactory evidence of her having received the knowledge of the truth, which she herself ascribed to her attending the reading meetings.

"The Committee esteem it a just cause of humble but lively gratitude to God, that he has been pleased to give them an evidence of their enjoying his countenance in their labours, and they feel that it lays them under an additional obligation to go forward and persevere in their undertaking.

"The stations now in operation are 21 in number, affording an opportunity of hearing the Scriptures read to an average number exceeding 300 persons weekly,—being an increase of eight stations and about 100 hearers since the last Report.

"Let it be remembered, how interesting an object it is to contemplate the situation of such a multitude of our fellow creatures, within our immediate reach, whose minds are utterly dark, involved in the grossest ignorance with respect to that knowledge on which salvation depends, of whom there are some whose condition precludes them from availing themselves of any of the ordinary means of obtaining that knowledge, and many who, from the ignorance and blindness of their minds, may be said to shut themselves out from all access to the light of divine truth.

"There is no way, so far as your Committee knows, of reaching such persons, by means so simple and so likely to be effectual, as that adopted by this Society; and it becomes us all to consider, on the one hand, the obligation under which we lie, by all means in our power to communicate the knowledge of the word of Revelation to all men, especially to those at our own doors; and, on the other hand, the encouragement we have to go forward, manfully, from the consideration that we wield a weapon that is "mighty through God to the pulling down of strong holds;"—our weapon is "the sword of the Spirit," the word of God, which is as a fire to melt the most obdurate heart,—as a hammer to break in pieces the flinty rock,—that word of life which brings glad tidings of great joy to all mankind, through Him, of whose ministry it was a distinguishing feature, that to the poor the gospel was preached."

EDINBURGH JUVENILE AUXILIARY MISSIONARY SOCIETY.

This Society held its Annual Meeting in the Relief Chapel, South College Street, on Monday Evening, March 31. 1823. From the Report then read, it appears, that previous to the Union of the Edinburgh Juvenile Missionary Society, and Youths' Auxiliary Missionary Society on March 20. 1821, they collected in all £167, 13s. 3d. and from that period till the present they have realized the sum of £99, 11s. 4d. making a total of £267, 4s. 7d. of which £211, 2s. 4½d. have been transmitted to the funds of the Scottish Missionary Society; besides several donations to other Societies having the same great object in view. The receipts during the year that has just closed amount to £44, 19s. 0½d. of which the Treasurer has paid £40 into the funds of the Parent Institution.

HAWICK SABBATH SCHOOL BIBLE AND MISSIONARY SOCIETY.

The following extract of a letter intimates the formation of this youthful Institution.

"On the 5th of January last, the teachers, and such of the children connected with the school under my

care as were able and willing, formed themselves into an Auxiliary Society, in aid of the Edinburgh Bible, and Scottish Missionary Societies." Regulations were adopted similar to those by which such Societies are conducted.

ENGLAND.

LONDON MISSIONARY SOCIETY.

THE following ministers have engaged, by divine permission, to preach at the next Anniversary in May.—Rev. J. Leifchild, Kensington; Rev. W. Chaplin, Bishop Stortford; Rev. J. M'Donald, Urquhart, Scotland; and the Rev. E. Sidney, Lopham, Norfolk.

SPITALFIELDS INFANT SCHOOL.

THIS school was opened in Quaker-street, Spitalfields, in 1820, under the auspices of Jos. Wilson, Esq. its founder and supporter. The object is to take the young children of the working poor, (from two years old to seven) to keep them from being locked up in rooms, &c. where they are subject to many accidents; or from running in the streets, where their morals are very early corrupted, before they can be taken into other schools. We cordially approve of the plan, particularly as due care seems to be taken for the exercise, amusement, and health of the little pupils. The school is under the superintendance of Mr Wilderspin, who has published a 12mo volume, "On the Importance of Educating the Children of the Poor."

IRELAND.

HIBERNIAN TRANSLATION SOCIETY.

THIS Institution was established at a Public Meeting, held in the Lecture Room of the Dublin Institution, on the 30th of April, of last year—the Right Hon. the Earl of Roden in the Chair—for the purpose of forming a "Society for aiding *the Translation of* the Holy Scriptures *into Foreign* Languages."

FOREIGN.

LONDON MISSIONARY SOCIETY.

SOUTH SEA ISLANDS.

The following intelligence is too interesting to admit of abridgment. We are sure it cannot fail in exciting much thanksgiving to God.

Report of the Missionary Stations in Tahiti and Eimeo; with an account of the Annual Meeting held at the Royal Mission Chapel in Pare: from May 1821 *to May* 1822.

THROUGH the continued kindness of our God and Saviour, we are permitted to make another Annual Report of our labours and success. We can still repeat that the Lord's work goes forward; additions are made to our churches; many are baptized and attend instruction, not only on the Sabbath and on the missionary and weekly days of worship, but many attend school daily as well as their regular meeting in their respective class. The work of *civilization* is also progressive. This is evident when we compare the country and people with what they formerly were. We can refer to the public roads and buildings; the large well-built boats; the decent appearance of the females in European dresses, cut out and made by themselves; and bonnets to imitate English straw, which they themselves have manufactured. These, and many other things we might mention, prove a change for the better.

Matavai.—Brother Wilson returned to his station, accompanied by brother Hayward, in April 1821, since which time the school has been attended to as usual. Brother Wilson having resumed his labours in the duties of the station, brother Nott has been more at liberty to attend to the work of translation. The irremediable loss, however, of the assistance of King Pomare, who died on the 7th of December last, has been a considerable check to this work. The Acts of the Apostles, part of which the King assisted to revise, is now in the press.

One hundred and fifty-two adults and 87 children have been added to

the baptized. Forty-one have been received as communicants. The gospel has been statedly preached, not only at this district, but also at Papaoa. The Queen and her sister with the young King having taken up their residence at that place, have requested that the chapel there might be supplied every Sabbath-day.

The whole number of adults baptized at this station is 264, children 137, communicants 75, candidates for baptism 40. About 250 adults and 96 children attend school.

Wilk's Harbour.—Brother Crook and his numerous family remain at this station, and amidst trials and encouragements, through the grace of our Lord and Saviour, he is enabled to persevere.

The work of the mission at this station has been regularly attended to in public and private. The baptized this year are 43 men, 45 women, and 71 children; which makes the whole number of the baptized on the books at this station 191 men, 132 women, and the children 94 boys and 99 girls. The present number of candidates for baptism is 28. Seventeen couple have been married, which make the whole number in the marriage register 48. Several have died happily. The number that communicate monthly is 73. Our adult school assembles every morning at sunrise from 100 to 150; but the children's school has been very irregular; they attend best on the Sabbath, when they are catechised by the native teachers, addressed by the missionary, and walk in procession to the place of worship both morning and evening. Sister Crook has continued to meet the females.

Two natives of the Paumotu Islands *Moorea* and *Teraa*, members of the church, frequently testified their desire to go and instruct their countrymen; a work in which the former has been already employed with success. An opportunity offered of late to send them by the brig Macquarie, Captain Hunter. The two members were set apart by the church, and embarked with the prayers and good wishes of the congregation, who individually presented them with some small article at parting.

Burder's Point.—The brethren at this station, have experienced much of the goodness of the Lord, and trust their labours have not been in vain. The preaching, teaching, and the meetings for catechising, and instruction, have been regularly attended to; and although some are deficient in Christian experience, the plain evidence of it in others is very encouraging. Many have been baptized, and some admitted to the Lord's supper in the course of the past year.

In the month of August the two brethren visited the Leeward Islands, in order to arrange some business relating to the property contributed by the Auxiliary Missionary Societies in these Islands. They were very kindly received by the brethren and people at Raiatea and Huaheine, and preached the word to the natives at both those Islands, and their hearts were refreshed in witnessing the work of the Lord.

In December Brother Darling travelled round Taiarabu, and preached and had meetings for conversation with the natives of every district, relating to their spiritual state. Many were desirous to be baptized, as a seal to their faith in the Gospel of our Lord Jesus Christ. The death of the King about this time hastened Brother Darling's return.

In February Brother Bourne left Burder's Point, and formed a missionary station at Tahaa, one of the Leeward Islands. It was feared that the printing department, of which he had the charge, would have suffered by his absence; but Brother Darling has succeeded in learning the art, and endeavours, as far as the other duties of his station will allow, to supply the place of Brother Bourne with regard to the printing department. In addition to the gospel of John published last year, there has been printed at this station, a collection of Hymns, 112 in number, a Spelling Book, and a small System of Arithmetic, (all in the Tahitian language.) The Acts of the Apostles is now in the press.

The whole number baptized at this station since its commencement in August 1819, is 355 adults and 300 children. The number of communicants is 31. The schools are daily attended to by the missionary,

and many are making great progress, not only in reading, but also in the comprehension of the Scriptures, as those that can read are catechised and instructed verse by verse.

The work of civilization goes forward, and is evident, in the dress and habitations of the people; and in their conduct and attention to the word of God. Brother Darling feels greatly encouraged to persevere in the work of the Lord.

Papara.—The state of the mission at this place, for the past year, has upon the whole been prosperous. The communicants and baptized have, with few exceptions, acted agreeably to their profession. The public worship, school, and various meetings, have been well attended. Many families have removed hither from Taiarabu, for the benefit of instruction. The attention of the people has been diverted from their proper concerns by the arrival of ships in the neighbourhood; yet some of them have made considerable improvements in their dwellings, which they have plastered with lime; and others are preparing to follow their example.

Brother Jones removed to this station in February last. The people are building a comfortable dwelling-house for him, which is nearly finished. Tati the chief, has promised that as soon as Mr and Mrs Jones are agreeably settled, he will erect a new chapel without delay.

Brother Davies has baptized this year 107 adults and 108 children, and 32 persons have been admitted to the Lord's Supper. Many have been received as candidates for baptism, chiefly from Taiarabu. The number of communicants in Papara and Papeuriri, is 36 men and 34 women.

The baptized in Papara and the adjoining districts Atimaono, Papeuriri, and Pspeari, including 52 from Taiarabu, and 10 from Huahine, are 175 men and 168 women. The candidates for baptism 117 men and 137 women. The whole number of children baptized 321. Of the above about 700, including children and adults, attend school, and their progress is encouraging.

Ruby's Place (Eimeo.)—The state of the mission on this Island for the past year, has, on the whole, been prosperous and encouraging. The brethren have enjoyed much peace and tranquillity, the people in general have shared largely in these blessings. They are in a state of progressive improvement, in a moral and spiritual view, and also in the arts of civilized life. The meetings for instruction and edification, both public and private, have been kept up as usual; the regular preaching of the word has been well attended; the hearers have been attentive, and, at times, apparently much impressed with what they have heard. In the course of the year 41 adults were baptized, and a number of their children; also many infants of baptized parents; 15 were admitted to the Lord's Supper. Brother Platt travelled round the island, preaching and visiting the schools. The peaching was well attended, but the schools were not in so good a state as might be wished.

On the 20th of February the brethren had the pleasure to lay the foundation-stone of a new chapel, which is to be of an octagonal form, and built with hewn coral rock. The people are carrying on the building with spirit, observing that it will be the first house of stone erected in these Islands.

ANNUAL MISSIONARY MEETING.

Most of the brethren stationed in these two islands attended; met the officers and members of the Auxiliary Society at Papaoa on the 8th of May. Some preliminary matters were settled by the missionaries and chiefs, and at 11 o'clock they entered the Royal Mission chapel. The people made a much better appearance than they did last year. A great number were clothed in the European style, and not a single female was observed without a bonnet, some few of English manufacture, but the greater part made by themselves out of the bark of the Puran, plaited and sewed in imitation of English straw bonnets. The people filled the middle part of the house, and seated themselves around the central pulpit, in number about 3500.

The service commenced with a short address by Br. Crook, who then gave out the hymn, *Faato ads te lu*, i. e. "Blow ye the trumpet, blow:" which was sung with great spirit by the congregation. Br. Wil-

son then read the Scriptures and prayed; Br. Darling preached from Isaiah lx. 3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The people were very orderly and attentive, and many seemed to feel a lively interest in what was spoken.

Captain Potton of the Westmoreland, and two gentlemen, passengers with him, attended the service, and dined with the missionaries and a few of the principal chiefs, at the king's house. Pomare Vahine, in the absence of the queen, entertained them in the English style, as far as her means would allow. About 4 in the afternoon, they assembled as in the morning. The people, however, were not so numerous, principally on account of the difficulty of getting food and lodging, however about 1000 remained. Br. Crook read the scriptures, &c. and Br. Platt preached from Isaiah lx. 11, 12.

Thursday, May 9th. The brethren assembled again this morning, and met the officers and members of the Society in the chapel, this being the day for business. The meeting commenced with singing, and prayer by Br. Nott, after which he addressed the Society at large, lamenting the death of their late president, king Pomare, who had given rise to this Society; and concluded with moving, that the young king, Pomare III. be appointed president, in room of his deceased father. Tati, in an animated speech, supported the motion, enumerating the good qualities of the deceased, and expressing his hopes that his son would be raised up to carry on what his father had so successfully begun. This being agreed to, *Hitote, with the young king in his arms, as his representative, took the chair.*

Piapa, a chief of Faaa, in the absence of Br. Wilson, who was unwell, addressed the chairman, and moved, that the secretaries of Tahiti and Eimeo be requested to read their respective reports.

Upaparu, the secretary of Tahiti, came forward and read his Report: from which it appeared, that the contributions for the present year amounted to 9226 bamboos of oil, 24 pigs, 267 balls of arrow root, and 191 baskets of cotton-wool. Upaparu made some lively remarks, tending to excite the liberality of the people, and to put to shame such as had been negligent; exhorting all to be more diligent in future.

Pati, the secretary of Eimeo, followed with his Report, from which it appeared, that 2829 bamboos of oil, and 12 pigs, had been contributed for this year, by the people of Eimeo.

Ahuriro of Pare, rose and made some remarks on the Reports, lamenting the smallness of the subscriptions, and exciting to fresh exertions. "*Where,*" said he, "*do we lay out our strength: Is it for God or the devil, for this world or for the next?*" He moved that the Reports be received. Vara of Eimeo seconded the motion, and spoke in a very able manner. The king, he observed, had kept his promise and supported the Society to the last; "and now," said he, "let us not let it go, but hold it fast till death." The reports being received, and ordered to be printed, Tati moved, that the Society's oil be collected for the future into one place, and sold on the spot, to any merchant that would send for it and give the best price; and that the money received be forwarded by the Treasurer to the Treasurer of the Parent Society in London. Haapae, the chief of Toahotu in Taiarabu, seconded the motion, which was put and carried.

Br. Crook next addressed the Society, and reminded them, that Tahiti was the first object of the Parent Society's compassion and liberality, and that therefore they ought to take the lead of all the islands in these seas, and exert themselves to the utmost to do good. He moved, that *Branch Associations* be formed at each of the missionary stations, and that they hold quarterly meetings, in order to forward the ends of the institution. Hue, of Burder's Point, seconded the motion, which was agreed to.

Br. Platt addressed the chairman, and showed the propriety and effect of the chiefs and governors going before the people in this good work, and setting them a proper example. He concluded with moving, that the thanks of the Society be given to the governors of Tahiti, for their past

services. Horoinu, of Eimeo, supported the motion, which was put and carried.

Br. Darling rose to move thanks to the officers and governors of the Eimeoan Branch of the Tahitian Society, for their past services to the Society, and that they be requested to continue in their respective offices for the ensuing year. He called the attention of the meeting to the extent of the work yet to be accomplished, and also to the success that attends missionary exertions at the present moment in various parts of the world, as an encouragement to all who love the Lord. Utami supported the motion, which was agreed to.

The other speakers were, Hamaino and Ahuriro of Moorea, and Paraita and Maiobu of Tahiti. At the conclusion Hitote received the thanks of the meeting, for his conduct in the chair. Br. Platt concluded the whole by singing and prayer.

After a short conference among the brethren, they returned home, well pleased with the orderly and quiet manner in which the Anniversary had been conducted.

BRITISH AND FOREIGN BIBLE SOCIETY.

Proceedings of Drs Paterson, Henderson, and Pinkerton.

It is stated, in the Ninth Report of the Society:—"In the course of the preceding year, Drs Paterson and Henderson, in company with Mr Serof, a member of our Society, paid a visit to twenty-four of our auxiliaries. This tour was productive of very pleasing effects. Three branches and several associations have been formed—increased demands for copies of the Scriptures are made on the depository at St Petersburg—and a greater number of Bibles has been disposed of, in consequence of greater regularity in the dispatch of business. Several branch Societies, imitating the example of the St Petersburg Committee, have deputed some of their members to visit their associations.

"*Dr* Paterson has rendered so many essential services to the Society, from its very commencement, that this Committee cannot sufficiently express their obligations to him: the whole of the typographical labours, binding of copies, procuring of all materials, and the forwarding of Bibles, have now been placed under his more immediate superintendence; he having, in past times, evinced such zeal and knowledge of business, that his aid in the work is considered indispensable. Dr Henderson, also, at our request, has undertaken the revision of various translations into the Oriental Languages, and of that of the New Testament into Hebrew in particular. The Committee acknowledge the gracious hand of Divine providence, in giving to the Society these worthy promoters of the Bible cause; who cheerfully submit to every labour and inconvenience, for the sake of promoting the glory of God and the salvation of their fellow-men.

"The Rev. Dr Pinkerton, who has long devoted himself to the service of the Bible Society, by travelling through a great part of Europe, has done all in his power to awaken an interest in this great work: by his instrumentality, several auxiliaries have been established in Russia, in the prosperity of which he has taken the most active interest."

New Translations eagerly desired.

In the same Report, after enumerating twenty-nine languages and dialects into which the Scriptures were translating, or in which they had been printed, the Committee add—"But, besides the numerous languages in which the Scriptures have already been published or are in forwardness for publishing, there are other dialects in the Empire in which the Scriptures are wanted. Every year, the Committee are solicited, from various parts of the Empire, to publish translations of the Gospels for those tribes, which, although they compose a part of the same political body, nevertheless speak a totally different language. Since the Scriptures have become more generally used, many persons have arisen who are desirous to com-

municate their benefits to these people: and the mingled surprise and delight with which they receive the sacred Records of the Divine will, of which they were before entirely ignorant, and the impression which the perusal of the glad tidings of salvation in Christ Jesus has made, encourage the Committee to comply with every similar requisition for the translation of the Scriptures into fresh languages; considering it as a token of Providence, and an intimation of the Divine will, to prepare the way for the pouring forth of the blessings of the Divine word, in the languages intelligible to the inhabitants of those regions. Indeed, the time seems to be at hand, when the prophetical declaration will be verified, *The Lord has made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.* Isa. lii. 10."

MORAVIAN MISSIONS.

We extract the following article, from the 99th No. of Periodical Accounts of the Moravian Missions just published, and sincerely regret to find, that the Emperor Alexander, notwithstanding all the countenance he has hitherto shown to our missionary brethren in his dominions, is determined to render all the exertions of these self-denied labourers in the gospel subservient to the interest of the Greek Church. Had his determination been sooner known, it might have enabled the friends of Christ, both in England and Scotland, to have devoted to other heathen regions, many thousands of their money, and many years of the labours of zealous missionaries, which have been wasted in the formation of establishments, which, after all this labour and expense, are thus crushed, by an imperial *veto*, in the very bud.

February 26. 1823.

In answer to many inquiries respecting a report lately spread by the public papers, that the Emperor Alexander had prohibited the preaching of the gospel by the missionaries of the brethren's church among the Calmucks, we are enabled to give the following explanation:—

The brethren at Sarepta had applied to the Russian government, for permission to carry on the work of the mission among the heathen in the Russian dominions, in the manner usual among the brethren, and to instruct, baptize, and collect congregations of those who should believe in Christ. This has been refused, on the ground of an old existing law, that no heathen, under Russian sway, shall be converted to Christianity and baptized, but by the Russian Greek clergy. The Emperor himself has not the power to alter any part of the ecclesiastical laws; and thus, with all good-will towards the brethren and their missions, he cannot interfere. But particular leave has been given to preach and distribute the holy Scriptures among the Calmucks. Prince *Galitzin* transmitted six letters to the Calmuck princes, to direct them to suffer it to be done without interruption. The labours of the brethren's missionaries, as well as of those of the Scotch church, are now confined to these objects, but the brethren at Sarepta, are greatly perplexed to know how to care for the small congregation of Calmucks, who, with *Sodnom*, has taken refuge with them. They are twenty-two in number, and some of them appear truly converted to God. Under these circumstances, we can do nothing but patiently wait to see, by what means the Lord will remove the difficulties which now appear to obstruct the spread of His gospel.

C. I. Latrobe.

Poetry.

PSALM lxxiii. 25.—"*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*"

I love (and have some cause to love) the earth;
She is my Maker's creature, therefore good:
She is my mother, for she gave me birth;
She is my tender nurse; she gives me food:
But what's a creature, Lord, compar'd with thee?
Or what's my mother, or my nurse, to me?

I love the air; her dainty sweets refresh
My drooping soul, and to new sweets invite me;
Her shrill mouth'd choir sustain me with their flesh,
And with their Polyphonian notes delight me:
But what's the air, or all the sweets, that she
Can bless my soul withal, compar'd to thee?

I love the sea; she is my fellow-creature,
My careful purveyor; she provides me store:
She walls me round; she makes my diet greater;
She wafts my treasure from a foreign shore:
But Lord of oceans, when compar'd with thee,
What is the ocean, or her wealth, to me?

To heav'n's high city I direct my journey,
Whose spangled suburbs entertain mine eye;
Mine eye, by contemplation's great attorney,
Transcends the crystal pavement of the sky:
But what is heav'n, great God, compar'd to thee?
Without thy presence, heav'n's no heav'n to me.

Without thy presence, earth gives no refection;
Without thy presence, sea affords no treasure;
Without thy presence, air's a rank infection;
Without thy presence, heav'n itself's no pleasure:
If not possess'd, if not enjoy'd in thee,
What's earth, or sea, or air, or heav'n, to me?

The highest honours that the world can boast
Are subjects far too low for my desire;
The brightest beams of glory are (at most)
But dying sparkles of thy living fire:
The proudest flames that earth can kindle, be
But nightly glow-worms, if compar'd to thee.

Without thy presence, wealth are bags of cares;
Wisdom, but folly; joy, disquiet, sadness:
Friendship is treason, and delights are snares;
Pleasure's but pain, and mirth but pleasing madness:
Without thee, Lord, things be not what they be,
Nor have their being, when compar'd with thee.

In having all things, and not thee, what have I?
Not having thee, what have my labours got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea, nor land; nor would I be
Possess'd of heav'n, heav'n unpossess'd of thee.

QUARLES.

THE

CHRISTIAN HERALD,

New Series.

MAY, 1823.

SKETCH OF THE LIFE OF MR JULES CHARLES RIEU,

LATE PASTOR OF THE REFORMED CHURCH OF FREDERICIA IN DENMARK.

(Translated from "*Les Archives der Christianisme.*" *)

THE following is neither a biography, nor by any means a historical monument written in the style of history. I have no splendid deed, no worldly success to relate; I have neither to speak of any mighty work, any invention, or any brilliant action, which secure for their author a name with posterity, and a general interest among the men of the world. I wish merely to recal some traces of the short, but well employed life of a zealous and modest Christian, "*whose life was hid with Christ in God,*" and whose example may be useful and edifying. I write, in order that *the just may not die without any one laying it to heart*; not to lavish upon Mr Rieu the praises which he would have utterly rejected during his life, but to exhibit him as a model for imitation; praying the Lord, that these lines may serve to inflame the zeal of the ministers of Christ, and of those who are preparing for his service, into whose hands they may fall, by shewing them what a lively faith can accomplish, both for the pastor who possesses this precious gift, and the souls to whom he is sent. I shall leave out of view every thing which is not fitted to subserve my object, and which would not be generally interesting to the friends of the Saviour; and shall restrict myself to the statement of facts, with the addition of a few reflections. These will naturally present themselves in abundance; they press upon my heart and mind, and connected as I have had the happiness of being with Mr Rieu, and as I still am, by ties over which death has no control, they will bear, I fear, too strongly the impression of the grief which I feel at the bottom of my heart.

JULES CHARLES RIEU was born at Geneva of a distinguished family; his humility and great self-diffidence made him at first regard as altogether beyond his sphere, a line of life for which he perceived

* We refer our readers to the 6th Volume of our former Series, p. 366. for a particular account of this colony, and of Mr Rieu's settlement amongst them, including the same appeal to the liberality of the friends of Christ in Scotland, which is referred to in the narrative, as having been addressed to the Reformed Churches *on the Continent.*

that talents, and a purity of faith and of sentiments, which he did not perceive himself to possess, were indispensably necessary. More than once, even after having entered upon the study of theology, he was upon the point of quitting it; but such was not the will of the Lord, who designed to make him a shining light in his kingdom, and to display towards him the greatness of his mercy in preparing him early for those rewards which he reserved for him—and he in consequence persevered. Reading and meditating upon the sacred Scriptures, in which he soon found all his pleasure, and which he never studied but with humility and the spirit of prayer, greatly and rapidly strengthened him; and from the moment in which, by the grace which cometh from above, he felt his weakness, his utter insufficiency to do any thing of himself, and sought all his strength and aid from the Saviour, considering himself only as an instrument in the hand of him who guides him; from this moment he felt himself superior to all his difficulties, and found he was "able to do all things through Christ strengthening him." The path on which he entered became to him an abundant source of joy, of hope, and of blessedness; and he was solemnly set apart to the service of Jesus Christ, burning with an earnest desire to exercise his ministry so soon as his Master should be pleased to call him.

It was not long before this call was addressed to him. The office of pastor of the Reformed Church of Fredericia, a colony of French refugees, became vacant. The patrimony of Mr Rieu, the tender and mutual affection which attached him to his family, the numerous friends who surrounded him, some of whom, indeed, endeavoured to shake his resolution, the very recent restoration of his native country, which he loved, to life and liberty; all these seemed not only to permit, but to solicit him to devote himself to the church at Geneva, and patiently to wait his turn for being settled there. An inward voice, however, more eloquent still, cried to him, that since the field was open, it behoved him to put his hand to the work, and enter immediately upon the great harvest of souls. He was then nearly 25 years of age—he no longer hesitates; strengthened from on high he overcomes his most lively and lawful affections; and the love of Christ being still more powerful in his heart, as a true missionary he forsakes all, and departs alone to go to the extremity of the north, there to publish the glad tidings of salvation. It is chiefly from this moment that the bright light of Christ began to shine forth in him, which continued thenceforth to increase, until, having rapidly reached its brightest lustre, he was judged ready for the eternal kingdom, to which the better part of his being already entirely belonged.

He had learned that some of his parishioners had almost forgotten the French language. He in consequence stopped three months at Gottingen—laboured night and day, and arrived at Fredericia, ready to preach the word of God in German. His ministry was not to continue longer than that of his Master upon earth; but what did he not effect during the three years and a half in which he exercised it! Allow me here to enter into some particulars.

By the mild influence of his lessons and his example, and by the assistance of the Lord, which he never failed to implore, he had in this short space of time changed the moral and religious face of the colony. Drunkenness was a vice which greatly abounded among

them. In the course of a little time Mr Rieu procured the carrying into effect, after its being signed by all the heads of families, a regulation which authorised the consistory, under the presidency of the pastor, to deprive the drunkard, who persevered in this vice, after three or four successive exhortations, of his colonial rights for a certain time; i. e. his portion of the land granted gratuitously by the Danish Government to the colony at its establishment in Jutland, was applied during this period to the benefit of the community at large. This regulation was enforced in the course of last year, and when I was at Fredericia, in the month of June, one of the colonists had just been thus deprived, (and if I do not mistake, for three years,) of the revenue of his colonial lands.

Though persuaded that a preacher ought not to neglect the talents he has received from God in order to give the attraction of novelty to the truth, Mr Rieu felt still more, that the importance of a sermon does not consist in its presenting high sounding and well turned phrases, that it be written in a style most scrupulously exact, that it be elaborated with art, on a plan skilfully conceived and ably discussed; but believed, that too great importance given to these things was what the apostle styled, "preaching himself." As to him who preached "Christ the Lord" according to the commandment which he had received, he took every pains to present unceasingly to his flock, the great truths of the gospel, and the great lessons of morality which flowed from them, with as much force and simplicity as possible; and he was always eloquent, but his was a Christian eloquence, very different from that of the world. *The art of my oratory*, said he, *is prayer*; remarkable words—which ought to be engraven on the hearts of all the preachers of the gospel. Never did he separate morality from doctrine, nor doctrine from morality. These two things were united and mingled in his spirit, and in his discourses, as the sun and the light, and as they are in the gospel. The fall and the spiritual misery of man, the necessity of a Saviour, redemption effected by the expiatory sacrifice of Jesus Christ, the judgment, the eternity of happiness or of misery, and in consequence, faith, repentance, regeneration, sanctification, with the scrupulous observance of every duty; these were the constant subjects of his discourses. Although I am not acquainted with all his sermons, I know enough, however, to affirm, that all, to the number of nearly 200, present always, in the midst of a rich and happy variety in the illustrations, in the subjects, and in the lights in which they are exhibited, the same foundation, the only and the exclusive one that can be laid, Jesus Christ. His ambition was not that it might be said he preached well, but to make the word of God resound in the ears of the sinner in all its solemn simplicity, to enlighten his faith, to sanctify his heart, and there to excite a reformation and repentance unto salvation, and to direct him to the "Lamb of God that taketh away the sins of the world." He took the subject of his discourses alternately from a gospel and an epistle, going on regularly from the beginning, taking passages of a greater or shorter length according to the nature and richness of the subject. In this manner he saved that time, frequently very long, which preachers employ in determining their subject and their text. He followed in his sermons the order which the Holy Spirit has thought good to follow in certain books of the Bible; and he was satisfied, that if the Lord had

prolonged his life, he would have left no subject unnoticed, but would have announced in a certain period of time, *the whole counsel of God*, without omitting any part of it, according to the exhortation of the apostle. Festival days, however, formed an exception. On these occasions he preached always on the subject of the feast, and could not comprehend, how any minister of Jesus Christ could enter the pulpit on the days of Christmas, Easter, &c. without directly considering those great truths which these solemnities were intended to commemorate. The point of view under which he had fixed to consider his subject being determined, he prostrated himself before the Lord, and implored the aid of his Holy Spirit, beseeching himself to prepare the food which he knew was best suited for the souls for whom it was destined. He then took his pen, and wrote with ardour and rapidity a sermon always useful, because it was full of the Spirit, and of the word of Christ—that word which does not return void to him from whom it emanates. And this very person who, a year previously, employed months in painfully elaborating a sermon, began forthwith to compose two every week; preaching on Sabbath morning in French, and in the afternoon in German. He committed to memory the first of these sermons, and read the second, being not yet sufficiently accustomed to the language to be able to trust it to his memory. During almost four years he constantly composed two sermons every week; for it happened rarely, if ever, that he repeated any old discourse. He thought that this gave to preaching rather the appearance of a trade; and he considered it necessary, as far as possible, to approach to extemporary preaching, *that the air, the* scope, and the details of a sermon should vary according to circumstances, which are not perfectly the same at two different periods. He had formed the excellent habit recommended by Rheinhardt, in his *Letters upon Study*, to be always a week in advance in his pulpit preparations. He never preached a sermon, whether French or German, without having the succeeding one ready in his desk, and was thus never left in an embarrassment by those accidents which in the course of the week might prevent his labours. It is true he rose at 4 o'clock in the morning, and profitably employed, as a faithful steward, every quarter of an hour that the Lord granted him, and he took no more rest than what was absolutely necessary for recruiting his strength, and preserving his health, of which as a pastor and a son he deemed it his duty to be careful. The Sabbath was for him the most delightful day of the week. Far from participating in the grief with which so many pastors see the Sabbaths of the Lord succeed so rapidly the one to the other, Mr Rieu always hailed their approach with a joy, of which the source was to be found in the manner in which he employed them. At 9 o'clock in the morning he entered the pulpit, and preached in French. He afterwards visited three or four infirm persons of his flock, who for many years had not been able to quit their dwelling, and engaged with each of them in distinct services. At 2 o'clock he began his German service, after which he taught at his own house a very numerous Sabbath school. And at 6 o'clock this apostolic minister opened his doors, when those who were interested in the cause of God assembled, with eagerness to hear the reading of the holy word, and the accounts of the progress of Christianity in the earth. The

public services of the Lord's day being thus concluded, the faithful pastor still prayed for his flock, and found in his own soul a sweet and powerful recompense of his labours; a genuine foretaste of those eternal recompences which awaited him, and which he was about so soon to receive.

In the course of the week, he had always in winter, at least two evening meetings most instructive and edifying, and he gave two hours religious instruction to his catechumens; he read the Scriptures to some persons at their request, and he gave instructions not merely in religion, but also in reading, writing, orthography, arithmetic, &c. to a young teacher who was preparing for a school, of which we shall speak by and by. He was one of the most active members of the Bible Society of Fredericia, in the foundation of which he had taken a great share. It is quite unnecessary to say that he diligently studied the Holy Scripture in private: its perusal was his joy and consolation. He had truly a "hunger and thirst after righteousness," and this nourishment was as necessary for his soul, as food was for his body. He had the custom of underlining those passages which struck him more particularly; and one of his favourite exercises was to meditate with the pen in his hand, verse after verse, extracting from them all the ideas, lessons and truths which he discerned them to contain. It was only from the word of God read with this simplicity of heart, and that humility which alone can give the understanding of it, and from prayer, that he derived his aid, and his strength. Besides this mass of labours, he found time for regular domestic worship morning and evening, for the superintendence of his school, for reading and making extracts from good theological writers, for extraordinary engagements when he judged them to be useful, * and a pretty extensive correspondence, both as it respected the interests of his church, and at the same time with his relatives and friends, with whom he always maintained the most close and tender intercourse. All his letters were instructive, edifying and consoling; they were truly apostolic epistles. Let it be added to all this, that he went from house to house with a zeal which was never relaxed for a single instant, exhorting sinners with the greatest freedom, comforting the sick and the afflicted, strengthening the weak, carrying every where with him the words and the benedictions of Christ, and then you will have some small idea of the use which this servant made of the talent which God had committed unto him. He thought general information a good thing in itself, but he was persuaded that a minister of Jesus Christ

* I cannot refrain from narrating the following occurrence. Mr Rieu being one day in company with several Danish officers in garrison at Fredericia, he heard them make the objections customary to want of reflection, ignorance, and unbelief, against Miracles. He zealously stood forth in defence of the Gospel; but being obliged to use the German language, he found himself at a loss how to express his ideas. He in consequence asked these gentlemen if they would be inclined to read any thing on this subject. Being answered in the affirmative, he set to work, and in a few weeks put into their hands a pretty long Tract, in German, upon Miracles, their credibility, their certainty, and the proof which they furnished in favour of Christianity. This work was read with pleasure by the greater part of the officers; and on some of them it produced, by the blessing of God, the effect which Mr Rieu had solely in view in composing it. A copy of it has reached a Professor of Theology in Germany, who, it is said, intends to have it printed.

has not more than sufficient time for the studies which belong directly to his calling, and above all for that of the Bible, which ought to occupy the greater part of his time. Devoted thus entirely to his ministry, he had no other object, desire or thought, than to acquit himself faithfully according to his ability; "his meat was to do the will of him that had sent him." His life was a life of faith, he was always in the presence of the Lord; the earth was nothing to him but a place of passage, of trial, and of expectation; and though he was so young he thought habitually on that desirable moment when he should be delivered from his mortal body to be with Christ, which he knew would be for him far better. He watched, and prayed continually that he might be ready at whatever hour the Son of man might judge it proper to come. He wrote me when he was full of vigour and of health. "Let us study, dear brother, not to lose one single moment which the Master hath confided to us. How short is the time called *life;* and how much shorter may it not be than we are aware! Let us not place the boundary any longer at the distance of a year, a month, or even a week; let us place it at the evening of every one of the days on which we find ourselves on the surface of this transitory world. Let us live and act every day, as if it were the last of our days. This calculation will not deceive us, and it is the only way of not being surprised." He wrote this on the 15th of May 1821, and six weeks after, there was 'time no longer' for him.

I cannot express the feeling excited by seeing him in the midst of his flock, surrounded by love, respect, and confidence; what edification was derived from his conversation, always full of amenity and frankness, and always referring in a greater or less degree to the one thing needful. Though habitually grave, he was not a stranger to a mild cheerfulness; and the perfect peace which he enjoyed in his soul, imparted to him an unutterable serenity. Gentle, benignant, affable towards all, all his discourses and all his conduct bore the impression of his faith, and of his hopes, which were depicted, if I may so speak, in the very features of his countenance, to which his perfect candour and integrity gave the most happy expression. It was not indeed him that lived, but Christ that lived in him.

I will not speak of the scrupulous exactness with which he fulfilled all his duties, not only those of the pastor, but those of the son, the brother, the friend, the master, and these even in matters apparently the least important; it is the necessary consequence of all that I have said. Never did he think he had done enough. If he failed of success in any of his undertakings, he attributed it to his weakness and his sinfulness, which he felt most deeply. Did he on the contrary succeed, he gave all the glory of it to the Lord alone. His zeal knew no other limits than the number of the souls on which it was possible for him to act. Brotherly correction was to him a sacred duty, of which he never failed to acquit himself; and with so much charity, tenderness, humility, persuasion and affection, that it produced almost always the most happy effects. Nothing could better exhibit the spirit which animated this apostolic man, than extracts from some of his letters, did I not fear to exceed the limits assigned me in this journal. I may, however, recur to some of these.

A very essential matter remained to be done in this colony.

The schoolmaster was an aged man, respectable from his long services, but too old for the suitable performance of the duties of his office. Mr Rieu selected a young man of his flock who was intelligent and pious, and during two years he laboured daily in imparting to him the necessary sentiments and instructions, and at the end of this time, he provided a suitable retreat for the old master, and substituted this new one in his place. The old school room was not sufficient to contain the half of the children which required instruction. Mr Rieu felt strongly the need of a larger and better organized school; he prayed to the Lord, and instantly put his hand to the work, with the same assurance of faith with which Noah of old built the ark in the view of the world. He found himself immediately exposed to blame. He was accused of irreflexion and inconsideration, when he was seen directing the digging out, and laying the foundation of that new building, on which rested such dear hopes, while he had not in fact the means necessary to raise one foot of wall upon the foundation. "It is your unbelief," replied he, "which gives you those fears. We are doing the work of the Lord, the Lord will impart to us the means of completing it; believe only, and we shall succeed." Nor was he disappointed. An appeal made to a great number of reformed churches in Europe, and amongst others to those in France by means of this journal, was visibly blessed from on high, and two years afterwards, a superb building, constructed in a great measure agreeably to the directions of the worthy pastor, arranged for a school of mutual instruction, and able conveniently to accommodate 200 scholars, promised to this colony an enlightened and religious generation; and was the joy and rejoicing of those farmers who had contributed towards it to the utmost of their power. The school is situated opposite the house of the minister; so that the happy pastor had the opportunity every moment of enjoying the fruit of his labour, not with a view to feed his pride, but to bless the invisible hand which had made it to prosper. These sentiments are discoverable in the following inscription which he caused to be placed above the gate, in which he did not wish even the date to be inserted, "that no one," said he, "may be tempted to give the glory or the gratitude of this work to me:"

Love to God has desired it,
Prayer has obtained it,
In the name of the Lord Jesus Christ,
Distant brethren have replied to their brethren,
To God alone be all the glory.

It is proper to notice the pure and lively joy with which Mr Rieu beheld the moment arrive when this school should be opened to his numerous children. I shall never forget the tone with which he said to me, on going into this building, when I had the happiness of paying him a visit in June last. "Stop my friend, see what the Lord has done; here I hope in a month to become schoolmaster, for I intend if it shall please God to set every thing agoing myself. Oh what joy! what joy! how good is the Lord; let us join together in blessing him, my dear brother." He did not then think that a still greater joy was so soon to be conferred upon him.

Though I endeavour only to think of him, to be penetrated with the certainty and extent of his blessedness in the presence of Jesus, whom he so much loved

here below, I cannot refrain from directing my thoughts also towards his flock, his relatives, his numerous friends, myself: my heart is oppressed, and here it is that I feel commencing the painful part of the task which I have imposed upon myself—but I shall be brief.

To be concluded in our next.

HORÆ SOLITARIÆ.

No. IV.

"Ye have obeyed from the heart that form of doctrine which was delivered you. Ye are the epistles of Christ, read and seen of all men." PAUL.

THE Christian is persuaded that Christianity is the exclusive system designed and adapted to save sinners. He knows that all other systems are schemes invented by man, and incapable of restoring him to the image and enjoyment of Divine favour. The complete and universal depravity of the human race he receives as a fact declared by God, and confirmed by experience and observation. Rom. iii. 9—12. That man, thus fallen, should invent a plan qualified to recover him, is incredible. The essence of his depravity renders it impossible: "For the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." The carnal mind is the very opposite of the spiritual mind, and the latter is peculiar to him who has received the Spirit of Christ. And we know, that the Spirit of Christ is given only to him who believes the gospel. Hence the solemn conclusion is, that all who believe not in Christ are the *enemies* of God; and it is certainly impossible, in the nature of things, that they should be even inclined *to devise a method* of recovering his friendship. The spiritual restoration of mankind must therefore be the product of Divine wisdom; nor can it be expected that the method by which it is effected should meet the approbation of any man who has not received the Holy Spirit.

Dream not in all the apostate race
One well disposed heart to find,
To welcome or improve my grace,
Hope nothing from the human mind.

That God has provided ample means to save man by Jesus Christ, we have the most satisfactory evidence; in other words, the truth of Christianity is unquestionable. (See No. I.) Accordingly, the Christian exults with joy in the truth of the Divine testimony concerning Christ, and is solicitous that all his brethren possess the same assurance of faith. 2 Pet. i. 15, 16. For this he constantly prays. Col. ii. 1, 2. Nothing indeed can appear more desirable to a Christian than this attainment; for all the blessings of Christ are granted according to our faith. "Whatsoever," said Christ, "ye ask the Father in my name, believing, shall be given you."

The great object of the mission of the Lord Jesus Christ was to save sinners.—"The whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners to repentance. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Hence, the genuine Christian accounts it a *true* saying, that Jesus Christ came into the world to save sinners. And he is fully convinced, that their salvation can be accomplished by no other means. "There is no *other name* given under heaven among men by which we must be saved." Thus Christianity is

exhibited as the exclusive system of true religion; and thus the confession of the first Christians was understood. Had they allowed, that other systems of religion would save their respective votaries, it is certain, that they never could have subjected themselves to the enmity and persecution of all nations, as we know they did. For idolaters, for instance those of Greece and Rome, rarely, if ever, persecuted any one for worshipping a strange god, or following a religious system different from their own. On the contrary, both these ancient nations enlarged their own systems, by incorporating almost every species of idolatry which they found in the countries which they conquered. Now, though the followers of Christ were men of peace, no robbers of temples, or blasphemers of heathen gods, yet they explicitly declared, that there was only one God worthy of worship, and only one Saviour, who was able and willing to deliver from sin and future misery. On this point they would, on no account, make any compromise with idols or idol worship; and hence, they were viewed by idolaters as haters of mankind, obstinate and fanatical, deserving nothing less than death. Exposed to the enmity, malice and power of all ranks and characters, they persevered in confessing publicly, that salvation was to be obtained only through faith in Christ: remembering what he had taught, that if we suffer with him, we shall reign with him; but if we deny him, he will deny us.

This assurance of faith is not common among many professors of the Christian religion. Multitudes of them are evidently ignorant of the first principles of the doctrines of Christ, and have scarcely any claim to the Christian name, except that they may have *been baptized in* the name of Christ. These cannot be expected to resist any temptation to deny or renounce Christianity. They are the prey of their appetites and passions; or are readily induced to embrace the infidel's creed; or to join the profligate in deeds of folly, riot, or mischief. Another class, better informed, respect Christianity, as the religion of their forefathers, or because they consider it forming a part of the civil or ecclesiastic constitution of their country. These attach themselves to the party of Christians with whom their parents happen to be connected, or they seek to secure their respectability by being members of the national church. It is possible that these may be zealous partizans of their respective parties; but their ambition is to maintain the *form* of godliness, not its power. While they glory in the name of Christians, their spirit revolts from the pure laws of Christ, and their conversation, conduct, and manners, are regulated by the maxims and manners prevalent in their age and country. It is neither the love of Christ, his doctrine or precepts, which disposes them to profess his name. Their hearts are supremely devoted to the world; the lust of the flesh, the lust of the eye, or the pride of life, govern all their movements. Vital godliness they know not; very probably it is the object of their hatred, contempt, and ridicule. With their views, wishes, and hopes, directed chiefly to this world, they feel little interest in the leading doctrines of Divine revelation, and consequently the fear of man or desire to please him may tempt them to conceal their faith in them, to deny or relinquish them. The form of religion is, indeed, that which they account of real value, because conformity to it may promote their present prospects. But even this they would not reluctantly give.

up, or adopt a different form, if their connections, or the will of the legislature, required it. This assertion has been frequently confirmed by the vacillating dispositions and conduct of formal professors of Christianity. A third class bearing the Christian name, discover much more veneration for the Scriptures, while they evince by their spirit and conduct, that they have not a full persuasion of the truth of the gospel. They maintain the Divine origin of Christianity, the authenticity, and perhaps the inspiration of the Scriptures. But the truth, that Christ Jesus came to save sinners, which is the sum and glory of the sacred record, receives not their cordial assent; for they continue to declare their hopes of salvation to rest on something apart from Christ, and thus render his death as the surety of sinners, of no effect. Or, if they profess to expect salvation by his death, their profession is proved to be merely in words, by their tempers and life manifesting that they have no sense of obligation to his love and grace in becoming the Saviour of men. Many of these have been eminent advocates of Christianity in the abstract. They have devoted all their talents, time, and energies, in illustrating the Scriptures, and in demonstrating the superiority of the Christian religion to all other religions. These may be addressed in the language of Paul to king Agrippa, "Believest thou the prophets? I know that thou believest." And like that unhappy monarch, the love of peace, of wealth, or glory, will induce them to act in decided opposition to the dictates of the word of God. They continue the defenders of Christianity, while by so acting they hope to attain literary fame, or temporal emolument. *They follow Christ; but they do not so love him as* to deny themselves, take up his cross, and walk in his steps. It is not uncharitable to surmise, that the sacred books of any nation where they lived, would receive the honour of having their talents consecrated to illustrate their beauties, and advocate their excellencies. In China the Works of Confucius, and in Turkey the Koran, would engross their thoughts and labours, as the Bible does in Europe. Their most exalted notions of Christianity are probably, that it renders eternal life attainable by those who have virtue and resolution to acquire certain qualifications, which recommend them to the interposal and assistance of the grace of God; and that it is the best possible system for promoting the prosperity of civil society.

The genuine Christian views the Christian religion as a treasure of infinite value. He holds sacred the injunction of inspiration:—"Buy the truth and sell it not." His deliberate conviction is, "I know in whom I have believed, and I am persuaded, that he is able to keep what I have committed to him against that day." Assured, that Christ "is able to save to the uttermost all that come to God by him," no earthly consideration can make him deny, disguise, or corrupt the gospel. Knowing, that with Christ alone are the words of eternal life, no scheme of religion proposed to him can supplant in his estimation the doctrines and laws of the Saviour. And he confesses his faith before men, to whatever consequences it may subject him. Though deserted by all men, he remains faithful among the faithless; for weak as he is in himself, the Lord in whom he trusts strengthens him to witness a good confession. 2 Tim. iv. 16—18.

Christian reader, ponder well how your mind is affected towards the gospel of our Lord and Saviour

Jesus Christ. Do you count all things loss for the excellent knowledge of him? Have you seriously counted the cost when you assumed his name? Can you esteem reproaches for his sake greater riches than the treasures of this world? Your present situation may expose you to few inconveniences by confessing Christ. You may, however, be placed in very different circumstances, when it may be difficult for you to hold the faith with a pure conscience, unless you combat with firmness and perseverance your predominant propensities; the smiles and frowns, the ridicule and threats, of your nearest relations; and the good opinion of all your associates. It is even possible, that your faith may be tried at the risk of all your worldly prospects, and of life itself. This has been the lot of many of Christ's disciples; and all of them are warned by him, that through great tribulation they must enter the kingdom. The full assurance of faith in him can only enable you to forsake all and follow him. Rest not satisfied till you enjoy this; for God has granted the fullest evidence, that the testimony of Christ is true, and he is ready to impart his Spirit to discover to you all his truth, and that there is no deception in it. Remember that your immortal life is at stake, and that it is lost for ever if you hold not, to the end, the truth of the gospel in love. "Lord to whom can we go but unto thee? for thou hast the words of eternal life." D. S.

OBSERVATIONS ON THE BOOK OF PSALMS.

"THESE Psalms go, in general, under the name of Psalms of David. King David gave a regular and noble form to the musical part of *the Jewish service.* He was himself a great composer, both in poetry and music, and a munificent patron no doubt of arts in which he himself so much delighted and excelled. The Psalms, however, appear to be compositions of various authors, in various ages; some much more ancient than the time of king David, some of a much latter age. Of many, David himself was undoubtedly the author; and that those of his composition were prophetic, we have David's own authority, which may be allowed to overpower a host of modern expositors. For thus King David, at the close of his life, describes himself and his sacred songs: 'David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue.' It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies,* to describe *his own sufferings just as he felt them,* and *his own escapes just as they happened.* But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David, has done more mischief than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion.

"The Psalms are all poems of the lyric kind; that is, adapted

to music, but with great variety in the style of composition. Some are simply odes. An ode is a dignified sort of song, narrative of the facts, either of public history or private life, in a highly adorned and figured style. But the figure in the Psalms is that which is peculiar to the Hebrew language; in which the figure gives its meaning with as much perspicuity as the plainest speech. Some are of the sort called Elegiac, which are pathetic compositions upon mournful subjects. Some are Ethic, delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple strains. Some are Ænigmatic, delivering the doctrines of religion in Ænigmata, contrived to strike the imagination forcibly, and yet easy to be understood. In all these, the author delivers the whole matter in his own person. But a very great, I believe the far greater part are a sort of Dramatic ode, consisting of dialogues between persons sustaining certain characters. In these dialogue Psalms the persons are frequently the Psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are Jehovah, sometimes as one, sometimes as another, often three persons. Christ in his incarnate state, sometimes before, sometimes after, his resurrection; the human soul of Christ as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those Psalms in which he is introduced as a conqueror, the resemblance is very remarkable between this conqueror in the book of Psalms and the warrior on the white horse in the book of Revelation, who goes forth with a crown on his head, and a bow in his hand conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelation, by the marriage of the conqueror. These are circumstances of similitude, which to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both. It is no objection to this notion of Psalms in dialogue, that none of them are distinguished into the parts of the different speakers. In the works of any profane writer, the parts that belong to different persons in a scene are usually distinguished by prefixing, to the beginning of each speech, the initials of the name of the person to which the speech belongs; but this is a modern practice. In the oldest MSS. of the ancient Greek plays, the persons of the drama are not so distinguished any more than the persons in the Psalms; but these distinctions have been supplied by editors. But in publishing the sacred text, it was justly thought, that it would be too great a liberty if the editor were to insert marks of his own, which the holy penmen had not thought necessary. It would be useful, however, if a paraphrase were given with these distinctions in the proper place, and yet the want of them is not very great; for I will venture to say that a reader of ordinary penetration, who has once had the hint that he is reading a dialogue, will easily perceive to what speakers the different parts of the dialogue belong. The part of Jehovah is sometimes indeed supplied (but this will never make difficulties) by an oracular voice, suddenly breaking out from the sanctuary.

"It is not a bad general rule

tion of the book of Psalms, which is given by a considerable though neglected critic;* it is a notion which, if kept in view, would conduce much to the right understanding of them, that the whole collection forms a sort of heroic tragedy. The redemption of man and the destruction of Satan is the plot. The persons of the drama, are the persons of the Godhead,—Christ united to one of them,—Satan, Judas, the apostate Jews, the heathen persecutors, the apostates of latter times; the attendants—believers, unbelievers, angels; the scene—heaven, earth, hell; the time of the action—from the fall to the final overthrow of the apostate faction, and the general judgment."

Horsley's Transla. of the Psalms.
Pref. 13—18.

* Hutchinson, Vol. IX. p. 298.

REMARKABLE DISPLAY OF DIVINE GRACE.

In perusing the record of the triumphs of divine mercy in the page of inspiration, there are not a few professed Christians, who are disposed to conclude, that such examples of the divine freeness, and mighty power of divine grace as are there exhibited, do seldom, if ever, occur in these last days. Such an opinion as this, however, is, I am persuaded, the result of very limited and partial acquaintance with the dispensations of grace in the present day; and though it must be admitted, that such examples are less frequent, than in the days of the first propagation of Christianity, yet, that instances do still occur, in which, the greatness, freeness and efficacy of divine grace, are as clearly illustrated, as they were in the first ages of Christianity, is a fact, to which, there is, blessed be God, evidence, the most ample and satisfactory. Among others that might be adduced, the following case, which came under the observation of the writer, is one, which he apprehends will appear to all who are capable of forming a correct opinion on the subject, to be marked by a very signal display both of the power and grace of Jehovah.

Mrs B— had from her earliest years been in a greater or less degree impressed with a sense of the necessity and importance of religion. She had accordingly engaged, as there is reason to think, with punctuality in the various outward duties of the Christian profession, and though a stranger to the power and genuine influence of true religion, considered herself in a fair way to obtain, that which was the great object of her desires and pursuits—an interest in the favour and friendship of God. After spending a number of years in the diligent performance of these outward duties, she at length became the victim of disease, and being stretched on the bed of sickness, and constrained in the issue to look forward to the approaching solemnities of death, she found, that notwithstanding all the diligence and zeal, with which she had been, as she imagined, engaged in the service of God, she had utterly failed, in obtaining that which would support her mind, in the view of appearing before the judgment seat of Christ. I was called to visit her at this important crisis. When I entered the room, and inquired into the state of her mind, 'Oh Sir, said she, I have been a professor of religion from my youth. I have been employed as I thought in fulfilling all the duties incumbent on me as a professing Christian, in reading the Scriptures, in prayer, and in attending the ordinances;

and in the prosecution of this course I concluded, that I should certainly at last attain to the enjoyment of that hope, which would sustain me in the prospect of eternity. But now, she added, on looking back upon all that I have done, I find, that instead of performing any service which could be acceptable in the sight of God, my whole life has just been one continued course of transgression; and now, she added, with great emotion, *I have no hope!*'—When she had uttered these words, her husband, who was sitting by (a serjeant or corporal in a regiment of veterans then in Edinburgh castle) unable to repress his poignant feelings, exclaimed, 'Oh Sir, if you had seen my wife sooner, she could have answered you satisfactorily upon every subject connected with religion; but now she is not in her right mind.' 'No, replied I, but she is just coming to it.' The reply was dictated by the strong and irresistible impression which I felt, that He whose office it is to convince the world of sin, and by whose almighty energy I was satisfied, those refuges of lies, under which she had been attempting for so many years to find shelter, were now so completely swept away, would not fail also to convince her of righteousness. I immediately expressed to her, the satisfaction it afforded me, to hear the account she had given of herself. I told her, that I considered it a great and an unspeakable mercy, that it had pleased God to open her eyes to see the folly, the criminality and the danger of that self-righteous course she had been prosecuting for so many years, and the utter impossibility of her standing before God, on the footing of any obedience she could yield to a law she had so often *violated by her* transgressions. —*I shewed her,* that the law of God denounced its awful and tremendous curse upon every soul of man that had failed for a single moment, or in one single instance, in yielding to it that perfect and spotless obedience which it demanded; and that by this law, she, in common with myself and all the human race, were justly condemned at the bar of God. I stated to her, at the same time, the indispensable necessity of atonement being made to that law for all the sins with which its transgressor was chargeable, in order to his escaping the execution of its dreadful penalty; and then I proceeded to explain to her, the fulness and the perfection of that atonement which Jesus, the God-man, had presented in the room of the guilty. I noticed, that by the shedding of his precious blood, all the claims of divine justice were fully satisfied—the honour of the divine government maintained—the truth and the righteousness of God in the unutterably awful sentence he had passed against sin, fully vindicated, and yet a way opened by which he could extend the riches of his mercy and grace to the chief of sinners. I stated to her the divine, absolute and unconditional freeness, with which this great salvation was now proclaimed in the gospel; and I pointed her attention to those declarations of the word of God, in which sinners were assured, that however great and aggravated, and innumerable their offences were, that they were nevertheless invited to come, and to receive a full and free salvation from the divine Saviour, without money and without price. And that even now, though on the very brink of eternity, if she would only welcome the blissful message, that "God so loved the world, as to give his only begotten Son to die in the room of the guilty," and, renouncing for

ever all confidence in her own righteousness, commit her eternal all into the hands of the divine Saviour, she should not perish, but have eternal life. Having stated to her all this, and more of a similar import, she looked upon me apparently with emotions of inexpressible surprise, and said, "*I never heard that before,*" language which no doubt intimated, that her mind had never been previously opened to understand and to perceive that glorious grace, which had notwithstanding, been brought so near to her in the word of the truth of the gospel. It was in fact as new to her as if she had never heard it. After praying with her I left her, and returned about noon the following day, to inquire if she were yet alive. When I first looked upon her, her eyes being closed, I was apprehensive, from the palid aspect of her countenance, that she had already slept the sleep of death, and that, in consequence, the effects produced upon her mind by the truth she had heard, would only be known in that great and decisive day which shall make manifest the secrets of all hearts. On hearing my voice, however, she opened her eyes, and making a sign to give her something to drink, when she had tasted it, on my inquiring into the state of her mind, she said with great emphasis and energy, "*I have peace.*" And what is it, said I, that affords you this peace. Just, she answered, with great composure, "just the death of Christ in the room of the guilty." She said no more —nor did I ask, or wish for any thing more; and language can but feebly express, the joy and I trust the thanksgiving with which I beheld this trophy of the grace and love of Jesus, this captive snatched from the jaws of the destroyer, while in the very act of enclosing her for ever in his fatal and devouring grasp. She languished a few hours, and in the evening fell asleep, as I think there is no reason to doubt, in the arms of that Saviour who is able and faithful to deliver to the uttermost all that come unto God through him.

The preceding narrative is surely calculated to suggest several useful and interesting lessons.

1st, It strikingly illustrates the absolute freeness of divine mercy. The subject of it was one who, during the course of a life of nearly 50 years, had, like the Jews of old, been attempting to establish a righteousness of her own, and thus making void the righteousness of God. She evidently belonged to that class of whom the Saviour testified, that publicans and harlots enter the kingdom of heaven before them. Yet, in his adorable and sovereign goodness, it pleased Jesus to open her eyes to the truth of her character and condition, while almost in the very article of death, and with the dying thief enabled her, in the very moments of dissolution, to believe and to confess Him to be the Christ and her Saviour.

2d, Such an example of the power and efficacy of the grace of God, in rendering the salvation of the gospel thus effectual for plucking a sinner as a brand from the burning, in the very last moments of life, is much fitted to encourage ministers and others eagerly to seize every opportunity of commending the gospel of Christ to the attention of their perishing fellow-sinners, recollecting that they have the assurance of his own word to encourage hope in every such effort. He hath said, "Lo all these things worketh God *oftentimes* with man, to bring him back from the pit," &c. Job xxxiii. 29.

Such examples, however, can suggest nothing consolatory to the

sinner going on in sin. To such the solemn declaration of God is, "He that being often reproved hardeneth his neck, shall suddenly be cut off, and that without remedy." J. A.

TO-DAY,

A Fragment.

We sometimes think could we begin life again, with all the views we have had of things, and all the experience which we have collected, we should spend our life to better purpose than we have done. In imaginations like these, there is much evil and a great unacquaintance with ourselves.

God is in some sort granting us the very thing wished for. Every morning is like the commencement of a new life. We begin every day with all the knowledge and all the experience of our past years, and yet in a multitude of instances we are committing the same errors over and over. Every day, and every hour, may be considered as measured out anew to us, to try if we will act a better part than we did during our past hours, and past days. The truth is, furnished in the best manner possible with knowledge and experience for living well, we should nevertheless act the part of fools without the agency of our gracious heavenly Father. Adam was well prepared for living well, and yet he failed. Let these remarks humble us, and teach us the necessity every day of our entire dependance on Almighty God. Hold thou up my goings that my feet slide not. "Through Christ strengthening me I can do all things."

Review.

Memoirs of Henry Obookiah, *a native of Owhyhee, one of the Sandwich Islands, and a Member of the American Foreign Mission School, who died at Cornwall, in Connecticut, Feb. 17. 1818, aged 26 years.* pp. 106. Price 1s.

"And they shall come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

Nothing is more remarkable than the way in which the Lord leads his people. He is the God of providence, as well as the God of grace. There is not a step in *their* progress but is planned with *infinite wisdom,* and conducted with unerring skill. His eye watches over them; he who keeps them slumbers not nor sleeps, and none is able to pluck them out of his hands.

Among the objections to foreign Missions which have been urged, one has been, that the savages were of a lower scale of beings; and if they had rational souls, which has even been questioned, they have been deemed of a secondary order.—This objection has often been proved to be without foundation; and in the narrative before us we have an additional evidence of its futility.

"Henry Obookiah was a native of Owhyhee, the most important of the Sandwich Islands. He was born about the year 1792. His parents ranked with the common people;

but his mother was distantly related to the family of the King. Her name was Kummoolah. The name of the father is unknown. When Obookiah was at the age of ten or twelve, both his parents were slain before his eyes, "in a war," to use his own language, "made after the old King died, to see who should be the greatest among them." The only surviving member of the family, besides himself, was an infant brother two or three months old. This little brother he hoped to save from the fate of his parents, and took him upon his back to flee from the enemy; but was overtaken, and the child cruelly destroyed. The following were the circumstances of this interesting scene.

"Two parties were contending for the dominion of the Island. The warriors met, and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors having driven their antagonists from the field, next turned their rage upon the villages and families of the vanquished. The alarm was given of their approach. The father, taking his wife and two children, fled to the mountains. There he concealed himself for several days with his family in a cave. But, at length, being driven by thirst to leave this retreat, they went in quest of water to a neighbouring spring. Here they were surprised by a party of the enemy while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled, but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, he again fled. The enemy seeing the affection of the father for his family, seized his wife and children, and put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, he again appeared, and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah being then a lad of about twelve years, took his infant brother upon his back, and attempted to make his escape. But he was pursued, and his little brother pierced through with a pahooa, or spear, while on his back. His own life was spared, because he was not young enough to give them trouble, nor old enough to excite their fears.

"Obookiah, being now a prisoner in the hands of the enemy, was taken home to the house of the very man who murdered his parents. With him he remained, until he was found by an uncle, who having obtained the consent of his keeper, took him into his own family and treated him as his child. This uncle was a priest; and had the rank of high priest of the Island. It was his design to educate Obookiah for the same service. In pursuance of this purpose, he taught him long prayers, and trained him to the task of repeating them daily in the temple of the idol. This ceremony he sometimes commenced before sunrise in the morning, and at other times was employed in it during the whole or the greater part of the night. Parts of these prayers he often repeated to gratify the curiosity of his friends, after he came to this country." pp. 5—7.

During the wars that were continually desolating these ill-fated islands, Henry Obookiah was again in danger of death. He endeavoured to escape the hands of his merciless pursuers, by throwing himself over a precipice—he was rescued and brought back, but being deprived of his parents and friends, he began to loath the society of his countrymen.

"At the death of my parents," he says, "I was with them; I saw them killed with a spear—and with them my little brother, not more than two or three months old—so that I was left alone without father and mother in this wilderness world. Poor boy, thought I within myself, after they were gone, are there any father or mother of mine at home, that I may go and find them at home? No; poor boy am I. And while I was at play with other children—after we had made an end of playing, they return to their parents—but I returned to tears; for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of no-

thing more but want of father or mother, and to cry day and night." p. 10.

He formed some notions, though of a vague description, of leaving his country, when a New York vessel, which touched at Owhyhee, while at the seal fishing, presented the wished-for opportunity, and Obookiah, along with Thomas Hopoo, availed themselves of it.

When he went to ask the permission of his friends, an aged grandmother attempted to dissuade him; his uncle, with whom he lived, seemed not to obstruct his journey, but demanded, as his price, a hog for his god, (for young Obookiah was under training, as has been already stated, for the priesthood). When they arrived at the seal islands they found 20 or 30 men who had been left there to catch seals; among these was a Mr Russell Hubbard, son of General Hubbard, of New Haven,

"This Mr Hubbard was a member of Yale College. He was a friend of Christ. Christ was with him, when I saw him, but I knew it not. —"Happy is the man that puts his trust in God!" Mr Hubbard was very kind to me on our passage, and taught me the letters in an English spelling-book." p. 13.

They returned to Owhyhee with the ship, proceeded thence to China, where they exchanged their seals' skins for tea, cinnamon, nankeens, silks, &c. and at the end of six months sailed with this cargo for America.

The simple recital of the foolish pranks of seamen at crossing the line, may be amusing to children, or those who have never heard of it before, if any such there be, but might as well have been omitted in a serious history; unless it be to mark the natural shrewdness of Obookiah, who continued to elude the attempt to make him swallow salt water. They landed at New York in 1809. Henry and Thomas continued with Captain Brintnall. Here they became acquainted with the students at College, some of whom taught them reading and writing gratis. Obookiah mentions in particular a Mr E. W. D. to whom he was much indebted. From Capt. Brintnall he went to live with Dr Dwight, where he got acquainted with the excellent Mr S. Mills; by whom he was taken to live with his father, the Rev. Mr Mills of Torringford; where he assisted occasionally at the farming operations; and every attention was paid to his moral and mental improvement; at the end of the year 1810, he went for some time to Andover:—

"Here my wicked heart began to see a little about divine things; but the more I see to it, the more it appear to be *impenetrability*." p. 26.—. He means hardness of heart.

He was thence sent by Mr Mills to Bradford Academy, where he procured support for him. While there he seems to have made progress in human literature, but to have retrograded in the knowledge and practice of Divine things. His conscience appears to have been awakened—he had occasional convictions, some of which were strong. In 1811 he is represented as being employed at country work. We are rather at a loss for the reason of such frequent changes, which neither his own narrative, nor the remarks of the compiler, seem to explain quite satisfactorily. He is said to have lived two years at Andover, in the family of Mr A. the steward of the Theological Institution; but we cannot exactly trace the period —we fancy it must have been in 1812 and 1813; but in 1812 we find him several months at Hollis, in New Hampshire.

"During Obookiah's residence at Andover, he lived two years in the family of Mr A. the Steward of the Theological Institution. This family bears very favourable testimony to the excellence of his character. They speak of him with tears. Said Mrs A. to a friend, 'He was always pleasant. I never saw him angry. He used to come into my chamber and kneel down by me and pray. Mr M. did not think he was a Christian at that time, but he appeared to be thinking of nothing else but religion. He afterwards told me that there was a time, when 'he wanted *to get religion into his head* more than *into his heart.*'" p. 29.

It was at Hollis, it seems, that the great change passed upon him, without which no man shall see the Lord. We give this as it is narrated, nearly in his own words:—

"In the spring of the year 1812, Mr Mills, the particular patron of Obookiah, was appointed by the Board of Commissioners to take a Missionary tour through the western and southern states. Soon after his departure Obookiah went to spend several months at Hollis, in New Hampshire.—'Here,' he says, 'I lived with two good men, Deacon E. and Deacon B. and with the Rev. Mr S. While I was in this place, I became more thoughtful about myself. I attended many of the young people's meetings, and I was quite happy. But I was now taken sick of a fever at the house of Deacon B. I was very weak and was not able to answer to the questions of those who came to visit me. Then thought I, where shall I go for a physician, but unto thee! Death had but a little fear. I continued sick for five weeks. The whole family of Deacon B. were very kind. I was treated with the most affectionate care during the whole of my sickness. Doctor C. was a very kind and friendly man. He was a pious man and good Christian. Many times he prayed with me while I was upon my sick bed.

"'One day Mrs B. asked me whether I was willing to die and leave this world of sin and go to the better. *To which I replied,* that I should have no objection if God should do with me as it seemed to him fit. She added, 'Do you remember the goodness and the kindness of God toward you?' I answered yes—For I have neither a father nor a mother, nor a brother nor a sister in this stranger country but HE. But O! am I fit to call him my father? "Whosoever doeth his will the same is a child of God." As soon as my complaint was over I began to experience hope in religion. I thought often concerning the happiness of another world and eternal realities. But my mind and my heart of wickedness would often turn back to this world, when I did not think about serious things. Many times I met with dark hour. But the greatest part of the time I had much comfort and happiness, both in my secret prayer and in serious conversation with others. I thought now with myself that I have met with a change of heart. It was so if I mistake not. For the Lord Jesus did appear as chiefest among ten thousand, and one altogether lovely; and his mercy appeared to be welcome to a sinner as I.'" pp. 34—36.

"To the questions that were asked him, he gave answers which clearly evinced that on this subject he had thought and felt for himself; and furnished much reason to hope that he had been savingly instructed by the Holy Spirit. 'How does your own heart appear to you?' was a question put to him. To which he replied, '*O black, very black.*'—'But you hope you have a new heart, how did it appear to you before it was changed?' '*Mud,*' he said, '*all* mud.'

"His conversation was at this time much upon the subject of religion, and he seemed, for so young a Christian, to be in an uncommon degree heavenly minded. He said, 'When I at home—at Torringford—out in the field I can't help think about Heaven. I go in a meadow—work at the hay---my hands---but my thought---no there.---*In Heaven—all time*—then I very happy.'" pp. 36, 37.

"In the fall of 1813, Henry was invited by James Morris, Esq. of Litchfield, to spend the winter in his family, and attend the public grammar school, of which for many

years he had been preceptor. Here Henry commenced the study of English grammar, geography, and arithmetic, in which he made during the winter very considerable progress. In the spring of 1814, he returned to Mr Mills, and spent the summer principally in labouring on the farm. At the annual meeting of the North Consociation of Litchfield county, in the fall of 1814, Henry, by the advice of his friends, applied to that body to take him under their care, and give him counsel and direction as to his studies and other concerns. The Consociation voted to comply with his request, and appointed a board, consisting of three persons, to superintend his education, and report to the Consociation annually." pp. 38, 39.

He had an earnest desire to be useful to his own countrymen, and expressed his willingness to go and declare the gospel among them, even at the risk of his life. He began to form a written language, and to translate the Scriptures into it; he also commenced a kind of spelling-book, dictionary, grammar, &c. At this time he went to live with the Rev. Mr Hervey, of Goshen, where he studied geography and mathematics; at this period he became a member of the church at Torringford; and the following affecting incident took place. Henry had requested to be allowed to say a few words to the people: Mr Mills consented, but at the time it was neglected:—

"After the public services were closed, and Mr Mills had retired to his study, Henry went to him with a heavy heart, and said, 'You no let me speak, Sir—I sorry.'—Mr Mills was much affected, but there was no remedy. 'But,' said he, 'what did you wish to say, Henry?' He replied, 'I want to ask the people, what they all waiting for? they live in gospel land—hear all about salvation—God ready—Christ ready—all ready———Why they don't come to follow Christ?'" p. 42.

He was now taken under the *care of the Board* of Commissioners for Foreign Missions, with a view to his future employment as a missionary to his own countrymen.

In October 1815, Obookiah left Goshen, and went to reside in the family of the Rev. Mr Prentice of Canaan. Next autumn he went to South Farms, and soon afterwards to Amherst in Massachusetts. While at Canaan he wrote, as an exercise, the history of his life, from which the narrative is composed. He also commenced a diary; it begins March 5. 1816, and terminates August 5. same year: it is not inferior to many productions of the kind.—Serious persons have doubted the propriety of such publications: if they be written with a latent view of after appearance, they can scarcely be a faithful transcript of the workings of the mind; if they do develope the hidden springs of action, and the latent evils of the heart, it may be improper to submit to such a spiritual dissection: yea, it is to be feared, that such thoughts pass through the minds of Christians, in a season of temptation, as it would be highly indecorous to lay before the public.

But Henry was never destined to be a missionary, nor to preach the truth to his countrymen:—

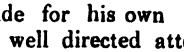
"About the commencement of the year 1818, Obookiah became seriously indisposed, and was obliged wholly to abandon his studies. A physician was called, and speedy attention paid to his complaints. It was soon found that his disease was typhus fever; and a thorough course of medicine was commenced, which after one or two weeks appeared to check the progress of the disorder, and confident expectations were entertained of his recovery. Hope continued to be cherished, until it became evident that his strength was wasting, and that his constitution, naturally strong, was giving way under the violence of the disease, which had taken fast hold of him, and had not been essentially re-

moved. Notwithstanding the unremitted care and the skill of his attending physician, and the counsel of others called to consult with him, the kindest and most judicious attentions of the family into which he had fallen, and the universal solicitude of his surrounding friends, he continued to decline, until the night of the 17th of February; when his happy spirit was released, and his joyful anticipations realized, that *he should soon reach his heavenly Father's house.*" pp. 97, 98.

In his last sickness he manifested a Christian spirit, and a Christian temper. Much of what he then said is valuable, and shews that his faith was not left to fail, even while he walked through the dark valley. But we have not room for further enlargement.—His address to his countrymen in the prospect of death, however, is too important to be omitted:—

"My dear countrymen, I wish to say something to you all—you have been very kind to me—I feel my obligation to you—I thank you. And now, my dear friends, I must beseech you to remember that you have got to follow me. Above all things, be reconciled unto God—make Christ your friend—you are in a strange land—you have no father—no mother to take care of you when you are sick—but God will be your friend if you put your trust in him—He has raised up friends here, for you and for me—I have strong faith in God—I am willing to die when the voice of my Saviour call me hence—I am willing, if God design to take me. But I cannot leave you without calling upon the mercy of God to sanctify your souls and fit you for heaven. When we meet there we shall part no more. Remember, my friends, that you are poor—it is by the mercy of God that you have comfortable clothes, and that you are so kindly supported. You must love God—I want you to be at peace with God. Can't you see how good God is to you? God has done great deal for you and for me. Remember, that unless you love God, you perish for ever. God has given his Son to die for you—I want to have you love God very much. I want to talk with you by and bye—my strength fails—I can't now—I want to say more."——— pp. 102, 103.

Thus, Henry Obookiah, who arrived in America in 1809 as a common sailor, in the space of little more than seven years, was ready to return to Owhyhee as a missionary; and during this period seems to have done much to provide for his own wants.—A little well directed attention thus bestowed on some of those who are already in our country, or who may in the providence of God touch at our shores, might be productive of incalculable good.



Winter Evening Conversations between a Father and his Children on the Works of God. pp. 205. Price 2s. 6d.

The writer of this little work, like many others in our times, has performed an important service to the rising generation, and merits the thanks of all parents who wish their children not only to be made acquainted with what are usually called the works of nature, but in them to discern those signatures which they bear of the invisible things of the glorious Creator, even his eternal power and Godhead.

This treatise comprehends a great deal of valuable, curious, and entertaining information on a great variety of subjects, and subjects too, the knowledge of which contributes essentially to open the mind, to strengthen the youthful faculties, to impart a taste for useful, agreeable, and pious reflections upon the wonders of the heavens above and of the earth on which we tread.

To give our young readers some idea of what they may expect in the perusal of this volume, we shall quote the subjects of 21 conversations which compose the

book. The 1st conversation is of a general nature; the 2d is on the Heavens. 3d, On the Sun, Planets, &c. 4th, On the Comets, Moon, &c. 5th, On the Earth, Atmosphere, Winds, &c. 6th, On Vapours, &c. 7th, On Thunder and Lightning, Falling Stars, &c. 8th, On the World, as composed of Land and Water. 9th, On the Natural Appearance of the Earth. 10th, On Minerals, &c. 11th, Plants and Flowers. 12th, Fruit and Forest Trees. 13th, Fishes and other Aquatic Animals. 14th, Aquatic Animals. 15th, On Birds. 16th, On Insects. 17th, Subject continued. 18th, On Brutes. 19th, Subject continued. 20th, On Man. 21st, Subject concluded.

In each of these conversations upon every subject introduced, the information communicated is, so far as we have observed, perfectly just, and adapted to the capacities of the young persons who support the dialogues. We are particularly pleased with the easy and unaffected manner, in which the worthy father points out to his listening children, the wisdom, the power, and the goodness of the wonder-working JEHOVAH. Remarks of this kind, however, do not very often occur; they do not load the book; and yet they serve in our opinion to give a useful tendency to the whole. It is such a treatise, we think, as Christian parents would like to put into the hands of their children.

The work is well printed, on a good paper, with a frontispiece, and with the exception of a few errors (of the press we suppose) the language is perfectly perspicuous, all technical terms being avoided, or explained. We conclude our remarks by wishing it an extensive circulation, and hope *it will find a place* in many a *Juvenile library.*

The following extracts we give as specimens of the author's manner.

On the Stars.

"Henry, Is it known how many stars there are? I should think it impossible to count them.

Father, The number of fixed stars is indeed incalculable. The number which may be seen by the naked eye in the whole heavens, does not exceed 3000; but a good telescope, directed to almost any part of the heavens, discovers multitudes of fixed stars, invisible to the naked eye. The late Dr Herschel very carefully examined a part of the milky-way with a telescope, and counted in the field which it passed over during a quarter of an hour, the almost incredible number of 116,000.

Elizabeth, What is the reason of some being larger, and others smaller? and why do they twinkle?

F. Their difference in magnitude arises from their greater and lesser distances from us; and their twinkling is occasioned by the minute substances that float in our atmosphere.

H. They seem to be placed without any order in the firmament.

F. They only appear so to us; they are all finely arranged by Him who is the God of order. Their number and their names are all known to Him. 'He telleth,' saith the psalmist, 'the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite.'"

Speaking of flowers, the father replies to a remark of Elizabeth,

"I am far from despising flowers. I have often admired their variegated forms, and their beautiful and inimitable colours, far surpassing the grandeur of the greatest kings. 'Solomon in all his glory was not arrayed like one of the lilies of the field.' While I have sometimes looked through a botanic glass at the perfection and regularity of the stamins of the smallest flowers, and the form and colour of their petals, I have exclaimed to myself, O how glorious in beauty and perfection must He be who has adorned the flowers of a day with such delicate beauty!

E. If, as you say, they have their

origin in the fields, there may be many in foreign fields that are not known to us.

F. Yes; and there are multitudes that blossom and die, that have never been seen by man. You may remember what Gray says:

"Full many a flow'r is born to blush unseen,
And waste its sweetness in the desert air."

H. Well, I cannot perceive the end for which such flowers spring up in deserts where they are far from the sight of man.

F. I see, Henry, that you are disposed to think that nothing is made to purpose, that is not, in one way or another, useful or gratifying to *men*. I have said that many insects have their food from flowers; and as to gratifying the sight, though they may not be seen and admired by men, we know not but the unseen beauties of creation may give delight to beings far superior to us. If, "when the foundations of the earth were fastened, and the corner stone thereof, the morning stars sang together, and all the sons of God shouted for joy," may not the wonders and beauties of the earth still be an occasion of rejoicing to them?

E. That thought never came into my mind."

Religious Intelligence.

DOMESTIC.

CONGREGATIONAL UNION OF SCOTLAND.

ON Thursday the 8th inst. the eleventh anniversary of the CONGREGATIONAL UNION was held, according to appointment, in North College Street Chapel, Edinburgh—Mr Arthur of Dalkeith, in the chair. The meeting was opened with prayer by Mr Aikenhead of Kirkaldy. A most interesting Report of the Society's operations for the past year, was then read by the Secretary, and the meeting was afterwards addressed in suitable speeches by Messrs Orme, Lothian, Robertson, Urwick of Sligo, Aikman, Watson Edinburgh, Kennedy, Cleghorn, Russell, Dick, Kinniburgh and M'Kay.

The details which the Report contained of the exertions made by this Institution, in diffusing the knowledge of Christ throughout the Highlands and Islands of Scotland, by means of the itinerating labours, during a portion of the summer season, of ten ministers who preach in the Gaelic language, and other ministers in the Northern Isles, together with the accounts which were furnished by Messrs Kennedy and Robertson, of the beneficial influence of such labours in the Highlands, and in Orkney, appeared to make a very deep and powerful impression on the minds of the auditory. And we can have no doubt, but that, as on former occasions, the ministers who attended this last anniversary, will be encouraged, by what they then saw and heard, to return to their respective spheres of labour with renewed zeal and determination to prosecute the arduous, but honourable work in which they are engaged; and that all the friends of Christ who met with them, will feel increasingly the obligation under which they are laid, to support to the utmost of their power, the exertions of so self-denied and laborious a band of Missionaries, in the *Home Department* of the Lord's vineyard.

Two Sermons were preached on the occasion: the one, on Wednesday evening, by Mr Robertson of Kirkwall, in North College Street Chapel, from Acts xx. 19. "Serving the Lord with all humility of mind;" the other by Mr Knowles, of Linlithgow, in Albany Street Chapel, from Psalm cxviii. 25. "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

The following article of intelligence, has by an oversight been omitted until now.

ORDINATION.

July 29. 1822, Mr Macklaurin, late student at Rotherham Independent College, and at Glasgow, was ordained over the Independent Church at the island of Islay, Argleshire. Mr E. Campbell read the Scriptures and prayed. Mr Mackay, of Arran, delivered the introductory discourse from Acts ii. 49; asked the usual questions; offered up the ordination-prayer, and delivered an impressive charge from 1 Tim. iv. 16. Mr Murray, of Kintyre, preached to the people; Mr Mackay concluded.

ARRIVAL OF REV. HENRY TOWNLEY IN ENGLAND.

Extract of a Letter from Mr Townley dated at Sea, in the Asia, April 1st, 1823.

My dear Sir,—A gracious providence has brought us within a few days sail of our native shores. Our hearts beat with gratitude and delight, at the prospect of seeing all our dear relatives and friends once more in this world. We have had a delightful passage: and I am grateful to God, in being able to add, that the health, both of Mrs Townley and myself, improved.

Awful have been the visitations in Bengal, as it respects death, during the past year. You will, I apprehend, already have been informed by letters dispatched before we sailed, of the removal of that hard-working labourer, Mr Keith, from his work to his reward. A mysterious providence followed the blow, by shortly after removing Mrs Keith, and a few days after that, Mr Bankhead: they all lived together in the same house in Calcutta, and are, we hope, now living together in a better habitation, not made by hands, eternal in the heavens.

These events greatly agitated our little Mission before our departure, and almost unstrung our nerves. But it is God's doing, and that is enough to satisfy any reasonable man, that all has been done in wisdom and love. The goodness of God *has* been conspicuously manifested *in his having led* the Society to send out those worthy men, the two Hills and Warden, and their partners.

We sailed the beginning of December, in order to be in time for the May Meetings, if our divine and blessed Master see fit to regale his unworthy servants, with such a feast. Love to all Christian friends, Your's, ever affectionately,

H. TOWNLEY.

P. S. 14th April.—All well. The pilot is now on board, and the purser is preparing to go on shore.

PECUNIARY EMBARRASSMENTS OF THE MORAVIAN MISSIONS.

THE following account of the actual state of the Moravian congregations, will, we doubt not, serve to enforce on the minds of all the friends of Christ, who read these pages, the appeal of the Committee of the Edinburgh Association in behalf of the self-denied and much honoured missionaries of the Moravian churches. See Number for March, p. 100.

"The Congregations of the Brethren, on the Continent and elsewhere, amount not, on an average, to more than 8000 persons: and these chiefly belong to the humbler classes of society; so that their means of contributing to this expenditure are very small: yet they were able to meet it, in a great measure, until the difficulties and devastations attendant on the late war had so impoverished the Continental congregations, as to throw the burden almost exclusively on those of Great Britain. With every effort, however, on their part, they are not able to raise above £2000 per annum; less than a fourth part of the whole annual expense. The Society labours, in consequence, under heavy pecuniary embarrassments: and must long since have relinquished a great part of the missionary stations, and yielded up these Christian inclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions, upward of £4000 per annum have been collected in aid of the Missionary fund. Still, an annual sum of £2000 remains to be provided for; to which are to be added unliquidated deficiencies of former years: and,

during the present year, this deficiency has been considerably augmented, owing to the dreadful devastations produced by hurricanes on two of the South-African stations."

Subscriptions and donations received by Mr Plenderleath, North Bridge; Mr W. Whyte, St Andrews' Square; Mr Oliphant, South Bridge; or Messrs Waugh & Innes, Hunter's Square, Edinburgh.

LONDON SOCIETY FOR MITIGATING AND GRADUALLY ABOLISHING THE STATE OF SLAVERY THROUGHOUT THE BRITISH DOMINIONS.

THE *objects* of this Society cannot be more clearly and comprehensively defined than in the following resolutions, which were unanimously adopted at the first meeting.

"That the individuals composing the present Meeting are deeply impressed with the magnitude and number of the evils attached to the system of slavery which prevails in many of the Colonies of Great Britain; a system which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice.

"That they long indulged a hope, that the great measure of the Abolition of the Slave Trade, for which an Act of the Legislature was passed in 1807, after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of negro bondage in the British Colonies; but that in this hope they have been painfully disappointed; and after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the evils which it was one great object of the abolition to remedy.

"That under these circumstances they feel themselves called upon, by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpared the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring by all prudent and lawful means to mitigate, and eventually to abolish, the slavery existing in our colonial possessions."

FOREIGN.

Letter from Mr James Thomson, to Dr Charles Stuart, Edinburgh; received May 1st 1823.

Lima, Nov. 9. 1822.

My dear Sir,

A CONSIDERABLE time has now elapsed sihce I last wrote you, and a much longer time has intervened since I had the pleasure of receiving a letter from you. Although I have not communicated with you directly during this time, yet I suppose you are well acquainted with my various circumstances in this part of the world, through means of my letters sent from time to time to my friends in Edinburgh. Since my leaving my native country, I have experienced much of the gracious goodness of our heavenly Father, in directing my steps, in making darkness light before me, and crooked things straight The encouragements I have met with in my endeavours to forward the Lord's cause in South America, have been much greater than could have been expected before the trial was made. I think a door has been opened here which will never be shut, but which will, I trust, from one year to another, open wider and wider, until it become, in the apostle's language, "great and effectual." Should I say, there are no adversaries, and that all goes on prosperously, without any difficulty or discouragement from any quarter—should I say this, it would be nearly the same as telling you, that a great miracle had taken place here, and had changed the nature of man. You, of course, expect no such wonderful accounts. At the same time, it is a gratifying thing to be able to state, that far less opposition has been met with than was expected. Difficulties I believe, of whatever kind, will grow fewer and weaker as time runs on, bearing in his hand the torch of heavenly light; whilst on the other hand, means and opportunities of doing good will greatly in-

crease. It is surely a gratifying sight to see darkness fleeing away, and the light of heaven breaking forth. You know there is no fellowship in any sense between light and darkness, the one must give place to the other. Wherever then darkness prevails, let the people of God look to him who said, "Let there be light, and there was light;" and let them use those means which he has appointed, under the full assurance, that midnight shall give place to the dawning light, and that again to noon day. That a great and happy change is about to take place in our hitherto unfortunate unhappy world, the Scriptures predict, and the days in which we live say, "Lift up your heads, for this happy period draweth nigh." You who live in the land of Israel, whence the word of the Lord is sounding out on all sides, see these things better than I can do in this far distant country. From every corner of the earth messengers are daily landing on your happy shores with tidings of joy. One says, Babylon is fallen; another cries, the gods of the heathen are famished; whilst a third shouts aloud, Satan falls like lightening to the ground. I almost envy this felicity of yours; yet I would not exchange conditions with you. Solitary and alone as I am here, I would not wish myself elsewhere; because I believe I am placed where God would have me to be, and, I trust, his work in one shape or another is all my concern. I do, however, wish myself otherwise circumstanced. I should be glad to have with me one or more with whom I could always communicate in the ways and work of the Lord, and whose counsels and labours might prove a blessing to me and to many. You, my dear brother, who dwell in Mount Zion, have never experienced the disadvantage of being *thus* alone. Should I come into your thoughts when you bow your knees unto the God and Father of our Lord Jesus Christ, I beg you to pray, that grace and mercy and peace may be multiplied unto me; and that the Lord's work may prosper in South America.

In my letters to Edinburgh since my arrival in this city, I have stated the favourable reception I met with here from San Martin, and from others in the government. Since that time the state of affairs here, in regard to politics, has considerably changed. San Martin has resigned his authority in all its parts in this country, and has gone to Chili. The Congress was installed on the 20th September, into whose hands he delivered all the concerns of the government, and next morning, at four o'clock, he set off for Chili. When he took the reins of government into his own hands, under the title of "Protector of the Liberty of Peru," he promised to resign his authority as soon as a general Congress could be assembled, and by his resignation at the time proposed, he justified his sincerity in the eyes of the world. During the time he was in power, reports were current that he was desirous to make himself king of Peru. His conduct, however, has shown, that these reports were without foundation. As far as my own affairs here are concerned, I should have been glad that he had remained longer in the country, and if I am not mistaken, Peru would have been benefited by his stay. San Martin is an intelligent and liberal minded man. He is very desirous of promoting the progress of South America in knowledge, and he is free from those prejudices which hinder its advancement. The Congress has now been assembled for several weeks, and has been occupied with various concerns relative to the government of the country. From their own number they have chosen three to discharge the duties of the executive government. This triumvirate is to continue until a constitution be drawn up, and a new Congress assembled, composed of representatives chosen in every province of Peru. This complete representation of the country cannot be obtained whilst the Spaniards are in possession of a considerable part of it, as they actually are at this moment. At present there is a great distress felt here by the government, for want of money to carry forward the operations of the war. This appears to be the chief obstacle in preventing the general independence of Peru. Troops are not wanting, as, in addition to those brought by San Martin, and those who have since been raised in the country, General

Bolivar has sent 3,000 well experienced troops from Quito, as affairs in that part have now been brought to a favourable conclusion. The English merchants here have just given the government a loan of 70,000 dollars, by way of helping them out of their difficulties. An expedition sailed some weeks ago for Arica, and we anxiously look for the result. All that part of the country is in possession of the Spaniards, as well as nearly all the best provinces of the kingdom. Notwithstanding the possessions which Spain still holds in Peru, the independence of the country is not at all doubtful. It may, indeed, by the mismanagement of the Congress, or by some other misfortune, be retarded, but it must ere long completely prevail. I believe there are no remains of the Spanish arms now existing in America except those in our neighbourhood, and about 1500 men in the isles of Chiloe. What a change in this respect has taken place within these few years past! And let not this revolution be considered as a small matter by the man of benevolence and the Christian. The interests of religion and of humanity are very closely connected with it. That once dreadful, now innoxious house, the Inquisition, reminds me, as I daily pass it, of the happy change which has taken place. True it is, that the Spaniards have now put down the Inquisition throughout their dominions; still, however, there are many inquisitorial things yet subsisting in Spain that do not exist in the independent states of South America. Every effort has been used by Spain to retard the progress of knowledge in America. These days, however, have now gone by, and light of every kind begins to dawn on these countries. My own opinion is, that the nations of South America in a few years will far outstrip many of the nations of Europe. The people here, to a certain extent, are conscious of their ignorance, and are desirous of wiping out that stain which Spain has left upon them.

I have hitherto been speaking of the progress of knowledge in general in South America and its probable results. I shall now say something of the progress making in the knowledge of religion. You know, of course, that the Roman Catholic religion is the only religion established in this Continent—as it once was the only one in Great Britain. Many are beginning to see through this system, and to find out its inconsistencies. I wish I could also say, that all who see thus far, have attained to the knowledge of the true religion, as laid down in the New Testament. This, however, is not the case. On the contrary, I am sorry to say, that deistical principles are espoused by the greater part of those who get out of the trammels of popery. A good many in the higher ranks, particularly in the army, are of this way of thinking. This state of things need not surprise us. It is perhaps the natural result, or transition, in those places where no other religion is known than the one professed in this country. A man begins to see the absurdity of the Catholic system, and from his infancy all that is religion with him has been connected with it. In giving up this system, he gives up with religion itself, as considering popery and it the same thing. From these circumstances, I conceive this to be the most favourable time for introducing, as far as can be done, the holy religion of our Lord Jesus Christ. The present is the time for labouring in this field, by introducing the Scriptures, and by every other means which prudence may dictate. Prejudice is growing less every day, and this is the result of the revolution. There is even a perceptible difference between the different parts of this Continent in regard to the decrease of prejudice. In Chili there is less than in Lima, because it has been longer independent. Again, there is still less in Buenos Aires than in Chili, for the same reason. Having mentioned Buenos Aires, I cannot leave it without eulogising it, in almost the highest degree, in regard to the progress it is making. One reform succeeds another in rapid succession. They are just about to put a stop to monachism, and to take the church property into their own hands, paying the clergy out of the public treasury. It is said also, that they are about to pass a law for religious toleration. In every respect Buenos Aires now holds the first

rank among the cities and countries of South America. To have one place thus stepping forward by way of pattern to the rest is of immense advantage. There are several periodical works of a superior kind issuing from the presses in that city. In these every subject is freely discussed, prejudices attacked, and reforms proposed. The liberty of the press is enjoyed and acted upon there in the same manner as it is in England. The articles published in the Buenos Aires papers and magazines find their way gradually into the papers of Chili and Peru, and thus prepare the way in these places also for following up, ere long, the same reforms and arrangements that are now going forward in the pattern city I have mentioned. In this city also, the liberty of the press is enjoyed to a considerable extent. This, however, only commenced about two or three months ago, upon the dethronement of the principal secretary of State. This individual, though a great friend to reform himself, and from whom I met with every encouragement, wished to keep these things in his own hand, at least for some time, and to grant the freedom of the press by degrees. The plan of ecclesiastical reform published in Buenos Aires was also published in the public paper of this city. Various other things of a similar nature are thus indirectly brought under the consideration of the people of Peru, and coming from Buenos Aires they are better received than they would be, coming from any part of Europe, especially from a Protestant country. We had also an attack upon the friars of Lima the other day, in one of the publications of this city, whose editor is one of the secretaries of Congress. These things you will consider as the fruits of the revolution in South America, and the time fast approaches, when we shall see still more abundant fruits, and those too of the best kind. The Lord reigneth, let the earth be glad!

With respect to the climate of this place, you know we are here fairly within the torrid zone, the latitude of this city being 12° 2′ 51″ S. A few days ago we had the sun vertical here, as he passed us on his way to the southward. Notwithstanding our proximity to the equator we enjoy a very agreeable temperature. In the winter the sun but seldom makes his appearance; in spring he shows himself more frequently; and in summer he throws off reserve, and from his vertical throne looks down in all his magnificence. From ten to twelve, or one o'clock, it is pretty hot, but about this hour a refreshing breeze springs up from the south, which is very agreeable. It is generally said, that it never rains in Lima. This, however, is not quite correct. It does rain a very little in the winter season; but the drops, when they can be recognized as such, seem to have passed through the finest rain sieve. It is, in short, rather a kind of mist than rain, although at times it may be called by the latter name, and when it is so, the people of Lima call it a heavy shower. Before I came here I frequently heard this climate denominated unhealthy. The tertian ague prevails a good deal, but on the whole I do not consider this an unhealthy place. For my own part I never enjoyed better health than I have done since my coming to this city. Blessed be God for this precious blessing! There is one thing of a rather terrifying nature to which this place is subject, I mean earthquakes. There is no place, I suppose, more subject to them than this city. We have had two or three since I came to it. The greatest was on the 14th September. I was awaked at a quarter past three o'clock in the morning by a most dreadful noise. I was at no loss to know what this noise was, considering the part of the world I was in. This noise continued for a few seconds, and increased. The shock then followed, and made all the house shake, as if the whole were coming to the ground. A loud hollow noise followed this for a few seconds, and on its ceasing all was tranquil as before it commenced, and those who had fled out of their houses quietly returned. These phenomena are of frequent occurrence. There are, I believe, from six to twelve earthquakes here in the course of a year. Those, however, which throw down houses and produce other ravages are rare. Once in fifty years seems to be about the period of those terrible visitations, and with considerable regularity Li-

ma has suffered severely at the return of this fatal period. The city of Quito to the north, and of Arequipa to the south, have also their periodical visitations.

I must now draw my letter to a close, but not till I have stated to you the most gratifying piece of information which I have yet had the pleasure of communicating to my friends from South America. Some weeks ago a quantity of 500 Spanish Bibles and 500 New Testaments were sent by the British and Foreign Bible Society to a merchant in this place. Some little time after their arrival he signified that he had got such an article for sale, and accordingly commenced selling them. Such was the desire to purchase these in this city, that the whole were sold off in *two days!* This is an astonishing circumstance, and affords a prospect in regard to this place of a most cheering kind. The gentleman who sold them told me he could have sold as many more in other two days. I am daily expecting a considerable supply of both Bibles and Testaments, and from what I have stated, you may conceive I look for them with anxiety. May the word of God thus sown in this place soon spring up, and may it bring forth very much fruit to the praise and glory of his blessed name! I remain, my dear Sir, very sincerely and respectfully yours,

JAMES THOMSON.

SOUTH SEA ISLANDS.

WE have much pleasure in presenting to our readers the following letter, which relates the circumstances of a most exexpected and providential opening of a new and extensive field of Missionary operations in the SANDWICH ISLANDS; where the population is perhaps five times greater than that of the Society Islands.

Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, 10th August, 1822.

IT is only a short time since we wrote to you from this place (May 8th), favoured by Mr Ritchie, one of the owners, and supercargo of the ship *Lady Blackwell, of Calcutta, (Captain Hall), bound for Canton,* after a short trip to the N. W. coast of America. * In that letter we gave you an account of the unexpected and remarkable circumstances which had providentially opened our way, and we may say, constrained us to visit *these* islands.

The pleasing and prosperous circumstances of the missions in the Society Islands, were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him,) we trust, will not occasion any harm to the cause of missions in these islands.

His Britannic Majesty's cutter the Mermaid, from New Holland, called at Huaheine, in February 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich Islands, to convey a schooner, as a present from George IV. to the King of those islands. Captain Kent offered a free passage to us, and a missionary, and a few natives, to the Sandwich Islands, and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming missionary zeal, tempered with prudence, highly approved of the opportunity being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send *that* gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our missionary friends agreed also between themselves, that Mr Ellis

* This letter has not yet come to hand.

should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American mission, which we learned had been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American missionaries, (as we mentioned in the letter of the 8th May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their missionary house; where, with much pleasure and edification, we have been domesticated with the four families to the present time. Mr Bingham and Mr Thurston are preachers, Mr Chamberlain and Mr Loomis are not. None of them have as yet begun to preach in the native language, but only in English, which, until Mr Ellis came, was interpreted by two Owhyeean youths, who have been educated at the mission school in America. Besides these four families, there are two other missionary families, on the neighbouring island of Atooi; but neither Mr Whitney nor Mr Ruggles are preachers. The way was opened, for the admission of missionaries here, in a remarkable manner; Divine providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed, * just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on Lord's day, and one evening service in the course of the week.

* This was done in consequence *of what he* had been informed had *taken place* in Otaheite, &c.

An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our missionary friends; who, as well as ourselves, felt a persuasion, that by and bye light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended by our way being so hedged up, as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife, came up to us at the mission house, from the king and queen of Atooi, (with whom Auna and his wife have lived ever since they came to this island,) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our mission-

ary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also, that Mr Ellis would go, and fetch his wife and children, to settle here as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor) Mr Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the Divine dispensations, and remembered the exhortation:—

> Judge not the Lord by feeble sense,
> But trust him for his grace;
> Behind a frowning Providence,
> He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely; which, after exchanging a few words with Mr Ellis, they gave. Our missionary friends unanimously declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, enquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt, but Mr Ellis's experience in missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king of Rohoreho and his favourite queen also desire Mr E. to come. Our object now is to obtain the means of bringing Mr Ellis and his family hither as quickly as possible: for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. He, however, who has hitherto enabled us to commit our ways to him, who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owhyee; and he now preaches in it with ease and fluency two or three times a-week, to attentive and increasing congregations.

Mr Ellis has composed four hymns, in the Owhyecan language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels

may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shadow of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *maitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place *(Uarua)* we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many enquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if he prayed to him in Owhyean, or whether they must all learn English? When he had received answers which appeared to satisfy him, he said it was *maitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king) should order it. The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the missionaries and to us, that by and bye he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owhyeean language. *But alas*, the king is slow *to learn!* Nevertheless these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our Christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances may be abundantly realized.

But, while our dear friends are thus thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour; in order to enable the Parent Society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our return to the South Sea Islands. A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr Bingham. They were presented by Captain Starbuck, of L'Aigle. We have had great delight from perusing the missionary Chronicles up to January 1822. The Lord is truly riding forth in his Gospel chariot in every quarter of the world! and we trust he will proceed conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these Chronicles and Registers present of numerous associations of good men of various de-

nominations, harmoniously and successfully labouring in different parts of the Lord's vineyard!

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our Missionary Friends at this station, that Mr Ellis should unite with this mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have inclosed a draft upon our respected Treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from Huaheine; [for every thing is at a high price in this place;] whether raised in the islands or brought from abroad (America, &c.) Our obliging friends have however absolutely forbidden our offering any remuneration. We feel it justice to add, that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich islands has afforded us much satisfaction; the only drawback on our enjoyment, (except the particular providence which at first looked so gloomy, and which detained us here,) has been Brother Elliss's extreme anxiety about Mrs Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to these islands is, through the favour of Divine Providence, in several respects evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at Karakakoa Bay, Owhyhee, from a watery grave. A whale boat, which had been lent to us by the Captain of an American ship, was swamped, through the ignarance or carelessness of the boat steerer, and we were all overwhelmed in the breakers. But we cheerfully trust that *he* who hath delivered will continue to deliver, so long as our preservation shall be for his glory!—Bless the Lord, O our souls!

Entreating your prayers, and those of our Christian friends at home, that Divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths:—in hope of soon being favoured to receive communications from you and our other dear friends:—begging you to present our kind Christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the Society; and requesting you to accept our assurances of much affectionate regard, we remain, Dear Sir,

Yours faithfully,

GEORGE BENNET.
DANIEL TYERMAN.

P. S. The King's decision is made in favour of the Gospel! He, his Queens, and Chiefs are all learning from day to day. Two days ago, the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to Kings, Queens and Chiefs, old and young! Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

PRINCE EDWARD'S ISLAND.

Spiritual Necessities of the Islanders.

PRINCE EDWARD'S ISLAND, formerly called St John's Island, lies in the Gulf of St Lawrence, North America, is about 140 miles long, and varying in breadth from less than 15 miles to more than 35, contains at present, it is supposed, from 20 to 25,000 inhabitants. These have emigrated from all parts of Great Britain, Ireland, Holland, Germany, and the United States. Nearly one half of the present settlers are Highlanders, and more than the half of these are Roman Catholics, the rest Protestants, many of whom remain warmly attached to the Established Church of Scotland, which has never as yet provided them with any preacher in their native tongue. The rest have embraced the Baptist principles. These are also very ill provided with preaching, although they have a Mr Crawford, who was educated at the seminary of Mr Haldane, and is a very acceptable preacher in the Gaelic, and used to itinerate pretty largely amongst the Highlanders; but

has lately, in a great measure, given up itinerating for want of temporal support.

There is at present four Presbyterian ministers upon the Island, three of them fixed, and one not yet fixed for want of adequate support—none of these can preach in Gaelic. But, from the general poverty of the settlers, the smallness of their numbers, and the different religious opinions that prevail in many of the settlements, these ministers have all to preach alternately in three different settlements and one of them in four, before they can obtain a necessary support; and many of these stations lie from twenty, even thirty, and in one instance, near to sixty miles distant from one another. Therefore, some of the settlements that are visited by these ministers only get five sermons in the year, others ten, but none of them more than twenty-six. And many settlements where the English would be acceptable, cannot be visited at all, and the Highlanders who cannot understand preaching in English, are unprovided every where.

The humble Representation and Petition of a few Highland Settlers at Three Rivers, and on Lot 48, near Charlotte Town, Prince Edward's Island, North America, addressed to all the Friends of Christ and his cause in Scotland, their Mother Country.

DEARLY BELOVED BRETHREN,

Although we are separated from you by the great Atlantic Ocean, we can honestly say, we feel all that ardent affection for your welfare, as if we had still resided amongst you. We feel deeply interested in all your joys and sorrows, and our prayer to the God of all grace is, that he may make the former more and more to abound, and the latter to work together for your eternal advantage.

We have been greatly revived by hearing of the noble efforts you, and the inhabitants of the sister kingdoms, are now making, for the extension of the Redeemer's cause in all lands and isles of the sea. We pray that the blessing from on high may accompany these efforts with abundant success, and make Great Britain the honoured instrument of extending the word of God and the gospel of Jesus Christ to the utmost corners of the inhabited world. We only lament that, from the poverty of our circumstances, we cannot join you in this labour of love. Indeed, if we may be allowed to state the truth concerning the greater part of the inhabitants of this isle, how little religious knowledge they possess, how few their religious privileges are, how small their pecuniary means of having these enlarged, the immoral habits they have contracted, and their deadness and insensibility, notwithstanding they are in such a deplorable condition;—we may say, although they cannot absolutely be called Heathens, yet their situation is so destitute in all these respects, as certainly to render our isle an object of Christian commiseration and missionary effort.

But should any of our Christian brethren feel surprised at the above statement, a due consideration of the following things we hope, may remove it. The inhabitants of this isle may almost all of them be styled refugees of one kind or another. Of these some fled from the United States for their loyalty to their British Sovereign,—these were not likely to bring much religion with them from a scene of political strife and bloodshed. Others fled from their mother country, to escape the horrors of imprisonment for debt, or higher crimes. A part fled from threatened want, or in hope of gaining worldly riches—a hope seldom realized. And of a great number who came from the Highlands and Islands of Scotland, of which your petitioners form a part, some were involved in Popish darkness before they left their native country, and still remain so; and with regard to others, we may say the light of the gospel had but dimly shone in their native Highlands before they emigrated, many of whom could read none, and having no teachers in their native tongue, they remain still in the same state of deplorable ignorance of that truth, which is able to make them wise unto salvation; and many of their children remain untaught to the present day. But as worldly motives of one kind or other seem to have drawn the most of the settlers here, it has pleased Providence to give them in general but a scanty portion of the same. But had it been given in abundance, it would with many have been consumed upon their lusts; for God

was not in all their thoughts, and no man cared for their souls. No church, Established or Dissenting, * sent a messenger of good tidings to those few sheep that had wandered from their own folds, to direct their souls to the rich pastures of redeeming love, or comfort their minds with the hopes and joys of a better world, whilst they were enduring every fatigue, and suffering every privation in the present, human nature is almost capable of. † Consider also how long some of the settlers here have been without a preached gospel, and some till lately without a Bible, and not yet able to read it, or any other book, in any language whatever. Some have been upon the Island near twenty years, others thirty, some forty, and a few nearly fifty years, in this state of deplorable want of almost all means of religious instruction; and yet they are retaining the name of Protestant, but at the same time knowing nothing of real Protestantism but the name. Some born upon the Island, we have been told, and cannot disbelieve it, have arrived at the age of twenty without hearing a Protestant sermon; and some have forsaken the faith of their forefathers, merely from ignorance of its noble principles, and of the absurdity of the Romish faith, which they have now embraced.

From what we have stated, (and much more might be added, had we time and ability to do justice to the subject, but we are unlearned men that address you), what a heart-rending view might be given of the religious and moral character of the inhabitants of this Island! Our eyes have seen it, but with what we have said, we must leave it to your own imagination to draw the melancholy picture. From this statement, we hope also, you will see what our wants are. We want ministers of the gospel, who can preach in Gaelic and English, * both able and willing to labour abundantly, who will teach from house to house, be instant in season and out of season, content with coarse fare and homely lodgings—none else should come here. We are in want of religious schoolmasters †, capable of teaching our children the different branches of

* This refers to the early settlers upon the Island under the British Government, who for the space of near thirty years had no Protestant minister at all, except the Garrison Chaplain, who always resided at or near Charlotte Town. And the writer of this was told by Mr Macgregor of Pictou, that the first time he visited the Island, he found persons in some of the settlements who had arrived at the age of nineteen years, without so much as having seen a Protestant minister, and who were yet unbaptized.—This venerable old labourer in the vineyard used formerly to visit the Island, and preach to the Highlanders in their native tongue, but bodily strength is now failing him.

The absence of all religious instruction during so long a period, greatly lowered the standard of morality among the young and rising generation, the sad effects of which are visible to the present time. The Sabbath was made a day of recreation, carnal discourse, or sensual indulgence.—These evil habits will not be easily banished away from them: —the grace of God alone can work a radical change.

† One of the old settlers, who had been forty-seven years upon the Island, when narrating the hardships the first settlers had to endure for *many years*, made use of the following expression.—"*In short, we suffered every thing but death.*"

* A Gaelic preacher, of a real evangelical cast and truly Missionary spirit, sent to itinerate among the Highlanders, asking nothing of them but food and lodging, for a while at least, would, I have no doubt, be very acceptable and useful. This would rouse their attention to the gospel, and cause them to exert every nerve in supporting the stated ministry of it amongst themselves in future.

† If half a score or more of these were to be sent out, I believe they might all be well received and employed, and might obtain victuals, and from £24 to £30 a-year, part in cash and part in produce; and if three or four of them could exhort the children in Gaelic, they would be so much more acceptable and useful in the Highland settlements: for, though the children are all taught to read English at school who are taught at all, they speak Gaelic so much at home, that they cannot be instructed in any other language.

common learning, and also able and willing to wait upon them on the evenings of the Sabbath, in order to teach them the first principles of the oracles of God. Were such preachers and teachers to visit or reside amongst us, we could promise them but little temporal reward; but we hope the Master whom such do serve, would give them many souls for their hire, and an eternal reward infinitely exceeding the powers of human calculation. We are in want of religious books *, Gaelic and English, such as are sound and savoury;—these are seldom to be had upon the Island, and when offered for sale, the price generally demanded puts it out of our power to purchase them. Were you to have the Christian compassion upon us, to send us a few of your old Divinity books, such as you have read yourselves till they have become familiar to your minds, and are now perhaps lying upon your shelves covered with dust, we would read them in our social meetings on the Sabbath, from house to house, and from settlement to settlement, and hope that, by the blessing of God accompanying this exercise, religious knowledge would be greatly increased, and much spiritual profit reaped by immortal souls.

Dearly beloved brethren and countrymen, we have ventured to lay before you this very imperfect statement of our spiritual wants, from a persuasion that the Christian inhabitants at large of our mother country do not know them, and never had their attention rightly called to send us help: and surely a cry for help, so loud and so urgent as ours ought to be considered, cannot be made to the head-quarters of the King of Zion, and yet no help be sent. Send us ministers if ministers will come, but let them be of the right cast. Those who are old and experienced would do best to set things in order, if their stay were even the shorter. And plain pious men, capable of teaching children on the Sabbath evenings, might be of infinite service to the rising generation and to others also; and valuable books, catechisms, religious intelligence, tracts, and tickets, might all, by the blessing of God, be useful.

As the Christian world is at present so much divided, and in no place more so than in this Island, it may perhaps be more satisfactory to some of our Christian brethren in Scotland, to say what name we are called by. Some of us who subscribe this are Baptists, and others Presbyterians. But we have represented the wants of all as honestly and fully as we are capable of; and we would say to the Established Church, and almost all classes of Dissenters in our mother country, there are many here attached warmly to each of them, and have long waited for help, but have hitherto waited in vain.

We send this by Walter Johnstone, a native of Dumfries-shire, who has been occasionally visiting us these sixteen months past. We can bear the most ample testimony to his Christian conduct, and great exertions to erect Sabbath Schools all over the Island, wherever proper teachers can be found to carry them on afterwards. By his instrumentality one was instituted here, which has prospered beyond our highest expectations. He is now about to return to his family at Dumfries; it is therefore our fervent prayer to the Father of mercies, that he may be carried home in safety, and that many such may come to visit or reside amongst us. We authorise him to receive and forward any thing our Christian friends at home may please to send us, and we believe him fully qualified to answer every inquiry both as to our spiritual and temporal condition.

Farewell, Christian Brethren and countrymen; forget us not in your prayers.—We are yours entirely in the bonds of Christian love.

[This paper was subscribed by 35 persons.]

Donations of money or books for the above purposes, will be received by Mr Oliphant, Bookseller, South Bridge, or Mr D. Brown, South St Andrew's Street, Edinburgh; and by Walter Johnstone, 53 Glasgow Street, Maxweltown, by Dumfries.

* The Scotch common School Bible and Testament, with Psalms, are greatly wanted in all the Protestant settlements, and other elementary books fit for learning to read upon. The Gaelic Psalms, with the *Scotch Version* in English bound up *together, for both* are often sung in a *religious meeting* on one day, when *rious worshippers* are present.

THE

CHRISTIAN HERALD,

New Series.

JUNE, 1823.

SKETCH OF THE LIFE OF MR JULES CHARLES RIEU,

LATE PASTOR OF THE REFORMED CHURCH OF FREDERICIA IN DENMARK.

(Translated from "*Les Archives der Christianisme.*")

[Concluded from p. 152.]

In the course of the winter of 1821, a dangerous distemper broke out at Fredericia, which, I know not for what reason, chiefly attacked the members of the colony, so that it was called "the distemper of the Reformed." * Many of them died. Mr Rieu, assisted by the worthy Madame H****, a woman full of zeal and of true piety, † was indefatigable, either at the bed of the sick, or at the burying-ground—at the side of the graves, which were daily opened to receive some new victim. There, like John the Baptist, Rieu cried to his hearers, in a tone of force and truth, which I think I still hear, "to flee from the wrath to come;" beseeching them to be reconciled to God by Jesus Christ; and directing them to the Saviour to be cured of the diseases of their souls.

* The Danish population of Fredericia is Protestant, of the Augsburg confession.

† I ought to notice briefly here, that Madame H**** was a woman about 50 years of age; to whom Mr Rieu as a minister had paid great attention during an illness considered for a long time incurable. God heard the prayers of the worthy pastor, and Madame H**** was at once restored to health, and to the Lord. Her faith was pure and lively; the gospel was her daily food, and Jesus her only Saviour. About six months before the death of Mr Rieu, the Elders of the Consistory expressed a wish that Madame H**** should undertake the management of his house. Mr Rieu, convinced that the presence of Madame H**** in the colony would be productive of the happiest effects, both moral and religious, he engaged her to come to Fredericia to teach French and Drawing, which she had done in a neighbouring village, and consented to give to her a separate part of the parsonage, which had hitherto been let to an officer of the garrison. In this hope Mr Rieu was not disappointed. Madame H**** manifested towards him the anxiety of a kind mother, and towards his parishioners the solicitude of a good Christian. All the visits which he could not overtake, or where his presence was not absolutely necessary, she made; she administered the sweetest consolations to the sick and the afflicted, and added much to the good which Mr Rieu did in his parish. In the course of her frequent visits she caught the distemper, and yielded Her ransomed soul to her Saviour three days before Mr Rieu.

At my departure from the parsonage of Fredericia on the 12th June, I left there four persons in perfect health; Mr Rieu, Madame H****, and two domestics; on the 28th they had all appeared before their Judge!—"He that hath ears to hear let him hear."

In the beginning of June the distemper appeared to have ceased. I passed two days with my very happy friend, and parted with him at Christianfeld, a settlement of the United Brethren, which we had visited in company. But the most severe and painful of his wounds, the Lord had not yet inflicted on the colony. On the 21st Mr Rieu felt the first symptoms of this malady; he was ready—death was to him only a messenger of good tidings. What had he to fear, or to regret? "The Spirit of God bare witness with his spirit, that he was a child of God." He knew that his Redeemer lived; that there is no condemnation to those who are in Christ Jesus; and he presented himself before his Judge, wholly stripped of his own righteousness, but clothed in the wedding robe; holy through the holiness of his Saviour, and righteous through his righteousness. He left his relatives and friends, but it was to go to be for ever with a better and still more tender Friend, in whose bosom he hoped very soon to see again those whom he preceded only a few moments; he left his dear flock without a visible conductor, but he left it in the hands of the sovereign Shepherd: he was therefore free from uneasiness.

The same day he wrote to the elders of his consistory the letter which follows, with the exception of a few lines of a purely private nature.

Fredericia, June 21. 1821.

Sirs, — dearly beloved Elders, and dearly beloved Brethren of the French Reformed Church of Fredericia!

Being seized to-day with the symptoms of a distemper which has already laid many of our brethren in the grave, I think it proper to leave with you some important instructions, should it be the will of the Lord to take me to himself.

All my papers of every kind are to be sent to my relations without delay; I will bless the Lord if they derive any edification from them.

At present, my dear parishioners, I have only a single word to say to you; it is to repeat to you what you must already know—that which will occupy my thoughts even unto death—it is, that I have loved you, and love you still with all my soul; I have prayed, and will pray for you with my latest breath. I trust I have manifested my affection in preaching to you the word of God, such as I believed it in my conscience and before God. Before preparing the nourishment which I was appointed to give you, I constantly prostrated myself at the foot of the throne of grace, to beseech the sovereign Bishop of souls, to speak to you himself by my mouth, and not to permit me to mingle a single thought of my own. Alas! I am persuaded, that but for my unbelief, the Lord would have in a much greater degree perfected his strength in my weakness, and would have more exclusively exhorted you himself. Nevertheless I have this firm and perfect confidence, that he who has chosen me (me, an unworthy creature, conceived and born in sin and iniquity, dead and condemned more than a thousand times through my errors and my sins,) is faithful, in having granted to me to build upon the only foundation, *Christ crucified;* and that, nothwithstanding the numerous imperfections and pollutions, which in a thousand instances stain my work, *will keep what I have committed to him unto the end, and will preserve me unto his heavenly kingdom;* and this the more assuredly, that I lay myself at this moment at the foot of his cross, fully and

completely renouncing my own righteousness, which from first to last, is but as the most filthy rags, and solemnly declaring before God, that I acknowledge Jesus Christ, *God blessed for evermore,* as my only Saviour, who by his blood shed upon the cross has cleansed me from all iniquity, and purified me by his Spirit, so that I can appear before him in righteousness. With the publican, I smite my breast, under a deep sense of my transgressions, and I cry out like the crucified and converted thief, "Lord, remember me in thy kingdom."

Death, however, will be to me the happiest moment of my life; although I feel myself in a strait betwixt two—that I might instruct still those souls which the Lord has entrusted to me; but I likewise repeat, from the bottom of my heart, "my sincere desire is to depart to be with Christ, which is for me far better." Certainly if he takes me to himself at so early a period, it is still a favour for which I cannot sufficiently humble myself before him, and sing songs of praise. What was I, Oh! my God, that the conflict should so soon be finished, before having resisted even unto blood, in fighting against sin.

My dear parishioners, take heed! —I have declared to you the counsel of God; it is true, (and I am humbled, and lament for it before the cross,) with a great deal too much weakness, and fear of men; and above all, my conscience reproaches me with not having sufficiently imitated the example of the apostle, in exhorting each of you in particular, from house to house; but nevertheless you can bear me witness, that I have never been ashamed of Christ crucified in speaking his word to you from the pulpit. His kingdom is therefore come nigh unto you; the arches *of the edifice* where you worship will attest it. Oh! how much did I wish that all had listened to this word of life, which alone can save your souls! What delight would it have given me if many had been converted to Christ! Hear! hear his voice while it is to-day. I cry this to you from the recesses of my tomb. If you hear not, you would not be persuaded "though one should rise from the dead in your presence." Heaven and earth shall pass away, but this word shall not pass away. O, Christ! save them, and pray for them, as thou hast vouchsafed to pray for me.

Farewell then, my dear parishioners! I commend you to God, and the word of his grace: watch and pray, for yet a little time, and he that shall come will come, for you likewise. We shall see each other in a very short time before the tribunal of Christ.

Should time be allowed me, I will write to my dear relations and my well beloved friends in Christ; if not, you will let them know that I had an earnest desire to do so, and will communicate to them these lines. Oh! that grace and peace may rest upon them, and that they may all consider, that they are about to pass from this world to the Father; let them hasten then to cleave unto Christ, who is the light of the world, the resurrection, the way, the truth and the life. Adieu also, my well-beloved sister H****, if she survives me, and escapes this dangerous malady which oppresses her at this moment. I commend her likewise to the grace of the Lord, in whom she has believed, and who has saved her. I commend her in this world to my dear parishioners, and to my well-beloved family, that they may make her life as agreeable as possible. I repeat to her, Adieu! we are not separated. I entreat my relations to use every possible means, in

send to this church a pastor in my stead. Even unto my latest breath I will pray God for you all, whom I love with the most tender affection. May grace and peace be and remain upon you henceforth, and for ever. I remain, deeply affected by all the marks of attachment you have given me, your devoted pastor, CHARLES RIEU.

He took to his bed on the 22d, and on Sunday, the 24th June, he wrote with his pencil the following journal:—

"Journal addressed to my family, to shew them the progress of events during my sickness, if it please the Lord to grant me the favour of withdrawing me from this world. It is to be sent along with the letter written on the evening of the 21st. (Sunday, June 24. 1821.)

"I by no means wished to distress you by informing you of the contagious distemper which had prevailed here this winter, and which doubly increased in the spring, cutting off especially fathers and mothers of families in the flower of their age. During my stay at Copenhagen, many were taken away. The Physician, however, persisted in affirming that the contagion was very inconsiderable; nevertheless I used the precautions pointed out, not to remain too long with the sick, and to wash my face and hands with vinegar. Madame H**** did the same; but she went frequently, even three times in the day when they were very ill, and when the festival of Whitsunday, joined to the frequent discourses I had to deliver at the graves, allowed me but very little rest. She, therefore, was the first who fell sick, at the time of the first communion, on the very day *that our friends* Monod arrived. *But we did not then suspect that it could be the* prevailing disorder, *seeing that our* sister was perfectly recovered on the Monday; so much so, indeed, on the Tuesday, as to be able to make a little excursion to Christianfeld. But on her return she was obliged to take to bed. Entrusted to my hands from the Lord, it is clear that my first duty was to take care of Madame H**** as a sister, and much more so, on account of her being at this distance, separated from, and destitute of friends, having had as yet little intercourse with the people of Fredericia. Appearing on the Sabbath to be considerably better, we celebrated together the Supper in private. But alas! at noon, a sudden change in her distemper took place; an obstruction in the breast rendered bleeding necessary; I therefore wrote a note to our friends Monod, requesting them to mention nothing that might cause you unnecessary pain. The following days she was no better, but rather grew worse. On Thursday morning I thought I felt in like manner a small degree of heaviness in my head, which I naturally attributed to want of sleep, and that rest was only necessary to relieve it. On the authority of the Physician, I waited till next day, before taking the emetic customary at the beginning of these disorders. But next day, all the symptoms having increased, I took to bed, and took by order of the doctor an emetic, which fatigued me very much for several hours, and occasioned great weakness; after the vomit mixtures were administered, with which I will not tire you. In a word, I am desirous of conversing with you from my bed, if it be the will of the Lord that I shall never again do it in any other way. I beg you, my dear relations, to be perfectly persuaded that I have not neglected any of the means which God afforded, to re-establish my health. I have repeated this to my excellent elders, who you

may conceive have very great fears. I consider it my first duty, to do with the utmost exactness all that the physician orders precisely; for this reason, that having very little confidence in man, I merely consider the physician here, whether he be of reputation or not, as an instrument in the hand of God by which he executes his pleasure with respect to every sick person. On this account, I am absolutely without the smallest degree of uneasiness. The principal mark of this disease is a total loss of strength, and often delirium; as yet, thanks be to God, I have had nothing of the last, for it turns away the thoughts from the one thing needful, from the only consolation. I parted on Friday with our excellent sister, to whom I continued until then to make frequent visits, when prudence or my other occupations would permit. This poor woman is yet to-day between life and death. She utters few words that are sensible. I cannot say that I feel the smallest pain. The physician thinks me better to-day, (Sunday); nevertheless, as there have been so many instances of danger re-appearing suddenly and unawares, I shall not in any wise regret having scribbled from affection these sheets for you. My soul enjoys an unutterable peace and joy. If any thing would make me count upon recovery, it is the immensity of that grace which would be manifested towards me by so speedy a removal, almost before engaging in the combat. At present, I cry more for this, I think more than for the other blessing, for this crowns the whole: who am I, I the most unworthy and most polluted of creatures, who am I, that so much love should have been bestowed upon me! I would owe for it undoubtedly more gratitude than for any other blessing. I have done nothing to deserve it; but what say I? rather, is not all, all absolutely gratuitous? It will be pleasant for me to speak to you from time to time, in short and rapid sentences; this brings me nearer to you, and to speak to you of God; for 'tis he alone whom we must regard in all this work, and learn to listen to his voice and to follow it.

I have just been greatly affected by a few moments' conversation with my young pupil, who called to see me before going to church; he expressed so unaffectedly to me the interest they all take in my sickness. "What will become of us should the Lord remove you?" I answered him as I had done the elders, that I would not in a cowardly manner give up the contest; and was still willing to bear my cross so long as it should please the Lord; that my only prayer was that of my Master, "thy will be done;" and that I would regard such a favour from the Lord as by far too signal towards a miserable sinner such as me, as to allow myself to expect so quick a removal after so short a struggle. The good Favre came next, melted into tears, and perfectly understood me when I told him that if I expressed joy at the thought of my deliverance, it was by no means through cowardice or any want of affection for them.

A little later.—Some symptoms rather more serious; the same tranquillity of mind. I know in whom I have believed. I advance with a joy indescribable into the dark valley, for I advance towards Jesus, towards my God, towards Christ who has conquered for us. All his promises converge in one point, to overflow my soul with a joy I never felt before.

No, he has not deceived us.

Happy those who have believed without having seen; I go to see him as he is. I see him already. I feel his hand supporting

every part of my soul; in proportion as this clay falls, the inward man is renewed; I go to be changed into his image, to be like unto him.

There, where is no mourning!

How I could wish to make this joy pass into your souls! But it is there where you will enjoy it, and it is he who will now console you; for I am not separated from you; the moment when I fall asleep here, I see with you Christ coming in the clouds. May you all sleep in him—adieu to all! O my well-beloved, a little hope. That happy moment is now arrived for which I sighed so earnestly—in which I habitually placed my greatest delight. Oh! how good art thou, Lord! Thy presence fills me with joy.—Resurrection and life.—Eternity, eternity with Jesus. So loved without having seen him! What shall this be! I am overcome! O blood! O cross!

What peace in that last word to the thief, "Thou shalt be with me to-day!" Joy, joy without end! Satiated with delight! For ever he whom our soul loves . . . . . Let us sing the song of the Lamb, with the ten thousand millions who understand — who have learnt the new song. To him who has saved us . . . . . Before his throne . . . . . .

I burn!

When shall I pierce this garb of flesh? In a very little time! Oh! how good he is! Weep not my friends.

The last thing which could still slightly oppress my conscience, was to give a warning to openly avowed sinners, which I had neglected in consequence of late circumstances. I have just caused them to be admonished by the means of my elders, so that I feel assured their blood will not be imputed to me.

My peace is from henceforth *pure and perfect,* and without alloy; my joy surpasses all understanding. I only desire to communicate it to you, in order that you may pant after it. Assuredly it is not to be found in the noisy circles of the world; and its track has not been pointed out by the philosophers of the age. No, no; it is thou alone who givest it, O God, God the Saviour, God the Comforter.

Praised, praised, praised for ever, be the name of thy glory!

Tender mother, dear uncle, dear aunt, dear brothers and sisters, nephews and nieces, friends in Christ, we are not separated.—We shall see each other soon again.

Still Sabbath morning, I will not write any more till to-morrow." (Here the journal ends.)

I will not weaken the feelings which the reading of the foregoing must excite, by attempting to describe them; I would merely call to remembrance, that he who thus wrote three days before a death which he foresaw, was not 29 years of age, and saw before him a useful, pleasant and happy life, even according to the estimation of the world. Monday the 25th he was seized with delirium, and on Thursday the 28th, at half-past one o'clock in the morning, his soul entered into the joy of his Lord. A few days afterwards, the following article appeared in a journal at Copenhagen, under the head of Fredericia:—

"On the 28th June, the French reformed colony of Fredericia suffered a most grievous loss, by the death of their well-beloved pastor, Mr Rieu of Geneva. After nearly *four years* residence, he was cut off at the age of *twenty-eight* years, by a contagious malady, which prevailed for a long time in the colony, and during which he daily, and from morning till evening, prayed for the sick, at the same time carrying to them relief and consolation.

"An unbounded benevolence made him the father of the indigent; by his lessons, his preaching, his numerous exercises of devotion with the sick, the aged, the poor and the ignorant, he shewed himself a true shepherd of souls, in the most noble and most extended acceptation of the word.

"In order to devote himself to his holy avocation, and to labour for the good of his flock, he freely sacrificed all the pleasures of this world.

"Even after his death, he has proved himself the benefactor of the community, in bequeathing to it the half of his patrimony.—Besides the invisible monument which he has left to himself within our hearts, he has raised a visible one near to his tomb, a superb building for a school, which is solely owing to his indefatigable activity, which procured for him assistance from all the Protestant countries of Europe.—He died in the Lord, and his dust rests at a distance from the country which gave him birth; but to that common country to which all his thoughts and all his desires aspired, he is followed by his works, raised far above all human praise, but accompanied with tears of gratitude."

On the 14th August, the elders wrote to the family of Mr Rieu at Geneva, an affecting letter, from which the following is extracted:—

. . . . . "We know not whether the visits which our worthy pastor assiduously made to the sick, were the cause of his malady; however, we take God to witness that we did every thing in our power to preserve him from it. The doctor, professor of medicine, as well as the other doctors of the town, were called to his assistance. We watched him day and night, by two men and one woman of the most respectable families amongst us; and we can affirm on our conscience, that from Friday 22d of June, until the hour of his death, which happened on Thursday the 28th June at half-past one in the morning, they never left him, far less his chamber, to the end that he might be nursed agreeably to the orders of the doctors. But "the ways of God are not our ways, and his thoughts are not our thoughts." At last our worthy and well-beloved pastor calmly fell asleep in peace. Yes, "he died the death of the righteous, and his latter end was like to theirs." We are not able to express to you in writing, the great sensation which the unexpected death of our worthy and well-beloved pastor produced on our community, as well as upon the most distinguished families of the other communions of the town. The magistrates, the Lutheran pastors, the Catholic pastor, the Jewish catechist, the schoolmasters, and a great number of persons of distinction, attended his funeral, which took place the 2d July at noon. They came without invitation, to shew the concern they felt for our great loss. They tolled the bells of the Lutheran churches, without our knowledge, to express their affection on performing to him the last duties. Twelve young girls (confirmed last Easter by their worthy deceased pastor,) in white dresses and black ribbons, opened the procession, and sung, whilst the coffin was let down into the grave, some verses suitable to this mournful occasion. More than 300 persons afterwards entered the church; the twelve young girls, placed in the elders' pew, sung some stanzas, accompanied at intervals with melancholy strains from the organ. At last the aged Lutheran pastor presented himself, and delivered a funeral sermon, which drew tears from the whole of the audience. The ceremony concluded with prayer, and the singing of some select verses. The elders received the

company at the gate of the burying ground. Our pastor had desired that the coffin should be covered with a black cloth, and it was done agreeably to his wish, and the custom of his country.* Our community has put on mourning for its pastor, for four weeks, especially in our meetings in the church. His loss has been deplored by continued tears and sighs.

Thus, Sir, it only remains for us to express our most ardent desires to be so happy as to see a successor to our worthy and zealous pastor. Our tears still flow; and the remembrance of this good shepherd of our souls will be ever dear to ourselves and to our children."

What a life! What a death! What a mourning! The will of the Lord be done! How different are his thoughts from our thoughts, when he takes so early to himself a faithful servant, whose life we would have thought it good to prolong to an indefinite period, if we had been able. But it is not for him we ought to weep. If God would grant to us the power, would we have the cruelty to recall him to the earth? O, no! the Lord has said to him, *Come*, and he has gone to the Lord, to be for ever with him. "He has life, and he has it more abundantly." Such a death, so remarkable a display of grace, crowns the idea which he had given of his fidelity. How happy is he! This is the thought which memory continually recalls—"Yea, saith the Spirit, for he has died in the Lord, and his works do follow him." Blessed, indeed, is he on whom the Lord has bestowed such a heart, and laid up for him such a lot. May God our Father, and Jesus Christ our hope, bestow on us the like favour, whensoever, and in whatever way, it may happen—to me who writes these lines, and to you the readers, my dear brethren, who, I am persuaded, have not perused them without emotion, and without frequently lifting up your hearts to the Author of "every good and every perfect gift." If we are persuaded that Mr Rieu "chose the good part," let us act like him, and "it shall never be taken away from us." Let us walk the same road, it is open to all. Christ calls every one, he died for all, and has purchased for us all the same reward—if we have the same faith and the same love. May God bestow on us this mercy! Lord, send labourers like to him into thy harvest!—Lord, thy kingdom come!

F. MONOD, jun. *Pastor.*

‡ Mr Rieu had for a long time lamented the useless expense generally incurred in Denmark in the construction of coffins. They are of chased work, painted black, and in many cases ornamented with silver plates, because they carry them to the burying ground without being covered. Mr Rieu had always, but in vain, set his face against this custom, which was too expensive for many of his colonists. The very day he was taken ill, he caused his elders to promise, that if it pleased the Lord to take him away, they would bury him in a very simple coffin, over which they were to throw a black cloth purchased at his expense, and which he left to the community for the same purpose in future. What a pastor! who at the moment of leaving this world, could occupy himself in such minute particulars for the good of his parishioners.

REMARKS ON THE PARABLE OF THE SOWER.

No. III.—The way-side hearers.

"And when he sowed, some seeds fell by the way-side, and the fowls of the air came and devoured them up." Matt. xiii. 4.

Our Lord uttered this parable in the audience of a great multitude of people. Among his hearers there were, no doubt, many who were engaged in husbandry. They would readily understand his similitudes. Every husbandman, and almost every hearer, would know by experience that no fruit could be expected from those precious seeds which fell upon the beaten path. In all places where multitudes are assembled to hear the gospel, there is one class who bear a striking resemblance to the way-side. They are thus described by the Lord: "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which is sown in his heart. This is he which received seed by the way-side." They may be known by the following marks:

I. *They hear the word, but they do not understand it.* The word of the kingdom, or in other words, the gospel, is by no means obscure in itself. It is God's appointed means for making the simple wise unto salvation; and, as such, it is suited to persons of the very lowest capacity. Undeniable facts prove it to be such. How many poor half-witted creatures, like "Poor Joseph," give full evidence that, by the teaching of the Holy Spirit, they understand the word of salvation. But it is impossible for persons of the largest and best cultivated mental endowments to understand any subject which they hate, and to which they will pay no attention. The reason why the hearers under consideration do not understand God's message of mercy, is not to be sought in it, but in themselves. Perhaps the following texts may help to discover the cause. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted; and I should heal them." "For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof." "And this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil."

Whatever excuses those who hear the word, and understand it not, may be disposed to plead, their ignorance may be traced to the influence which Satan has on their own depraved hearts. They hate the light, and this makes them not only careless hearers, but, when its beams cross their minds transiently, they resolutely shut the faculties of their minds against that knowledge which they mortally hate. Hence, while they bear the word, they pay no proper attention to it, they have no relish for it, they feel no interest in it, and it makes no impression on their hearts.

II. *They hear the word, but they do not retain it.* When any one heareth the word and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. By "the wicked one" is meant the Devil—the proud enemy of God and men. All men by nature are his captives. The word of the kingdom is a

proclamation of liberty to them. On this account he has a peculiar enmity against the preaching of the word; and is no doubt the invisible prompter to all the opposition that is shewn to the diffusion of the truth. When he cannot prevent the preaching of the word, he becomes a watchful hearer, and, by every means in his power, he endeavours to divert the attention of sinners from the truth they hear. He knows it is a *good seed*, and that if it should get possession of the hearts of the hearers, it would spring up in faith and all its kindred fruits, and so put an eternal end to his usurped dominion. On the other hand, he knows, that the mere hearing of the word will only aggravate the sinner's future condemnation.

But how can the Devil be said to take away the word from the hearts of gospel hearers? If it be true, that the hearers referred to hate the light and shut their eyes against it, how can that be justly ascribed to the "wicked one," which is their own voluntary deed? These are questions which perhaps cannot be fully explained; but that these things are so, cannot be denied. It is certain that the betraying of Christ was the voluntary deed of Judas; but it is no less certain that Satan was the invisible prompter. It is certain that sinners hate and reject the light; but it is no less certain that they do so under the influence of the wicked one. Of this the apostle was well aware. Hence his alarming statement of the fact: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of *God, should* shine into them." It *is, no doubt, by* operating on the *carnal mind, by* means of external objects, that the god of this world chiefly blinds the minds of them that believe not, and by cherishing in their deceitful hearts the original lie, in different modifications, suited to their circumstances and their prevailing dispositions. From many he takes away the word during the time of hearing it, by exciting in them vain imaginations, by getting their minds fixed on the objects of time and sense, by stirring up the natural prejudices of their wicked hearts against the truth they hear, by persuading them there is no danger, or perhaps, by lulling them asleep during the time of hearing. Wherever people are found hearing the word with cold indifference, with wandering minds, with a disposition to find fault, with prejudice or partiality, or in a slothful slumbering frame of mind, they have reason to fear, that by these means the devil is taking away the good seed from their hearts. But he takes it away from the characters referred to after they have heard it. If any portion of the good seed has been retained, or if any impressions have been made during the time of hearing, Satan endeavours to take these seeds away with all possible expedition. With this view he excites the hearers to associate with carnal companions, to enter on carnal conversation, or resort to vain amusements. By such means the good seed is either completely taken away or trodden down; and such hearers are like a man who beholdeth his natural face in a glass, and goeth away, and straightway forgetteth what manner of person he is.

III. *They hear the word, but they do not believe.*—The word of the kingdom is the word of faith, and when understood and believed it becomes the means of saving the soul—"I am not ashamed of the gospel of Christ, for it is the

power of God unto salvation to every one that believeth." The devil is aware, both of the truth of the gospel, and of the certainty of the salvation of every one that believeth. But he is a murderer and a liar from the beginning; and his grand object in taking away the word out of the hearts of the hearers is, to prevent their salvation and complete their eternal destruction, beyond the possibility of escape.—"These by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The length to which these remarks have already extended, forbids me to enlarge on the practical lessons to be learned from the doctrine. The following must occur to every attentive reader of the text prefixed:—

1st, *The necessity of self-examination.*—Every time we hear the word preached we ought to examine how we have received and heard, and what we have retained, not of the words of men, but of the ingrafted word which is able to save our souls. Reader, what kind of a hearer are you? This is an important question, and it demands your most serious attention. Are you a way-side hearer or are you not? The word of the kingdom is the word of salvation; but the mere hearing of it will profit you nothing. In order that it may answer the end proposed, it must be understood, believed, received, and obeyed. Do you listen to it under a solemn impression of the necessity of understanding and believing the message of mercy? Are you hiding it in your heart, and giving the more earnest heed, lest, at any time, you let it slip?

2d, *The necessity of watchfulness and prayer.*—We need to watch, because we have a deceitful heart, and a crafty enemy, who watches his opportunities for robbing us of the only thing that can save our souls. And we need to pray for the Spirit of God, to lift up a standard against our enemy, and to write his truth in our inmost souls. We need to watch and pray, in order that we may be delivered from every thing that would keep us from receiving and retaining the word of the kingdom. Reader, be entreated to listen to the following exhortations:—"Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your soul." "Therefore, we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." J. M.

Knockando, May 1. 1823.

CLASSIFICATION OF THE PSALMS ACCORDING TO THE SUBJECTS. BY BISHOP HORSLEY.

Services of the Festivals of the Jewish Church.

Psal. 19, 104, 148, Sabbath.
78, 105, 114, passover.
101, 135, 136, pentecost.
85, feast of trumpets.
65, 67, feast of tabernacles.

A war song, 149.

Thanksgiving for national deliverance or successful war, 48, 66, 76, 115, 124, 125, 144.

Thanksgiving after a storm, hurricane, or earthquake, 29, 46.

Upon placing the ark in Solomon's temple, 132.

Prayers in seasons of national calamity, 89.

Prayers for help in war, 44, 60, 61.

Thanksgiving for Hezekiah's recovery, 30, 116.

Prayers in the time of Manasseh's captivity, 79, 80.

Thanksgiving for Manasseh's return, 85.

Prayers, lamentations and confessions of the captives, 74, 77, 102, 106, 137.

Songs of triumph and thanksgivings of the returned captives, 107, 126, 146, 147.

A king of Judah's inauguration vow, 101.

Grand chorus for all the voices and all the instruments, 150.

The blessedness of the righteous, and final perdition of the opposite faction, 1—36, 37, 112.

The extermination of the irreligious faction, 14, 53.

True godliness described as distinct from the ritual, 15, 50.

The believer's scruples, arising from the prosperity of the wicked, removed by revealed religion, and the consideration of their latter end, 73.

The pleasures of devotion, 84.

Divine enigmata—the subject, the Redeemer's divinity, the immortality of the soul, a future retribution, 49.

A mystical prayer of David in the character of the High Priest, 16.

Prayers of believers for protection against the Atheistical conspiracy, 3, 4, 10, 12, 13, 17, 42, 43, 54, 120, 123, 140.

The believer's penitential confessions and deprecations, 6, 32, 38, 39, 51.

Believer's prayer for the promised redemption, 130, 143.

Believers lament their afflicted state in this short and evil life, and pray for the resurrection, 90.

Prayer for grace and mercy, 5, 25, 26. 131.

Songs of triumph in prospect of the establishment of God's universal kingdom, 47, 67, 93.

A believer's general praises and thanksgivings, 8, 19, 23, 103, 119.

A believer's thanksgiving for the final extirpation of iniquity, and the idolatrous religions, and persecuting power, 9, 11, 52, 66.

The church prays for preservation from corruptions, 28, 141.

The church prays for deliverance from the persecution of her enemies, 7—27, from ver. 7. to end, 31, 59.

The church prays for Messiah's deliverance and success, 20.

The church gives thanks for Messiah's victory, 21.

The church gives thanks for her final deliverance, 18.

The church gives thanks for the final extirpation of iniquity and idolatry, 92.

Messiah's prayers, 22, 35, 41, 56, 57, 61, 62, 63, 86, 88, in agony; 142, taken and deserted.

Messiah's thanksgivings, 40, 117, 118, one Psal. 138.

Messiah's accusation of the impenitent Jews his enemies, 55, 64, 69.

Messiah's exaltation, 2, 24, 45, 95, 96, 97, 98, 99, 100, 110.

Messiah comforts the afflicted Israelites with the promise of the final excision of the idolatrous faction, 94.

Messiah exhorts to holiness and trust in God by the example of his own deliverance, 34.

Messiah predicts the final judgment, 75.

God promises the Messiah protection and glory, 91.

God's judgment foretold upon the unjust judges of our Lord, 58, 82.

The reign of the king's son, 72.

Salvation is of the Jews, 87.

Of these Psalms six are alphabetical, 25, 34, 37, 111, 112, 145.

Translation of the Psalms.
Vol. I. p. 19.

SINGULAR CONVERSION OF A CLERGYMAN OF THE CHURCH OF ENGLAND.

The following very interesting communication has been sent us by a correspondent, who was present at the meeting referred to in the narrative. ED.

AT a meeting of a Bible Society held in Manchester in the Autumn of 1821, Mr D. the well-known advocate of these highly useful institutions, related the following very striking occurrence, which deserves to be more generally circulated, as affording pleasing illustration, that what careless men intend for a jest, God sometimes turns into blessed earnest.

Mr O. B. was Rector of S. and a gentleman of considerable property, but his conduct was in every respect very unbecoming the office he filled. He was not only regardless of his duties, but also openly immoral. In the same town there resided a Major F., who had experienced the changing influence of divine grace, who was not ashamed of the Gospel of Christ, and whose consistent conduct adorned his profession. The freeholders in the town had a right to some fishing on a neighbouring river, and it was customary to send every year two of their number to inspect the stakes, &c. which extended a considerable way on its banks. About two years prior to the time when Mr D. related this narrative, the Gentlemen of S. in a frolic appointed the swearing Parson and the praying Major as their deputation. When the Parson heard of this, he swore he would not go with such a canting Methodist; the Major too did not like his colleague; but they had to obey, or forfeit their privileges. They had not proceeded far, until the profane language of the Parson called forth the pointed reproof of the Major; but his kind observations were received with indignant scorn, and produced a repetition of the crime.

After a very uncomfortable day, they came in the evening to a country village, but found all the rooms and beds of the inn, except one small room with one bed, pre-occupied, owing to some public meeting. Much against Mr B.'s will, he was obliged to consent to share the bed of his religious companion. When they retired, the Parson was soon in bed; and when the Major apprehended Mr B. was asleep, he took out a pocket Bible, and perused its sacred contents, and then knelt down to pour out his soul in humble elevating devotion to his God and Saviour. When engaged in this exercise, a noise behind made him look about, when he observed the Parson lying as far as he could out of bed to observe his motions, and attempt to hear what he was saying. The Major stopped, and undressed, but nothing was said by either party. All that night the Rector was very restless, and sighed deeply. Next morning they went off in a chaise together. Soon after they were seated, the Major asked the Parson how he had rested? O, said he, never worse in my life, who could sleep in peace with such a companion as you! What is the matter with me? replied the Major. Why, returned the Parson, what was the meaning of all that muttering on your knees last night? I am amazed and shocked, said the Major, to hear you, Mr B., make such an observation, you who profess to have the charge of some thousands of immortal souls; for myself, I dare not lie down to sleep, without first committing my spirit to the care of my God, and imploring the mercy of my Redeemer. While making a few

more remarks of a similar kind, the Major had the unspeakable delight to observe his fellow-traveller first listen with fixed attention, then put his hand upon his eyes, and then burst into tears. That day he swore none. Returning they came to an inn, where there was plenty of accommodation, but the Rector desired to sleep in the same room with the Major, and begged the latter to pray, and let him hear him pray. Next day they separated, their business being finished. Mr B. came home in the evening. His lady was surprised to see him return quiet and sober. He said nothing untill supper time came, when he said to his wife, she had better call up the servants, as he intended to have prayers. O, Mr B., said his lady, God knows we have lived long without religion, but let me entreat you not to begin to turn it into ridicule. Mr B. replied, Since we last parted, an important change has taken place on my mind on these subjects, and I am resolved, in the strength of the Lord, that my house, from henceforth, shall not be without family-prayer. The bell is rung, the butler comes in. Bring the Bible, orders his master. The Bible, Sir! says the servant, starting back with surprise, and not crediting his own ears; is it the Bible? Yes, rejoins his master, the Bible; and, tell the servants to attend. They appear; the precious, but much neglected volume, is read, and, to the amazement of his family, its hitherto careless head kneels and prays. He rose early next morning. It was Sabbath morning. He looks at several of his sermons, which he had been accustomed to read to his parishioners again and again. None of them would do; they were dry harangues; they did not suit his *present* views and feelings. He *goes to his* church without any of them; and, after reading the service of the church of England, he addressed his hearers, deeply deplored his past irreligion, and the baneful influence it must have had on others, related what had taken place between him and the major, and solemnly declared that, by the grace of God, he should show them a very different example.—A powerful impression was made on the audience by this confession and address, and many were affected to tears.

The day following, there was a meeting held in the Town-hall, to form a Bible Society. When Mr D. was speaking, the rector came in. It was suspected by some, who had not heard of Mr B.'s change, that he had come to interrupt the proceedings. But he rose, when Mr D. was done, and having given the preceding statement, closed by observing, that as one proof that he intended to act in a very different manner, he desired to become a member of the Bible Society. Since that time he has faithfully preached the gospel, and his life is irreproachable.

What an encouragement to despair of none! What a blessed display of the sovereignty and efficacy of the grace of Christ! And what a powerful stimulus to Christian exertion for the conversion of others! ABIJAH.

THE DEITY OF CHRIST A GREAT MYSTERY.

THE Scriptures teach us that Jesus of Nazareth was truly God. What wonders are suggested in this simple fact! It is very surprising that the Creator of all things should have appeared in the nature of man, that very nature which had broken his laws and incurred his displeasure! He was born of a person, who it is evident occupied a very humble rank in

society. In infancy, he was subject to all the feebleness and infirmity which attend that tender age. He submitted during the period of youth to the authority of Joseph and Mary. When he entered on his public ministry, instead of meeting the homage which was his due, he was treated as an innovator, an heretic, one that had collusion with Satan, and was at last put to a shameful death as a malefactor! When we reflect that the personage to whom we refer was the Creator of heaven and earth, we are at a loss what to say or what to think. We have the fact stated on the authority of God, and we believe it for that reason: but this does not abate our wonder!

Our surprise is the greater when we learn that he appeared in our nature, endured sufferings and indignities which were inflicted only on the vilest criminals, and in addition to these, the punishment due to our sins, with the view of delivering us from the misery which we deserved, and of restoring us to a felicity of a more exalted nature than that which we had forfeited. In contemplating this subject, the heart is agitated with a variety of feelings. Is it really matter of fact? We see nothing in all this contrary to reason, though there is certainly much that surpasses it. There is nothing in all this, unworthy of the divine character.

That God should have mercy on one class of rebels in his dominions, is surely worthy of him whose name is love. In his works we see so many and deep signatures of his goodness and love, that we are warranted to conclude from what we see with our eyes, that his kindness has no limits! That in order to accomplish his gracious designs, so as to support the glory of his character, and to impress the intelligent universe with the infinite evil of sin, the Lord Jesus Christ, the equal of the Father, should become the surety of guilty men—in this we can see nothing unworthy of God, but on the contrary, every thing fitted to commend him to the reverence, love and confidence of all rightly constituted minds.

The appearances around us in the works of creation, the provision which is made for the temporal wants of man—traits of goodness which are the objects of our senses—are all in harmony with the provisions which are furnished for our spiritual necessities, and which are matters of pure revelation. The subjects to which we are referring are wonderful and mysterious, but on that account they are not unreasonable; we can hardly think upon a single object in what is called nature, but we are environed with things which far exceed the comprehension of the acutest inquirers. If the doctrines of the Bible were not attended with difficulties, were they all level to the human capacity, this would be one evidence at least that they did not emanate from the Author of the universe. When we compare the difficulties which attend all our investigations into nature with those which accompany our researches into revelations contained in the Holy Scriptures, we discern manifest traces of the same wonder-working Jehovah.

With regard to the evidence by which divine revelation is supported, it is the most varied and satisfactory which can be well imagined. Things are then come to this with us, that we regard the sacred volume as an infallible revelation of our Maker, graciously conferred on us for our information on subjects which involve our eternal well-being. In this volume the writer may say, and so may the reader, "I am as much inter-

ested as though not another being existed whom it respected but myself. If I believe and obey it, I derive the same advantage from it as though I were the only sinner on earth who needed its provisions, or attended to them. I owe Almighty God as much gratitude as though I were the only person for whom the Saviour died."

What are we to think of the fact with which we set out—the incarnation, the sufferings and death of the Lord Jesus Christ, in the stead of men? The love here brought to light exceeds the faculties of created intelligences to comprehend. O! the depth both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

ABALIQUO.

Review.

An Essay on the Resurrection of Christ; in which Proofs of the Fact are adduced, its Import is explained, and its Beneficial Influence illustrated. By the Rev. JAMES DORE, Walworth, London; Author of Letters on Faith, &c. 2d Edition, Corrected by the Author. pp. 116. Price 1s. 6d. bds.

EVERY creature on earth compared to man appears mean and contemptible when we reflect merely on his capacities,—their number, variety, extent, and tendencies. How vast his capacity of enjoyment; the resources of which he can draw from all the past transactions and events of time; from all the objects of the visible universe; and from all the future revealed destinies, both of the world that now is, and also of that which is to come, of which his nature impels him to seek the knowledge wherever it is to be obtained. He pants for immortality, and dreads the pains and desires the pleasures of the unseen world. Other animals eat and are satisfied, drink and rejoice, forget their suffering, die in peace, and they and their thoughts perish together; he alone feels "the aching void the world can never fill," without the hope of another life—a life of true enjoyment. Of all the living works of God, man is doubtless the most miserable; perhaps we may say, that no other creature on earth experiences misery in its full import except himself.

That God is good to all, and his tender mercy over all his other works, are facts which infidels, in general, will not deny, and which innumerable works of creation and providence amply confirm and illustrate. And in every part of the globe we see manifold proofs of Divine wisdom and goodness, in providing for man's temporal wants. Hence it would be reasonable to infer, that it is probable that the Creator has also prepared a suitable supply for his spiritual wants. But probability, on such a momentous matter, is not calculated to set the human mind at rest; it can do little more than awaken anxiety and solicitude, invigorate desires and fears, and quicken the hopes of mankind. How important then the grant of eternal life, bestowed by Heaven, according to the pure justice and abundant mercy and grace of God, magnified in the death of the Lord

Jesus Christ. This gift constitutes a constant supply, perfectly adapted to the wants of the immortal mind; it is meat indeed, and drink indeed. And to give us the peace that passeth understanding, no more is necessary than an enlightened perception of the evidence of the *certainty* of the gift, connected with the scriptural knowledge of its *nature*, both of which we derive from the fact, that "Christ is risen from the dead."

"The wages of sin is death; but the gift of God is eternal life, through Christ Jesus our Lord." By the promise, that the seed of the woman would triumph over the serpent and his deeds, the day of a new life dawned on man; its light was augmented by every new promise; till, by the resurrection of Christ, the day became as clear as the present state admits. This great event was the complete confirmation of all the promises to the fathers. It vindicated God and all who trusted in him; his truth and faithfulness in keeping his promise were manifested: and the faith and hope of his people were showed to be no delusion. Here stands the whole superstructure of grace and glory; and thence rise all the hopes and felicities of man, in reference to eternity. "God raised up his Son from the dead and gave him glory, that our faith and hope might be in God." The resurrection of Christ proves not only the truth of the promise of eternal life, it is also the pledge and the pattern or examplar of the resurrection of all his followers. He died and rose from the grave, not as a solitary individual, but as the head and representative of all who trust in him; and hence, he is said to be the first fruits of them that sleep, 1 Cor. xv. 20—23. He hath brought life and incorruption to light. We see in him, that death *terminates not a life of faith* in God and obedience to him, for they who, like him, thus live and die, shall like him be raised from the dead. They lose nothing by death but what pertains to sin. The soul and body re-united will re-appear in the perfect likeness of Christ, who knew no sin, and become, by the exercise of the power of God, fitted for the pure, spiritual, and eternal enjoyments of the heavenly state.

These remarks have been suggested by the above excellent Essay, which we feel great pleasure in recommending to all our readers. With the exception of Lord Littleton's Conversion of Paul, we know no small volume on the evidence of Christianity, that is more calculated to instruct and afford satisfaction to all candid persons. It is written with considerable ability; discovers the author's correct knowledge of the subject; its language is perspicuous, and the fact is stated in its practical bearing on the heart and life of believers. The truth of Christ's resurrection is demonstrated, its import fully explained, and the belief of it is proved to have an essential and extensive influence on all the chief principles and dispositions which form the Christian character. That our estimate of this Essay is not too high, we conceive the following brief extracts will sufficiently testify.

"Those to whom we are united by the cords of friendship and the ties of nature, bid us *farewell*, and return no more. They die, and bring no tidings of their destiny. When we follow to the silent grave the cold remains of a friend, a brother, a parent, or a child, how natural the inquiry, 'If a man die, shall he live again?' When we anticipate our own death, were reason our only guide, with what anxious and hesitating expectation should we look towards the land of night? The hopes of nature, however strong they may appear when no danger threatens, are abundantly too feeble to support the

labouring mind, sinking under the weight of mortality.

"In these distressing circumstances, whither shall we flee for support? The ray which the light of human wisdom darts, is too faint to penetrate, to enlighten, to animate the mind, hovering over the grave. Without the cheering beams of revelation, we are like blind men feeling for their way. Thus it was with the most celebrated philosophers of Greece and Rome. Now, if the wise could not succeed, what could the ignorant do? If the aged were at a loss, what must have been the condition of the young? If men of leisure could make no progress in these pursuits, what could be expected from those who procure their daily bread by hard labour?" pp. 62, 63.

"The doctrine of a life to come, in the system of revealed religion, is to be regarded not as an unessential point, incidentally introduced, but as an article of prime importance, interwoven with every part, and constituting the perfection of the whole. Lose sight of this doctrine, and the leading facts of the New Testament will be involved in mysterious darkness, for hence their lustre is derived. Without this, the threatenings will strike no terror, the promises will impart no comfort, the precepts will possess no force;—the strength of the system is gone, its beauty is marred, its connecting principle is broken, its importance is annihilated; for the whole system proceeds on the ground of a future state. Why had Christ, the Lord of the universe, a stable for his palace, and a manger for his cradle? Because his kingdom is not of this world. Now this supposes a futute state. Why should we not fear tyrants, who may confine us in dark dungeons, stretch us on the rack, or cause us to expire on a cross? Because, though they may kill the body, they cannot destroy the soul. Now this supposes its immortality. Why should we consider ourselves as losers, were we, at the expense of conscience, to gain a world? Because the loss of the soul nothing can indemnify. This supposes immortality. Why were not the primitive Christians *the most miserable* of mankind? *Because their hope* in Christ was not confined within the boundaries of time. On earth, the state of believers corresponds not with their sublime privileges, as redeemed with the precious blood of Christ, and adopted into the family of heaven. Now this supposes a world to come. —Pursue the inquiry, and you will see that this doctrine is essential to the strength, to the beauty, and to the perfection of the Christian system.

Now, of this important doctrine, the Resurrection of Christ is the grand proof. Nor is it merely a proof, but a striking exemplification of the doctrine. Christ has passed through the fire without being consumed. He descended into the grave, but the grave restored him to life. Those insatiable dens, which never say, *we have enough*, opened to give him liberty. Do you not feel the force of this argument? Christ arose from the dead to authenticate a system of which the immortality of man is the basis:—then there is no room to doubt of a future state. In the view of those who believe the resurrection of Christ, this doctrine is placed beyond the reach of controversy. Christ demonstrated it to the senses of his apostles, who were the chosen witnesses of the momentous fact. By raising himself, he gave at once a proof and a specimen of the great doctrine which he had previously taught. Do you disregard his testimony? If one were to arise from the dead, would you believe? then, come, 'see the place where the Lord lay.' What will you say to so plain a fact? By bursting the bands of death, he hath shown himself to be the resurrection and the life. He has proved that he can save others from the dishonours of the grave, as he has saved himself. His resurrection is represented by the witnesses as the *proof*, the *cause*, and the *pattern* of ours." pp. 64–67.

"The gospel sets before us an object worthy our noblest ambition—eternal life. It opens to our view a prospect, the sight of which elevates the soul. When heaven constitutes the prominent figure, in the scene which our enraptured eyes behold, this terrestrial globe is thrown into shade. As the faint glimmering of a taper, or the feeble rays of a glow-worm, are extinguished, when

the great ruler of the day shines forth in all his lustre, so the light reflected from the new Jerusalem—the city illuminated by the beams of the Sun of Righteousness—eclipses the brightest glories of the world. How insignificant does this present state appear, to one who has eternity in view! For there the riches of earth are not valued, its honours are not regarded, its pleasures are not enjoyed. The more we realize eternal bliss, the less shall we be influenced by 'the lust of the flesh, the lust of the eye, and the pride of life.'

"Yet, how strangely are men enamoured with this present state! one is charmed with getting a little wealth, which he cannot long enjoy; another puts forth all his energies in pursuing phantoms of honour, which will in a moment vanish away for ever; and a third is seeking, with the utmost avidity, the pleasures of sin, which are but for a season. Yes, such is the native blindness of the mind, such the perversity of the will, such the carnality of the affections, that these objects of sense will fix the attention, fire the passions, and engage the restless pursuit of men, till they 'know' Christ, and 'the *power of his Resurrection.*' Then, and not till then, they will seek the durable riches, the exalted honours, and the refined pleasures of the heavenly state; and where their treasure is, there will be their hearts.

"By faith in his Resurrection, they will rise with Christ. On the wings of contemplation, they will soar to that world where Jesus lives. In him their best, their noblest, their warmest affections will centre. By faith, by hope, and by love, they will be where he dwells. The dispositions which abound in Heaven, they will cultivate. In the exercises which employ the blessed above, they will delight; and the enjoyments of the celestial state they will anticipate. In some happy moments when, entering into the spirit of Christ's Resurrection, devotion elevates the soul above the uncertain possessions, the fading glories, and the empty pleasures of the world, they enter 'within the vail,' 'lay hold on eternal life,' and seize 'the prize of their high calling.'—That superiority to the world which is essential to Christianity, is produced by faith in the risen Jesus.

"What, then, are we to think of those persons who always grovel on the earth, wholly attached to its interests, immersed in its pleasures, and enslaved by its objects? Do they partake with Christ in his Resurrection? Are they risen with him? No. They are not present with him in spirit. Their conversation is not in heaven. They mind only earthly things. They know not therefore the power of his Resurrection." pp. 103—106.

These paragraphs may be viewed as a fair specimen of the work, although they are perhaps not the best that might be selected. The whole may be read with profit by those who have already considered the subject; others, especially young persons, who read it with attention, will find in it a fund of that knowledge, the tendency of which is to inspire peace of mind, purity of heart, zeal in the service of God, hope in death, and fortitude in the prospect of the second appearance of God our Saviour.

Religious Intelligence.

DOMESTIC.

SCOTLAND.

EDINBURGH NAVAL AND MILITARY BIBLE SOCIETY.

On Tuesday the 29th April last, the General *Meeting of* this Society was held in the George Street Assembly Rooms; Captain Coutts Crawford, R. N. of Overton, in the chair, supported by a number of officers of rank, both naval and military. The report of the Society's proceedings for the past year was read by Major M'Gregor, and contained a very cheering account of the wo-

cess of the Institution. The secretary, among other facts, stated that a savings bank had been established in the 78th Highlanders, where there were deposits at this moment to upwards of £4000. He also stated that societies, auxiliary to the Church of England Missionary Society, had been established in several regiments, avowedly patronised by the commanding officers. The meeting was addressed by Captain Anderson of the Royal Horse Artillery, Captains Thomson and Pringle, of the Artillery, &c. and their energetic testimonies at once to the value of the gospel itself, and at the same time to its extending influence in the army, appeared to excite a very deep and general interest. A liberal collection was made in aid of the Society's funds.

EDINBURGH AUXILIARY CHURCH OF ENGLAND MISSIONARY SOCIETY.

ON Monday the 5th ult. the Fifth Anniversary Meeting of this Society was held in the Assembly Rooms, George Street; Charles Grant, Esq. *V. P.* in the chair. The secretary opened the meeting by reading an abstract of the Report of the Parent Society's proceedings during the past year, which presented a most animating and encouraging view of its progress, and the success which has attended its labours. Impressive addresses were then delivered by the Rev. Messrs Fawcett, Langstone, Hunter, Terrott, Craig, Tristram, and Armond, and by Colonel Callender. The chairman closed the meeting, by a very appropriate speech, containing some pertinent remarks on the improvement of the moral state of India, by means of the introduction of the gospel, and the fostering care with which the British Government has attended to the best interests of the natives.

SCOTTISH MISSIONARY SOCIETY.

ON Friday the 23d ult. the Annual Meeting of this Society was held in the Assembly Rooms, George Street, in this city; George Ross, Esq. in the chair. After prayer by the Rev. Dr Davidson, the Report was read by the secretary, the Rev. David Dickson. Referring to the missions at Karass, Astrachan and Orenberg, it was stated, that in general the Tartars, (with the exception of a few who professed to have received benefit from the labours of the missionaries,) listened to their instructions with carelessness and in many instances with total neglect. The Report stated, that the translation of the Scriptures into the languages of the Tartars, Turks and Persians, was proceeding as rapidly as circumstances would permit. It also acknowledged, that the Russian goverment had of late circumscribed the labours of the missionaries, and that Mr Blyth was compelled to leave a station among the Inguishes, where he was labouring with apparent success, by the order of the governor. The privileges granted to the Karass mission, are said indeed to be still unimpaired, but the account of the revival of the old law, which was noticed in an extract from the Moravian Periodical Accounts in our April Number, forbidding the administration of baptism to any converted heathen, except by the priests of the Greek church; appears to be confirmed by the statements of this Report. The Report concluded by an account of the mission to Bombay, the importance of which, will be felt by all who have the least knowledge of the spiritual necessities of India, both as it respects the heathen and our own countrymen.

Addresses were delivered by Mr Paul, Mr Wardlaw, of Tullycoultry; Rev. John Brown, Rev. Henry Grey, Rev. Mr Short, from Ireland, Rev. Mr Thomson, of Dundee, Rev. Mr Tait; and the meeting was concluded with an animated and eloquent speech by the chairman.

SABBATH SCHOOL UNION FOR SCOTLAND.

THE Seventh Annual Meeting of this Society was held in the Assembly Rooms, George Street, on the 3d inst. From the Report of the Society, it appears that the extensive success of Sabbath Schools during the past year had been very great. Since last Report, the increase has been 200 schools, and 10,000 children, making the total number, now in connexion with the Union, 1433 schools and 78,000 children. Of the new schools, more than two thirds had been established since the date of the last Report.

GLASGOW SEAMAN'S FRIEND SOCIETY.

A NUMEROUS and respectable meeting of this Society was held at Glasgow, on the 8th ult.; Patrick Playfair, Esq. in the chair. From the Report, since published, we insert a few extracts.

"Among the number of institutions which of late years have sprung up in our country, having for their object the advancement of the Saviour's kingdom, few have deservedly attracted more attention than those dedicated to the moral and religious improvement of Seamen. This country was obviously pre-eminently called on to embark in such a cause, and we have reason to rejoice, that under the divine blessing, she has not been backward to the call. It may, indeed, be subject of wonder, as it must be of regret, that this important class of the community were so long permitted to remain unheeded, "no one caring for their souls." But it is cheering to mark, that since their claims on public notice have been first listened to, their cause has advanced with a rapidity, and spread to an extent, which must fill the mind of the Christian Philanthropist with unmingled satisfaction and thankfulness.

"Early last year the attention of several gentlemen in Glasgow was directed to the exertions made elsewhere on behalf of sailors.—On 17th March, at 7 o'clock, A. M. and again at 5 o'clock, P. M. those gentlemen procured Sermon to be preached to the sailors, at the Broomielaw, on board the American Brig, Morning Star, the Captain of which shewed an anxious readiness to afford every accommodation. Encouraged by the attendance and demeanour of the sailors, these gentlemen continued to have Sermon every Sabbath, morning and evening, in the Riding School, York-street, until the formation of the Society at the general meeting on 13th May.

"The Committee also continued to have Sermon from the last mentioned date, until 10th Nov. 1822. Besides the sailors, a promiscuous congregation availed themselves of the opportunity of hearing the preaching of the word, and the Committee have reason to know, that many poor individuals have acknowledged with thankfulness the seasons thus afforded them. Whilst the service was in the Riding School, the general attendance exceeded 500.

"On Tuesday evening, 27th August, the Committee commenced a Prayer Meeting, which has since been continued weekly, on the same evening. Two of the Directors are named monthly to superintend this meeting. The attendance has often been disheartening, but at other times, and more recently, encouraging. The time is occupied in prayer and praise, reading the Scriptures, and Sailor's Magazine, and in exhortation. The numbers of the Sailor's Magazine are, at these meetings, given out to read, and are sought after with avidity. Lately, an aged sailor, who has been a regular attendant at these meetings, has more than once conducted the exercises in a manner the most interesting. The Committee have also commenced a Prayer Meeting in the morning of the Sabbath, to be continued during the summer months.

"The Committee were kindly favoured with a grant from the Glasgow Auxiliary Bible Society of what Bibles they might require, and they have accordingly sold and gifted 100 English Bibles, 2 Gaelic, and 3 French, together with 100 Psalm books."

ENGLAND.

WE proceed to lay before our readers an abridged account of the various Anniversaries, which were held in the Metropolis in the course of the last month.—They took place in the following order:—Wesleyan Missionary Society, Monday, May 5; Church Missionary Society, Friday, May 6; British and Foreign Bible Society, Wednesday, May 7; Merchant Seaman's Auxiliary Bible Society, Thursday, May 8; Society for Promoting Christianity among the Jews, Friday, May 9; London Hibernian Society, Saturday, May 10; London Itinerant Society, Monday, May 12; Naval and Military Bible Society, Tuesday, May 13; London Missionary Society, Thursday, May

15; Tract Society, Friday, May 16; Society for the Protection of Religious Liberty, Saturday, May 17; and Home Missionary Society, Tuesday, May 20th.

WESLEYAN MISSIONS.

AFTER the usual preparatory sermons, which were this year preached by Dr Clarke, Rev. W. Jay, of Bath, and Mr R. Wood; and after the Annual Meeting of the London District Auxiliary;—On Monday, May 5, was held the Annual Meeting of the Wesleyan Missionary Society, at the City Road Chapel, *J. Butterworth*, Esq. M. P. in the chair, when the chapel was crowded, as usual, at an early hour. Soon after Eleven o'clock the Chairman opened the Meeting by a short introductory address, wherein he congratulated the Meeting on the favourable circumstances under which they again met; and at the same time lamented the many millions of heathen that were still "sitting in darkness and the shadow of death," whose circumstances, and, in some cases, their earnest wishes, called for Christian benevolence to be still farther extended; and he (Mr B.) remarked on the advantages which this country possessed from her navy and her commerce, to carry the gospel "from sea to sea, and from shore to shore." He rejoiced that much had been accomplished, under the blessing of God, by this Society; and the other Societies in the same spirit, and with equal zeal, were engaged in the same cause. Money had flown in beyond former precedent; and missionaries had been sent out, and more were ready, waiting only the recruiting of their funds.

The Report was then read by the Rev. Mr *Watson*, (one of the Secretaries) and contained, as usual, a circuit through all their missionary stations. Beginning with Europe, it remarked that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from continental India, but the prospects in Ceylon are very encouraging. At New Zealand, circumstances have *been very* unfavourable, owing to the late war; but letters up to November last, state that the missionaries are in safety, and enjoy free access to the heathen natives. Van Diemen's land requires the greatest number of missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of missions in West and Southern Africa, the latter groaning under slavery; as well as the West India Islands, where the readiness of the poor negroes to receive the gospel calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being £31,748, and the balance remaining due to the Treasurers £2702. It concludes with rendering thanks to God for his blessing upon their labours, and confidently relying on the assistance and support of all who love and fear him.

Rev. *J. Hughes*, (Secretary to the B. & F. Bible Society,) remarked on the utility of Missionary Societies in general, and the catholic spirit that pervaded them. He was followed by J. Bacon, G. Rhodes, W. Wilberforce, J. Steven, and W. Williams, Esqs. Rev. Messrs Newton, Arundel, (of the Lond. Miss. Soc.) Bunting, and Dr A. Clarke, and others. Mr Bunting stated the total receipts of this Anniversary at £11,58.

CHURCH MISSIONARY SOCIETY.

THESDAY, May 6, was held, at Freemasons' Hall, the Twenty-third Anniversary of this Society, before an elegant and crowded audience, which filled every part of the room, the galleries included.

Adm. *Lord Gambier*, having taken the Chair, surrounded with a considerable portion of the nobility, gentry and clergy, proceeded to the business of the day by a few introductory remarks. They were met, he said, for one of the most useful, glorious, and delightful objects which could possibly bring them together. They ought to rejoice in the Lord God of their salvation, that by his mercy they were enabled thus to meet. Let them lift up their hearts devoutly in prayer, and magnify the Lord our God for it,

every day and hour giving thanks to his holy name. He then adverted to the immediate objects of their meeting. It was an awful and a pleasing sight to see so many around him of the excellent of the earth—so many men of high rank and intellect. He knew their feelings must be as his were, wrapt in delight at the scene which surrounded them. But it was an awful consideration, that, since they last met, some millions of human souls had been removed into eternity, without the knowledge of the true God and his Son Jesus Christ; and it was no less awful to reflect, that there still remained many millions of human beings who never knew the true God, and upon whom the light of the gospel had not beamed. What use ought they to make of these reflections? Why, every human being should immediately put forth his might to do all in his power for the diffusion of the glorious gospel among the heathen. That was the proper object of the meeting. When the angels announced to the shepherds the birth of the Saviour, they were accompanied with a vast multitude of the heavenly host, praising God, and singing, "Glory to God in the highest, and on earth peace—*good will towards men!*" This was the direction of their duty; but they needed not an angel from heaven, as in ancient times, to inform them of it. They had it in the blessed gospel. Largely had they received, largely should they give. Let us renew, said he, our utmost endeavours to set forth to the miserable heathen the knowledge of that salvation, to effect which the Son of God came down upon the earth, and was made man. The noble chairman here prayed fervently for the enlarging of their hearts to accomplish the will of the Redeemer; and urged them to this task by all the means which God had given to them.

The Rev. *Secretary* proceeded to read the Report, which stated the income of the year at about £35,000; being a little more than £1000 beyond last year. The first thirteen years had averaged an income of 1700 their total value being £22,000. The last ten years ayeraged £24,000 a year! There were promising fields *of labour opening in* different countries, and not enow husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. The Report then reviewed, *seriatim*, the condition of the several misions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklin, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief, (Shungee,) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience, all of which he exchanged, on the way home, for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr Johnson, which conveyed the most encouraging tidings of it. Capt. Sabine visited the colony on his way home; remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr Johnson of their primitive and simple manners. Two young men ap-

proached the communion table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr Jowett, who had obtained leave of the local government to establish a printing press in Malta. The Report went on to the Asiatic missions, and the state of the Syriac church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cooke. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition, could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed. We regret that we have no room for farther notice of the Report, which will give great delight in reading.

The *Treasurer* stated the accounts.

The Right Rev. *Bishop of Gloucester* moved the adoption of the Report—reviewed the encouraging facts which it contained, and urged them to persevere, looking to the aid of God's Holy Spirit for their success. His Lordship was succeeded by Lord Calthorpe, Major Mackworth, Mr Wilberforce, Sir G. Rose, Rev. W. Marsh, R. Daly, B. Woodd, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7. was held the Nineteenth Anniversary of this noble and excellent Institution at Freemasons' Hall, the Right Hon. *Lord Teignmouth* President. The hall was soon crowded in every part, and many were unable to gain admission.

Immediately as the President had taken the Chair, and introduced the business, an abstract of the Report, which was very voluminous, was read: it announced the death of their late laborious and highly esteemed Secretary, the Rev. J. Owen, to whose memory it paid a tribute, in which the Meeting expressed their concurrence by the manner in which they received the intelligence. The number of the copies of the Scriptures circulated this year exceeded that of any former year, and made the total circulated by this Society alone, since its commencement, more than three millions of copies. The Report stated at great length the progress of the Society, which was represented to be still flourishing in every quarter of the world. It had spread its agents, and increased its supporters in India, Russia, and America. The most perfect intercourse subsisted between the Society and its foreign associates; and this intercourse had been productive of other beneficial effects, beyond the great one of the dissemination of the Scriptures, in the promotion of a friendly and Christian feeling in quarters where it had not before existed. It had occasioned people to read who had never read before, and was found useful to the people in respect to their temporal, as well as spiritual welfare.

The Right Hon. *Lord Bexley* moved, that the Report should be received and printed. It was scarcely necessary for him to say any thing in behalf of the exhilarating Report which they had heard; but he could not help congratulating them on the beneficial effects which the Society had already produced, and the extent to which they had spread the Scriptures, as exemplified in their having already distributed them for the comfort of the inhabitants of the frozen regions of Iceland, and also through a large portion of that much neglected part of the new world, South America. His Lordship concluded by expressing his most ardent wishes for their prosperity.—Seconded by *Lord Lorton*.

The motion was carried unanimously.

Lord Harrowby was received with much applause. He moved the thanks of the Meeting to their Pre-

sident. To those who had witnessed the amazing progress of the Institution, no words could be necessary to induce them to give their thanks to him, who had persevered in his exertions up to the present time. This motion was seconded by the Bishop of Gloucester, and acknowledged by the noble President.

The *Secretary* of the Russian Bible Society then addressed the Meeting in imperfect English, assuring them that all the bishops in Russia were engaged in this good cause. He was followed by *Dr Paterson*, who remarked, that the circulation of the Bible was capable of uniting all hearts that were worth uniting, for they saw in Russia the Metropolitan of the Catholic church, the Patriarch of the Greek church, and the leaders of various other bodies of Christians had united in the great work.—(Applause.) They had printed in the last year 160,000 copies of the Scriptures at St Petersburgh, and this year would print 100,000 more. They had made even the soldiers the propagators of the Gospel, for the military sought the book, and studied the divine word with ardour. In conclusion, Dr Paterson assured the Meeting, that Russia would all unite in circulating the Scriptures, not only within the empire, but among the whole of the nations by which it was surrounded.—(Applause.)

Lord Calthorpe considered it a matter of high congratulation that this Society originated in our country.

The Right Hon. *C. Grant* paid a just tribute of respect to the late Rev. H. Martyn, the highly beloved and respected Persian missionary; and combated, at some length, the notion of circulating the Scriptures being inconsistent with the interests of the Established Church.

Rev. *R. Daly* (from Dublin,) commented with some severity on the neglect, till very lately, of furnishing the Irish with the Scriptures in their own language, to which they are superstitiously attached; and enlarged much on the importance of giving them a religious education.—He was followed by the Rev. *J. Fletcher* and Mr *Wilberforce*, M. P. the latter of whom took a review of *the Society's progress* through the *world, and considered* the achievements of this Society as far more important than those of our fleets and armies.

The Rev. *Dr Baker* stated that he had been on a mission to Greece and Athens, which had been sanctified and made interesting to the Christians by the Apostle Paul. The Bible Society had obtained a footing, spread its benefits over this classic ground, and 20,000 copies of the Scriptures had been distributed amongst the inhabitants of the islands of the Archipelago, where they now, doubtless, afforded consolation and hope to those who were made widows and fatherless by the calamity of war. (Hear, hear.) The effect of the dissemination of the Scriptures amongst most of the distant countries would be, to avert the horrible calamity of war, and prevent the impious contests that were so constantly carried on.

The *Treasurer* stated the receipts of last year to be £97,052. This sum, when compared with the average of the three last years, exceeded them by £1600. There had been one legacy of £5000 left to the Society; and they had received £8,600 from Auxiliary Societies. Though the funds were diminished in consequence of the increased expenditure, yet the prospect was, in every way, most gratifying; and increased exertions might safely be calculated upon.

The Rev. Mr *Hughes*, one of the Secretaries, in returning thanks, paid a warm tribute to the late Mr Owen.

Several other gentlemen and clergymen addressed the Meeting at considerable length; and after the usual resolutions of thanks were passed, the large assembly separated, highly gratified with what they had seen and heard.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The fifteenth Anniversary of this Society was held at Freemasons' Hall, on Friday, May 9th, which was early filled with a highly respectable assembly. While the members of the Society were collecting, the children of the Jewish schools sung several hymns, and some voluntaries were performed on the or-

gan. The chair was taken precisely at twelve o'clock by Sir Thomas Baring, who introduced the business by a general statement of the object and plan of the Society. The object was the conversion of the Jews; the means by which that object was pursued were, 1. The education of Jewish children, of whom 300 had been instructed since the commencement of the Society, none of whom had returned to Judaism; 2. The delivering lectures to the Jews, at the Jewish Episcopal Chapel, in which the types, prophecies, &c. are explained; 3. The translating and circulating of the sacred Scriptures, especially the New Testament, among the Jews. No less than 10,000 copies of the Hebrew New Testament have already been distributed, exclusive of great numbers of Testaments, in the German, Hebrew, and Judeo-Polish languages; many of which the Society have positive evidence have not only been thankfully received, but diligently perused: yet, notwithstanding the number distributed, when it was considered that the Jews amounted to no less than six millions, it might well be inquired what are 10,000 Testaments among so many?

After the Chairman had concluded his address, the children, as usual, sung "Hossanna to the Son of David." The Rev. Basil Woodd then arose. He spake of the children as a living report, bearing witness in their own persons of the excellence of the Institution. He next addressed the children with his accustomed fidelity and affection, urging upon them the responsibility under which they were placed, by being instructed in the oracles of God;—the claims which the Society had on them to maintain a Christian conduct;—and called upon them to pray for a blessing on the instructions which they had received. The cause of Judah, he said, was the cause of the world, and the conversion of Judah would be accompanied by the conversion of all nations; and he therefore entreated the assembly to pray earnestly that these children might, like Samuel, say, "Speak, Lord, for thy servant heareth;" that *when they went* forth into the world *the Lord might* be with them, as he was with Joseph; and that whatever they should do, the Lord might make it to prosper; that, like Mary, they might choose the one thing needful, and with Timothy might find godliness profitable for all things, having promise of the life that now is and of that which is to come.

After Mr Woodd had concluded, the children withdrew; and the Rev. Mr Hawtrey proceeded to read an abstract of the Report.

It adverts, first, to the domestic occurrences of the year, and notices the formation of new Auxiliary Societies, or Associations, at Chichester, Gloucester, Portsea, Derby, Clapham, and Percy Chapel. It states, that there is a manifest increase among our countrymen of enlightened, scriptural zeal for the spiritual welfare of Israel; that the income of the Society has been raised to the amount of £10,924; and that from Ireland alone, notwithstanding the great national anxiety and conflict which there exists, no less than £1150 has been contributed to the funds of the Society. The Report then notices the spirit of inquiry excited among the Jews, and manifested by the comparative frequency of their publications on the subject of Christianity, and the attention paid by many of them to the Tracts and other publications of the London Society. There are at present in the Society's schools 38 boys and 49 girls. The Society have sent out three missionaries during the year, two to Poland, and one to the Mediterranean, and they have at present seven students in their seminary at Stansted preparing for future services.

The Report next proceeds to notice the foreign relations of the Society. It adverts to a periodical work about to be published in Paris, one prominent object of which is the awakening attention to the conversion of the Jews. It notices the singular circumstance of the chief rabbi of the Jews at Paris accompanying the Rev. Lewis Way to the meeting of the Paris Protestant Bible Society. It states, that in Holland the cause of the Society, though obstructed by many, and, in some respects, peculiar difficulties, is making a steady progress; and especially notices the

preparatory work going on amongst the Jews at present. The dissatisfaction felt by some of them with the present state of religion amongst their people; the feeling of the necessity of religion that is growing up among them: the gradual diminution of prejudice; the impression which kindness and friendship are making upon them; all these are illustrated by important remarks and observations from Mr Thelwall. The Report then notices some instances of success communicated to the Society by Mr T. and proceeds to advert to the interest excited on behalf of the Jewish cause in Germany, at Detmold in Westphalia; in Prussia, at Kœnigsberg, Berlin; in Saxony, at Dresden, Leipsic; in Prussian Poland, at Breslau, Cracow, Warsaw; in Russian Poland, &c.; inserting extracts from the correspondence of Messrs Goldberg, M'Caul, Becker, &c. The Report then notices the voyage of the Rev. Messrs Way and Lewis to the coasts of the Mediterranean and the Levant; the formation of a special fund at Nice for the support of a mission to Palestine; the proceedings of Mr Wolff in his visit to Jerusalem, Antioch, &c. with his address at Malta. The Report concludes by insisting on the necessity of an increase of labourers, an increase of funds, and an increase of prayers.

LONDON HIBERNIAN SOCIETY.

The Seventeenth Anniversary Meeting of this Society took place on Saturday, May 10. at the Freemasons' Hall, H. R. H. the *Duke of Gloucester* in the Chair, and was numerously and respectably attended.

The *Secretary* read the Report for the present year. It was of great length, and detailed the various and increased operations of the Society. From this it appeared that the number of schools in Ireland, under the patronage of this Society, are considerably on the increase. They are divided into three classes as follows:—

Day Schools	553	Scholars	51,889
Sunday Ditto	103	....	6,824
Adult Ditto..	128	....	8,160
	784		66,873

Of these last nearly nine tenths are Roman Catholics, and of the whole about five sixths. The increase within the last year, upon the whole, is 13,640 scholars.

The Society has also twenty-two *Readers* of the Scriptures in daily employ, and eight principal Inspectors in uniform circulation through the scene of its labours.

The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been—Testaments, English, 11,107; Irish, 822; Bibles, English, 1015; Irish, 100. These making 92,600 Bibles and Testaments since the commencement of the Society; and the Society's funds were, through recent legacies, &c. in a flourishing condition. Instead of being in debt, as formerly, they have £3000 in the hands of their Treasurer.

Right Hon. *Lord Lorton* said, that from a residence in Ireland, he had some knowledge of that country; and he felt great satisfaction in bearing his testimony to the excellence of the Society, and to the benefit which Ireland derived from it. He could say from observation, that in some of the hedge schools which had been established in opposition to the Society, the Testament had been laid aside, and he had found the children reading the Arabian Nights. It would be obvious to every one, that nothing but the circulation of the Scriptures could eradicate the superstition of Ireland. One single fact would illustrate the benefit of this Society, even in a political point of view. In the county of Limerick there were few or no schools, and they all knew the unfortunate state of that county. In that part of Ireland from which their Royal Chairman derived the title of Earl of Connaught, there were a great many schools, the population was extensive, and all were most anxious to derive instruction. It had been well observed that Ireland could never be tranquillized by Acts of Parliament. The most effectual way to promote that object was the circulation of the Scriptures.

His Lordship was followed by the Rev. J. W. Cunningham, Earl Gosford, Hon. C. Shore, Rev. Dr Wardlaw, Rev. R. C. Dillon, and others.

Mr Dillon stated the important fact, that in the North of Ireland, where the children educated were as one to twelve, all was peaceable; but in the South, where all is uproar and disorder, they were only as *two to one thousand.*

NAVAL AND MILITARY BIBLE SOCIETY.

TUESDAY, May 13, the Anniversary Meeting of this Society, for the distribution of Bibles amongst sailors and soldiers, was held at the King's Concert Room, which was extremely crowded. Lord Visc. Lorton took the chair.

The Secretary read the Report, which stated, that the Society had been greatly cramped by their want of adequate funds; but they were determined to proceed in their course, and not sheath the spiritual sword until all should submit to the sacred standard. The Institution had received important assistance from the Auxiliary Societies in Ireland and Scotland, and also from the Ladies' Association, under the patronage of the Duchess of Beaufort. The exertions of the ladies indeed had been by far the most efficient, and they had contributed the greatest subscriptions. The Society had appointed an officer to travel from station to station, who had distributed nine thousand copies of the Scriptures, and received in return upwards of £100. This agent had been eminently successful in supplanting blasphemous and seditious tracts, which he feared had been extensively circulated in the army; but, notwithstanding these endeavours to seduce the soldiers, there was a strong desire among them for the Scriptures, which desire was manifested by actually purchasing them at cost price. The Report concluded by exhorting the friends of the Bible to come forward, and repress the current of infidelity which was let loose upon the world.

We learn, with regret, that this valuable Society is upwards of £1500 in debt.

THE TWENTY-NINTH GENERAL MEETING OF THE

LONDON MISSIONARY SOCIETY,

Held on the 14th, 15th, and 16th days of May, 1823.

THE Annual Meetings of the Society commenced on Wednesday morning, as usual, in Surrey Chapel, when the Rev. John Leifchild, of Kensington, preached from 2 Cor. x. 4. "The weapons of our warfare are not carnal, but mighty through God," &c.

In the evening, the Rev. William Chaplin, of Bishop Stortford, preached in the Tabernacle. The subject of Mr Chaplin's discourse was the example and success of primitive missionaries, founded on Mark xvi. 20. "They went forth and preached every where, the Lord working with them, and confirming the word with signs following."

In Tottenham Court Chapel, on Thursday evening, the Rev. John M'Donald, of Urquhart, preached from Acts ii. 17, 18. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," &c.

On Friday morning, in the Parish Church of St Ann's, Blackfriars, the Rev. Edwin Sidney, B. A. of Lopham, Norfolk, preached from Rev. xxi. 5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

The Rev. Joseph Fletcher, M. A. of Stepney, preached on Friday evening, in Spa Fields Chapel, to the Members of Juvenile Missionary Societies. His text was from Rom. x. 13—15. "Whosoever shall call upon the name of the Lord," &c.

The Missionary Communion was held in Sion Chapel, Silver Street, Orange Street, and Kennington Chapels—the Rev. John Griffin, William Roby, Rowland Hill, and Dr Collyer presided.

In the week immediately preceding that of the General Meeting, two Sermons in the Welsh language were preached for the benefit of the Society; the first at Albion Chapel, Moorfields, by the Rev. John Elias,

from Anglesea, on the evening of Thursday the 8th of May; and the other at the Rev. J. Clayton's Chapel in the Poultry, on the evening of the following day, by the Rev. W. Williams, of Wern.

Anniversary Collections, 1823.

Surrey Chapel	£448	0	5
Tabernacle	156	14	6
Queen Street	182	7	2
Tottenham	137	2	8
St Ann's	69	7	0
Zion	96	17	1
Orange Street	80	0	0
Silver Street	31	9	10
Kennington	41	0	2
Spa-Fields	38	2	3
Poultry Chapel	13	0	0
Albion	10	0	0
Total	£1304	1	1

Annual Meeting.

William Alers Hankey, Esq. the Treasurer, having taken the chair, a hymn was sung; and prayer was offered by the Rev. Thomas Young, of Margate. An abstract of the Report of the Society's Proceedings during the past year, was read by the Home Secretary.

The Treasurer, after presenting the accounts, spoke, in substance, as follows:—

My first duty is of an agreeable kind; to express the satisfaction and gratitude which I feel in referring to an increase in the best source of the Society's prosperity—the voluntary contributions at home and abroad—to the extent of 4,300*l.* On the other hand, you must observe a decrease of 400*l.* per annum, in the income from the funded property, occasioned by the sales of stock, called for by the necessities of the Society, during the last two years. It is further to be stated, that the expenditure of the last year is less than that of the preceding, by 7000*l.* and upwards. But it is still more important to remark, that, notwithstanding this increase of income on the one hand, and this decrease of expenditure on the other, the *latter* still exceeds the *former* by 1,200*l.* a result which I cannot come to, without great concern. It is the more to be regretted, when it is considered that the last year has been one of *unusually small expense*, from *new* operations: so that it forces upon me the conclusion, which I beg most strongly to impress upon you, that the account before you presents what ought to be regarded as nearly the *permanent*, and therefore the *lowest*, scale of the Society's expenditure, (viz. about 31,000*l.* per annum,) and one from which it cannot recede, except by an abandonment of its undertakings. That rate of expense must rise from year to year, as our proceedings advance; and will receive an augmentation from the necessary charges occasioned by the families of deceased Missionaries, and other concomitants.

After the statement which I last year presented to you, a friend and most generous supporter of the Society, anxiously inquired on what I confided for the stability of its operations. I told him that, besides the confidence which I reposed in God and his people, I had, as it respected the *then ensuing* year, two agreeable anticipations,—that of an augmented income, and that of a diminished expenditure. Both of these have been realized; but for the *now ensuing* year, I have only the former as a ground even of hope. Instead of a decreased outlay, I anticipate one considerably greater. For, besides the exertions necessary to supply the chasms which death has made, the resolutions of the Directors, which you have heard, to send additional labourers to the South Seas, and the urgent claims of further aid from India, Africa, and other parts, will show the propriety of my conclusion. It follows, then, that we must obtain large accessions to our income during the ensuing year, or, that deeper inroads must be made in the funds of the Society, which every principle leads me to deprecate, and which I earnestly entreat its friends to avert.

The necessity then of an enlarged and growing income, is obvious: and if I be again asked, where my hope of obtaining it lies, I answer, as before, *in God*, for whose cause the Society labours; and *in God's people*, who have, before God and man, pledged themselves to support that cause. My judgment tells me, further, that the field of Missionary benevolence is vast, and as yet very partially explored. Assuming the

annual income, from voluntary contributions, to our Society, to be 30,000*l.*; and supposing even that it were collected from individuals at the rate of 1*d.* each, per week, the number of contributors would fall short of 150,000; but when I deduct from that sum the amount of donations, congregational collections, and larger subscriptions, it leaves a result that really surprises me, by showing the small number of persons who actually unite in the support of the Society; small in itself, and strikingly so, when compared with the great body of Christians whom the cause of missions has called forth as its professed friends. There remain then abundant sources in the unexhausted liberality of the servants of the Redeemer, for all the wants of this and every other kindred Institution,—for the observation applies to them all. To whom shall we look, then, for the cultivation of that field? I address myself, first, to you *Christian Ministers*; and recommend you earnestly to point out to your people the obligations to support this cause, and the modes of liberality by which they may promote it. And here allow me to suggest an easy way of estimating the measure of liberality, shown by your congregations respectively: multiply the annual sum contributed, by 5, and the product will show the *number of the persons* adequate to raise that sum, even at the low subscription of 1*d.* per week each.* You will readily draw the practical inference. I look to the zeal and perseverance of the *Female Friends* of the Society, and, thankful that such a spring of influence has been brought to bear upon the interests of Missions, I assure them that I rely upon it as one of the surest and most abundant sources of our pecuniary prosperity. I look to the *Young* for the dedication of their growing talents and energies to the most sacred of causes; and tell them, that their labour, independently of its immediate gratifications, is preparing the way for the most happy ultimate rewards. It is amongst those *of their own age*, in various parts of the world, that the seed of *future* triumphs to the Gospel must *now be sown*; and they may even *live*, to reap with joy, the fruits of *their own* labours.

In closing these remarks, I beg to commit the cause for which we are assembled, to the blessing of God, and to the continued support of your affections, your liberality, and your prayers.

The Rev. Joseph Julian, A. M. Curate of Trimley, near Ipswich, spoke to the following effect:

As a friend of Missions, I was not at all displeased to have this motion put into my hand; (that the Report be approved and printed.) I do not come forward to make an apology, saying, I wish it had been given to some other person, because so deeply do I feel myself interested in this Society, that I rejoice to think, to speak, and to pray for it, whenever and wherever I can. The fundamental principle of this Society is the principle of my heart; it is confined to no sect nor party, but, like the gate of heaven, is open to all. It breathes, indeed, the very spirit of heaven, even that spirit which pervaded the angelic choir when it proclaimed the Saviour born; the spirit that breathes "glory to God in the highest, and on earth peace, good will towards men." Tell it in the ears of princes; proclaim it to the nobles and senators of the realm; that there is nothing either in the spirit, or operations of this Institution, hostile to any establishment whatever, but the establishment of Satan, and that it is inimical to no powers but the powers of hell and of darkness. On all kindred Institutions, it looks as intimately united with itself, in spirit and design, as branches of the same tree, as members of the same family. It bids them God speed, and if they go to proclaim the unsearchable riches of Christ among the heathen, it rejoices with them when they rejoice, and sympathises with them when they have occasion to weep. This cause must prosper, because it is the cause of God; the banner of the Cross must be unfurled among all nations, and Immanuel, Prince of Peace, shall ultimately reign from sea to sea, from shore to shore. I would appeal, Sir, to every heart, and ask if it were possible to attend to the Report which has been read, and hear of the success of the operations of the Society, during the past year, without emotions of gratitude and delight. For my own part, my

feelings were such as I can express only in the language of one of old; "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour; for he that is mighty hath done great things, [by the instrumentality of this Society] and holy is his name." Look at the prospects which are presenting themselves before you. Look at the islands stretching out their hands for Missionaries—thirsting for the knowledge of the Redeemer, desirous of having the word of life. Ah, Christians! they would rejoice if they could but partake of the crumbs of the table on which you are regaled. Can you "eat of the fat and clothe you with the wool," without desiring to contribute to send the glad tidings of a crucified Saviour amongst those who are starving and perishing? God forbid; for "whoso hath this world's goods," and can contemplate the state of the heathen, and "shutteth up his bowels of compassion" from them, how dwelleth the love of God in that man?—I rejoice in this Society's success—I rejoice in the success of the Church Missionary Society, of which I am an unworthy member—I rejoice in the success of the Baptist Missionary Society—I rejoice in the success of the Wesleyan Missionary Society—I rejoice in the prosperity of every Christian Society, where Christianity is faithfully proclaimed, where the Gospel is simply preached, and the word of eternal life is faithfully dispensed. Opposition in this cause we must expect; but no weapon that is formed against us shall prosper. No wonder that Satan is on the alert, and all his emissaries in an uproar, when he beholds his dominions invaded and his territories added to the dominions of the Prince of Peace. Directors, Ministers, Christians of all classes and of every denomination, I call upon all of you,—"Come forward to the help of the Lord, to the help of the Lord against the mighty." Do not relax; do not be weary in well doing; remember the time is approaching when your work will be over, when you must follow the departed Missionaries, and all who have lived and died in faith—may you all be found active agents in the work of the Lord, promoting his cause at home and abroad; and when the moment of *your* departure shall arrive, may the God of Jacob be your strength and consolation; and, in the last day, when we must all stand at the judgment seat of Christ, may we be found among his loyal subjects, on his right hand, and hear him say, "Well done, good and faithful servants, enter ye into the joy of your Lord." At that unutterably important moment,

> Oh! may we with yonder throng,
> Before his footstool fall;
> Join in the universal song,
> And crown him Lord of all.

FOREIGN.

PARIS.

It is with the greatest satisfaction, that we communicate the intelligence of a Missionary Society having been instituted in Paris towards the conclusion of the last year. We have just received two Addresses, which appear to have been published shortly after its formation; the one containing a general view of the plan and objects of the Society, the other announcing the establishment of a monthly Prayer-Meeting in Paris, on the first Monday of each month, and inviting all the Protestant churches in France to concur in the adoption of the same plan. They mention, that a missionary has already been sent from this infant Society, to preach the gospel in Palestine, and that "one special part of the plan of the Society consists in the formation of an establishment at Paris, in which serious persons, preparing for the work of missions, may enjoy all the peculiar advantages which the capital offers for the study of foreign, and, especially, of Oriental languages."

We extract the following animating passage from the conclusion of their general Address:—

"We cannot terminate this statement of our plans and of our hopes, without conjuring you, dear brethren, to remember, that while we enjoy the knowledge of the gospel and all its attendant blessings, hundreds of millions of the human race

are wandering like lost sheep, ignorant of Him who is 'the way, the truth, and the life.' Let us consider our obligations to that Jesus who 'died to redeem us unto God by his blood;' and how little we have hitherto done for the promotion of his glorious cause. Let us contemplate His sufferings who was 'wounded for our transgressions, and bruised for our iniquities;' whose agonies have soothed our sorrows, and have purchased peace for every child of Adam who believes in him. Let us constantly regard that sacred visage which was 'marred more than any man's'—that mouth—sealed in silence before revilers and murderers, but which speaks when our wounds are to be healed and our souls to be saved—that mouth—does it not seem to address to each of us this mild but powerful appeal—this reproach, at once so gentle and so terrible, 'Contemplate all that I have done for thee! What then hast thou done for me, in the persons of my brethren? What hast thou communicated to them of all that I have bestowed on thee? Hast thou, to the utmost of thy power, made them acquainted with the salvation that I have accomplished for the vilest of transgressors? Art thou ignorant that my gospel must be preached to every creature under Heaven?'

"Let us prepare to reply to this address from Him who is now our Saviour, full of mercy and of love, but who, ere long, will be our Judge.

"Let us remember that 'the time is short, that the day is far spent, and that the night cometh when no man can work;' and that 'whatsoever our hands find to do, we should do with all our might.' Finally, 'let us be steadfast and immoveable, always abounding in the work of the Lord, for as much as we know that our labour shall not be in vain in the Lord.'"

We subjoin the address of the Committee respecting the importance and necessity of united prayer, in behalf of their own and all other kindred institutions.

"The union of the people of God, and their experience of the necessity *of approaching* him in the exercise *of prayer*, have always been the signs *of the divine* presence in the church, and the effects of the influence of the Holy Spirit on the hearts of believers. On the other hand, the absence of Christian charity, and the loss of that spirit of supplication which is at once the evidence and the support of spiritual life, have been the first symptoms of religious indifference and decay.

"Thus we observe in the history of the church, that whenever the Almighty has accomplished signal deliverances for his servants—whenever the pure spirit of the Gospel has been revived among Christians, these events have been prepared and announced by the sentiments of brotherly affection which the people of God have mutually manifested, and by the humble and fervent supplications which they have unitedly presented to the Throne of Grace. Indeed it is impossible that prayer and discord, prayer and indifference, should exist together. On the contrary, prayer and charity, prayer and zeal, mutually excite, sustain, and perpetuate each other, and produce effects the most delightful and extensive.

"The truth of these reflections is fully confirmed by the history of those religious revivals, and of those zealous efforts for the spread of the Gospel, by which, of late years, the churches of England have been so eminently distinguished. Formerly, Christians in that country, separated from each other, and occupied by a rigid observance of the forms adopted by their different sects, neglected the general interests of the great family, and that vast plan of grace and mercy which God has revealed in his Gospel, and which the Saviour accomplished on the cross; and, as a sad but natural consequence, worldly-mindedness and infidelity made certain and alarming progress. But, when that revival of religion, to which we have alluded, began to manifest itself about the year 1795, the diciples of Christ approached each other; and those real Christians, who had hitherto lived in alienation, united in the formation of Missionary Societies, which have proved the centres of sacred love and ardent zeal. They immediately established among themselves meetings for the special purpose of supplicating God, that he would diffuse

the light of his Gospel among all the nations, and that he would pour out the influences of His Holy Spirit on the Christian churches existing in every part of the world.

"This example, by the blessing of the Most High, was immediately followed in other countries, and similar meetings were established in Holland, Germany, the United States, and the Cape of Good Hope: and from that period their number has continued to increase, with the formation of Evangelical churches, and with the renewal of religious love and zeal in those which previously existed. Sublime spectacle! at which angels rejoice and devils tremble. Millions of Christians, redeemed by the sacrifice of Jesus, prostrate at the same moment at the foot of the cross, in countries the most distant, pleading, by the sufferings of the Son of God, for the salvation of their fellow-creatures, and demanding * from the Author of the new covenant, the accomplishment of the prophecies which respect the advancement of the Saviour's empire, and the effusion of the Holy Ghost on all the posterity of Adam.

"Blessed be God, the day is arrived when similar associations are about to be formed in our own country—in that France, where formerly, among our ancestors, so many zealous and intrepid champions of the truth sealed with their blood the sincerity of their faith. Surely the desire for these meetings for prayer attests that the Lord is also in the midst of us, and that the Holy Spirit deigns to shed his influences on our numerous churches. Yes! every day the bonds of Christian affection attach us more closely to each other; every day our zeal, and the zeal of our brethren in all parts of France, burns with a stronger and purer flame, and it only remains for us to manifest, by public acts, the sacred sentiments which animate our breasts.

"With this view the Committee of the Missionary Society of Paris has resolved.

"1. To establish a Meeting for Prayer in one of the Temples of the capital, on the first Monday of every month, at 7 o'clock in the evening.

"2. That on these occasions the Pastors shall present supplications for the churches, and for all the religious institutions of France—for the Missionary Societies established in all parts of the world, and for the Missionaries who are employed in preaching the gospel to the people who are still ignorant of its glorious truths.

"3. That hymns shall be sung, suited to the object of the Meeting; and one of the Pastors shall exhort the worshippers, and encourage them to zealous perseverance in the propagation of the gospel, and shall communicate the most recent and interesting information concerning the progress of the Missionary cause.

"4. A collection in favour of Missions shall be made at the termination of each service.

"5. All suitable means shall be adopted to engage members of the different congregations to attend these Monthly Meetings.

"6. An appeal shall be made to all the Protestants of France, to induce them to adopt the same plan, and notice of the Resolutions of the Committee shall be given to all Foreign Missionary Societies.

"The Committee conceives it cannot more effectually execute the last Resolution, than by communicating these reflections and this plan to the Christian churches of France, persuaded that they will eagerly meet its wishes, and establish, in their respective circles, those Monthly Prayer Meetings, which cannot fail to bring down the Divine blessing on themselves, and on the millions of their fellow creatures who are destitute of the light of the knowledge of the glory of God.

(Signed) COUNT VER-HUELL, *President.*
SOULIER, *Secretary.*"

Paris, December 2. 1822.

* The French expression should have been rendered "entreating."

SOUTH SEA ISLANDERS.

Extract of a Letter from an Officer belonging to H. M. Ship Doris, on the S. American Station, dated Pernambuco, Feb. 23. 1823.

WE have two Otaheiteans on board, who were obtained out of a ship round Cape Horn. Their names

are Farapaae and Faatarae; the former was in Pomare's household, and performed the duty of clerk in the Mission chapel. The school-master of this ship, who is a pious young man, is teaching them English, in which they are making great proficiency. I was present when he was instructing them the other afternoon. They have very distinct and clear ideas of the Godhead; are acquainted with the historical, as well as the other parts of the Bible. They seem to have had some of the best principles instilled into them. At my request they sung an Otaheitean hymn, out of an hymn-book they have on board. Farapaae first gave out the hymn throughout, and then the first two lines. They sang the tune to which we usually sing 'Lord, 'tis a pleasant thing to stand,' (Portugal New); and when they came to the last two lines of the last verse, they were repeated. Picture to yourself several hundred of the same nation doing the same thing. Surely 'this is the Lord's doing, and it is marvellous in our eyes.'

I am more convinced of the good effects of the Missionary Society and their labourers, by what I have seen in these two men, than I have been by reading Missionary Reports, or attending Missionary Meetings.

JEWS' SOCIETY.

The attention of the Society has been much turned toward the Holy Land, by the Mission of Mr Joseph Wolff to the Mediterranean. From an address delivered by him at Malta on his return thither from Palestine, we shall extract a few particulars in relation to the State of the Jews in the Mediterranean.

State of the Jews at Alexandria.

I left this Island, Aug. 25. 1821, and arrived at Alexandria, 5th of September. I visited the Burial-ground of the Jews: where I ascertained, from the inscriptions, that there must have been very many Jews at Alexandria 900 years ago; and, among them, great and learned men. There are now perhaps 250 families residing there; a few of them well acquainted with the Law. These few well-informed persons did not only receive from me, with *the greatest readiness*, the New Testament and Tracts, but even desired *them with the* greatest eagerness: and two Jews called on me, on my second arrival in Alexandria, as I returned from Jerusalem, and desired New Testaments and Bibles; and both of them expressed their high veneration for the Christian Religion, as it is believed by Protestants.

You will allow me to mention some observations, which I heard made by the Jews at Alexandria, by which you may easily perceive what the obstacles are, in the way of the conversion of that interesting nation. I dined, one Sabbath day, with a whole party of Alexandrian Jews. One of them desired to learn from me the reasons why the English have translated the New Testament into the holy language of the Jews. I replied, "The English Christians are anxious to make the Jews acquainted with the doctrines of Christianity: and many Jews have read it; and have either been convinced of the truth of Christianity, or have published their objections against it." They asked me whether those Jews, who have stated their objections against the New Testament, had not been punished by the English; and they were surprised to learn, that the English Christians have not only been very far from punishing those Jews who have candidly stated their difficulties, but that they were even rejoiced to observe an inquiring spirit among the Jews. They told me that no Jew throughout Egypt would even dare to state to a Mahomedan his objections against the Koran. I had here then a good opportunity of making those Jews acquainted with the true spirit of Christianity; which consists in meekness, patience, forbearance, long-suffering, gentleness, and kindness; and which teaches us, when we are reviled, not to revile again. They became anxious to read the New Testament. I had thus the pleasure and satisfaction of distributing four New Testaments among those very Jews with whom I dined.

By the objections of these Jews we see clearly what the obstacles are with which we meet in the conversion of the Jews. It is, I may venture to say, not their unwillingness to inquire into the truth of Christianity; but, First, the condition in which they are—obliged to suffer the tyranny of Mahomedans, where they dare not, at the risk of their lives, communicate their doubts

against Islamism. Secondly, the unwise methods often taken, either by superstitious or nominal Christians, to convert them to Christianity, as that old Rabbi said, "by having shed our blood:" and, alas! is not this a fact? how much Jewish blood has been shed in Spain and Portugal! and, at Rome, they are compelled to hear, every Good Friday, a Sermon; and the Missionary House for the Conversion of the Jews is partly supported by the Jews themselves, by the express order of Pope Paul, and that order has been sanctioned and confirmed by all the succeeding Popes. The Third stumbling-block is the disunion, which exists among Christians themselves. "Cast ye up, cast ye up—prepare the way—take up the stumbling-blocks out of the way of my people." State to them clearly the truth; and promote, with all your power, the proclamations, the invitations, and promises of the Gospel; and shew to them the evidence of your religion, by LOVE and holiness, and communion, with God, and songs of praise and thanksgiving.

State of the Jews at Cairo.

At Cairo, there are two sects of Jews. The first and most numerous are the Talmudists, who take for their guide, not only the Old Testament, but likewise the Talmud, a compilation by the Rabbies about the time of Christ. The second sect of Jews at Cairo are the Caraites, who admit only the authority of the Old Testament, and reject entirely the Talmudical Traditions.

I waited first on the Rabbies and chiefs of the Talmudist Jews, and met with the kindest reception imaginable. They have ten Synagogues at Cairo. These I visited at their request, when they were all assembled to celebrate their Rosh-Hashana, at the beginning of the year, when they sound the trumpets: after that, the whole congregation, shedding abundance of tears, exclaimed, "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance." I could not help saying, "Oh that Thou, Lord, mayest shower down upon Thy people the power of Thy grace, that they may really hear the trumpet of salvation—that they may worship Thee *in the holy mount* of Jerusalem—*that they may* acknowledge that Thou, Jesus of Nazareth, art the same yesterday, and to-day, and for ever, on whose thigh and vesture is the name written, "King of Kings, and Lord of Lords!"

I had frequent conversations with the Jews on the subject of Christianity. More than fifty Jews at once called on me in the British Consulate, and read for several hours in the Gospel. One, whom I knew at Alexandria, said to his brethren, "We must argue with this gentleman, and hear his reasons; and if he is right, we are obliged to acknowledge it." A young Jew, to whom I had given a New Testament, told me that he had spent the whole night in reading it, and he was able to tell me the contents of a great part of it: he told me that he intends to embrace Christianity, and travel about, and converse with other Jews on Christian topics; and that his relations, who reside in England, have already acknowledged the truths of Christianity, and are baptized: whether he was sincere or not, this only the Lord knows, who searches the hearts and reins. I distributed at Cairo above 100 Hebrew New Testaments, and several hundred Tracts, and had daily conversations with the Jews. Even in their several assemblies, they discussed among themselves the subjects about which I had conversed with them; and I had the satisfaction to observe that a Jewish father read the Gospel to his son. And shall we suppose that this inquiry into the truth of the gospel will be in vain? Certainly not! For, thus saith the Lord, "As the rain cometh down," &c. One look of the Lord made Peter weep—and one look of the Lord may make Israel to mourn, and enable them to answer him thrice, "Lord, thou knowest that we love thee."

In the Consul's House at Cairo, I expounded the word of God, every Sunday, to Catholics, Protestants, two Renegadoes, and one Jew. They all kneeled down, and said, "Amen," when I addressed myself to our Lord Jesus Christ, and besought him to bring back the lost sheep, and to receive kindly the prodigal son. Some disciples of the Modern Philosophy advised me, however, to preach the Gospel only to learned men. I told them it was my duty to communicate the glad tidings of peace, even to babes.

Poetry.

A CHRISTIAN MOTHER ON THE DEATH OF HER DARLING CHILD.

"THERE was the parting sigh!
With that the spirit fled,
And wing'd its flight on high,
And left the body dead.
No pray'rs, no tears, its flight could stay,
'Twas 'Jesus' call'd the soul away.

O how shall I complain
Of Him who rules above?
Who sends no needless pain,
Who always smites in love;
Who looks in tenderest pity down,
Even when he seems to wear a frown.

The eye of Jesus wept,
It dropt a holy tear,
When Mary's brother slept,
A friend to Jesus dear;
Delightful thought! that blessed eye,
Still beams with kindness in the sky.

I know my babe is blest,
Her bliss by Jesus giv'n,
She's early gone to rest,
She's found an early heav'n;
The sigh that clos'd her eyes in death,
The moment of her happier birth!

"But, ah! my spirits fail,
I feel a pang untold!—
Those ruby lips so pale!—
That blushing cheek so cold—
And dim those eyes of 'dewy light'
That smil'd, and glanc'd so sweetly bright.

To lay that darling form,
So lovely even in death,
Food for corruption's worm,
The mould'ring earth beneath;
Oh! worse to me than twice to part,
Than second death-stroke to my heart!

As summer flower she grew,
Expanding to the morn,
All gemm'd with sparkling dew—
A flower without a thorn;
A Mother's sweet and lovely flower,
Sweeter and lovelier every hour.

But, ah! my morning bloom
Scarce felt a warming ray,
An unexpected gloom
Obscur'd the rising day;
A dreary, cold, and withering blast,
Low on the ground its beauty cast.

Its glistening leaves are shed,
That spread so fresh and fair,
The balmy fragrance fled
That scented all the air;
And lowly laid its lifeless form,
The gentle victim of the storm.

But why in anguish weep?
Hope beams upon my view!
'Tis but a winter's sleep!
My flower shall spring anew;
Each darling flower in earth that sleeps,
O'er which fond mem'ry hangs and weeps.

All to new life shall rise
In heavenly beauty bright,
Shall charm my ravish'd eyes,
In tints of rainbow light;
Shall bloom unfading in the skies,
And drink the dews of Paradise!

O this is blest relief,
My fainting heart it cheers;
It cools my burning grief,
And sweetens all my tears:
These eyes shall see my darling then,
Nor shed a parting tear again!

And while I feel at heart
The blank of comfort gone,
I only mourn a part—
I am not left alone;
Tho' nipt some buds of op'ning joy,
How many still my thanks employ.

And thou, my second heart,
Lov'd partner of my grief,
Heav'n bids not thee depart,
Of earthly joys the chief;
A favour'd Wife and Mother still,
Let grateful praise my bosom fill."

R. W.

THE

CHRISTIAN HERALD,

New Series.

JULY, 1823.

A BRIEF MEMOIR OF THOMAS DICKSON, ESQ.

OF CHAPLE-CROSS, NEAR ANNAN.

To the Editor of the Christian Herald.

SIR,

As the Church at Dumfries is at present destitute of a Pastor, I was requested by the friends of our late brother, from my previous knowledge of him, to draw up this short account of him for publication.—If you judge it calculated to benefit the disciples of our Lord, your early insertion of it will oblige your's sincerely,

THOMAS WOODROW.

Carlisle, 5th April 1823.

THE lives of departed saints, who have been eminent in the practice of the Christian and social virtues, are calculated to be of great benefit to the world at large, to Christians in general, and especially to the Christian society of which they were members. They are proofs of the power and excellence of the gospel. We hold them forth to infidelity, and challenge them to produce such a list of worthies, to prove the excellence of their boasted principles of reason and natural religion. And while they accuse the ministers of Christ of priestcraft, of mercenary motives, and of the ambition of becoming the founders and leaders of popular factions—we ask, what could possibly influence those, whose names are never heard beyond their own immediate neighbourhood, and the circle of a few select friends, who have, nevertheless, shone conspicuously in the exercise of the noble and sublime virtues of our holy religion? We consider such humble records as also beneficial to the surviving members of the household of faith, in arousing the dormant energies of their minds, and calling them forth to the imitation of departed worth. By far the greatest, and confessedly the most difficult part of Christian practice, falls within the circle of a man's own family and connections. Hence the man who is distinguished for the proper discharge of the social and domestic virtues, is entitled to be held in everlasting remembrance.

With these views, we lay before our readers the following brief account of THOMAS DICKSON, Esq. one who was a public blessing to the immediate neighbourhood where he resided, and a living witness to the power of Divine grace.

He was born at Annan, A. D.

1745, and died on the 6th of November 1822, in the 77th year of his age. Little appears to have happened during his childhood and youth worthy of being recorded. Having commenced business with a small sum of money, the Lord so prospered him in all his undertakings, that he acquired property to a considerable amount. In his youth he had enjoyed a religious education, and had regularly attended the means of grace, but was considerably advanced in years before he became savingly acquainted with the gospel of Jesus Christ. This important change happened when he was near the 50th year of his age, under the ministry of Mr Robinson, of Lady Huntingdon's Connection, who came to Annan nearly thirty years ago, where he preached the gospel with great diligence for several years. He was the first that *preached to* Mr Dickson, according to his own significant expression. He declared that previous to this he heard *for others;* balanced the respective talents of different preachers; keenly discussed subjects of church government; but remained satisfied with a form of godliness without its power.

Mr D. continued to attend the ministry of his spiritual father, and from observations and discourses of his, which the writer has often heard him repeat, he appears to have profited greatly by his ministrations. Mr Robinson was succeeded by a minister belonging to that body of Presbyterians denominated "Burghers." Mr D. and a few others who could not in conscience join their communion, soon after formed themselves into a church, maintaining the Congregational or Independent form of church government. They enjoyed the labours of several Independent ministers successively; but the church, from various causes, fell away, so that they became unable to support a pastor. For some years past the remaining members of the church met regularly every Lord's day in the house of our deceased friend; and attended to the exercises of reading the Scriptures, social worship, and mutual exhortation.

It seemed necessary to say thus much in reference to his religious connections, in order that our readers might understand what we have now to add respecting his Christian character, in which we shall notice what we consider most worthy the imitation of the people of God.

We beg the attention of our readers,

1st, To his firm and conscientious adherence to whatever he believed to be the mind of God. Believing the Scriptures to be the exclusive rule both of faith and practice, he daily studied those precious records; and under the influence of the divine Spirit, advanced in knowledge and in grace. The great doctrines of Scripture he held, not as mere speculative opinions, but as active principles, regulating the heart and the conduct. He had a mind as free from prejudice and bigotry as most men. He was ever ready to admit truth from whatever quarter it came, and to renounce error, how long soever he had been wedded to it. He embraced the Congregational or Independent views of church government, not because they were fashionable or respectable, for in the part of the country where he lived, this way was in general spoken against, but because he believed them to be nearest the word of God. From this source he learned them under the instructions of Mr Robinson his spiritual father, and he had reason to believe, also under the influence of the

Holy Spirit. The writer has often heard him declare, that he believed the disciples of Christ, equally bound to observe the government and discipline of the New Testament, as to maintain its doctrines, because both were enjoined by the same authority. And, however much any might differ from him in their views of church government, one thing is certain, that all who knew him must have felt convinced, that he adhered to those views which he professed, because he believed them to be agreeable to the mind of the Spirit. Upon every subject of Divine revelation, indeed, his inquiry was, What is truth? And this interesting question he put, not with the indifference of Pilate, who did not even wait for an answer, but with a deep sense of its great importance, and a full conviction that it could be answered only by a direct appeal "to the law and to the testimony." He had learned to cease from man, and to trust in the Lord, not leaning to his own understanding.

2d, To his lively interest in the advancement of the Redeemer's cause. This was evinced by his liberality in the support of the gospel in his own immediate connection. At Annan the Independent interest was low, the church members few in number, and most of them in the lower walks of life. Providence had blessed Mr D. with abundance, and after that his heart was opened by Divine grace towards the cause of Christ, he cheerfully ministered to his religious instructors in all good things. He fitted up a house, belonging to himself, for a place of worship, at his own expense; and for a time boarded the ministers in his own house, without accepting any remuneration.

But his benevolent heart was interested, *not merely in his own immediate connection*—he heard with the most lively emotions of joy of the prosperity of other Christian churches, and of the triumphs of the cross in heathen lands. After the church in Annan could no longer support a minister, he connected himself with the Congregational church in Dumfries, and continued till his death a stated contributor to the support of the gospel in that place, though during many years he was unable, by reason of growing infirmities, to attend the ordinances of the gospel there. His benefactions were also extended to other institutions established for the circulation of the holy Scriptures, and the more extensive propagation of the glorious gospel. He understood his duty in these respects better than many; and in proportion to the extent of his means did much for the cause of his blessed Lord and Master. He called nothing his own, but knew that he was only a steward of the bounties of Heaven.

3d, To his undeviating regard to whatever he conceived to be duty. His constant inquiry in all the affairs of life was, *What is duty?* And in determining this, he did not allow himself to be carried away by passions and prejudices, but formed his purposes with deep and calm reflection, and adhered to them with great firmness, unless he saw good reason to alter them. This marked his whole course with much stedfastness and regularity. He did not flatter himself that he had already attained perfection. Far from it. He manifested a constant willingness to be taught the will of his blessed Lord, in reference to points in which he had not yet formed any decided judgment; and was ever ready to yield obedience to the precepts and commands of the Lord Jesus Christ.

4th, To his exemplary conduct in the exercise of the social and

domestic virtues. He was a warm-hearted and affectionate friend. His house and his heart were open to all the friends of the Lord Jesus Christ. His kindness and hospitality were not showy, but sincere and constant. He grew in the esteem and confidence of all who knew him. His love of the brethren seemed greatly to increase towards his latter end; and his humility appeared in the sacred delight with which he listened to the instructions and exhortations of those who were much inferior to himself. He was a tender-hearted and indulgent parent, ever diligent in promoting the welfare of his children. From their earliest years he inculcated upon them habits of industry, prudence, and economy; and of these things he set them a bright example in his own life. He superintended with unceasing care their progress at school; and in their more advanced years gave them his parental advice, with great moderation, decision, and affection. Above all, he manifested a constant concern for the salvation of their souls. He brought them up "in the nurture and admonition of the Lord;" and in his own life shewed them an example of eminent devotedness to the service of God. One thing in his conduct, in reference to family worship, is worthy of being recorded for the imitation of heads of families. He never wished, as he expressed it, "to make this the drudgery of the day," and therefore he attended to that duty at an early hour in the evening, before the younger branches of the family were overcome with sleep; and in like manner he assembled the family in the morning before they went off to their respective occupations. The consequence of such an arrangement was, that the mind was fresh and vigorous, and the children saw that their venerable parent was ardently engaged in the exercises of devotion. How many valuable parental instructions are lost for want of a corresponding example in the parents! What can children conclude when this is wanting, but that religion is only a form? Let parents learn to shew their offspring that they are earnestly desirous of their spiritual good, and to set before them in their own lives an example worthy of imitation.

Mr D. was twice married, and in both his connexions acted the part of a most affectionate husband. We would never forget, and feel desirous of impressing on our readers, what it was which made him all that he was—it was *the grace of God;* and none, we believe, were more disposed than himself to adopt the language of the apostle, and say from the heart, "By the grace of God I am what I am." We praise not him, therefore; he is now beyond the reach of our praise or blame; but we record these facts to magnify the power of Divine grace, and to excite the brethren to follow him as he followed Christ. His failings and imperfections, (for who is without these?) we bury for ever; and hold forth his excellencies to the imitation of all. May the Lord enable us to follow the faith of him, and of all the dear departed in Christ, considering the end of their conversation! And "Jesus Christ is the same yesterday, to-day, and for ever." May we ever address him, with the poet—

"'Midst changing scenes, and dying friends,
"Be Thou my all in all."

SKETCH OF A SERMON BY DR WARDLAW.

The following Sketch of a Sermon preached at Craven Chapel, London, by Dr Wardlaw on behalf of the "Home Missionary Society," on the 20th of May last; will, we doubt not, be acceptable to our readers.

"For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. i. 26.

From this appropriate text, the preacher considered,

I. The facts stated.—II. The design of God in them. And III. The argument arising from them for the truth of the Gospel.

I. The facts stated. 'Not many,' &c. After some expository remarks, the preacher proceeded: "It is a general fact, that the great body of the people of God is composed of the poor—the unlettered—the ignoble. Such were the men who acted immediately under Jesus, and who himself was also despised for his mean parentage, and poverty, for he had not a place where to lay his head.—The words express a general truth, but with a primary reference to the apostles.

'*God hath chosen the foolish things*,' &c. as far as it regards the learning, philosophy, and wisdom of this world, the Apostles really were so. The only exception is the writer of this Epistle, and on this subject there is a danger of extravagance on both sides. That Paul was a proficient in Jewish learning, is *probable*, and had a *good common education*, but that he possessed some higher attainments which some have ascribed to him is very doubtful. I doubt whether he would have been reckoned amongst the *literati* of Greece or Rome. The Apostle frequently spoke of his own meanness; and I call the attempt to exalt his learning injudicious, because, in proportion as we invest this Apostle with erudition and eloquence, we deduct from the force of the argument in support of the truth of the gospel drawn from the inadequacy of the instruments of its first propagation. It is true the Apostle has quoted Greek Poets, but the inference from this ought not to be cited with so much confidence. Suppose any one with a moderate education, should have a slight knowledge of French, so as to be able to employ certain quotations, would it be right to infer that he was learned in that language? Yet, the Tent-maker, on grounds as light as this, has been complimented for his learning. As to his eloquence, he had zeal, but his speech was pronounced contemptible. As to his pleading before Agrippa and Festus, so justly and often quoted as a master-piece of address, I fear we are too apt to give credit to the preacher, and forget the promise of that Master in whose cause he was engaged: "Ye shall be brought before governors and kings for my name's sake for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." The text convinces me that he claimed no such honour, and that his eye would have glistened with

delight to see these laurels placed on the brow of his Master. The nature of his learning was not such as to fit him for the ministry for which he was appointed, Jewish learning being held, both by the Greeks and Romans, in supreme contempt.

God hath, &c. *to confound the mighty.* This confounding may be viewed in two lights. First, as to the effects produced on the minds of the wise themselves. These unlearned men preached doctrines in direct opposition to their philosophy, yet these doctrines were accompanied with a power which confounded, though it did not convince and convert them; secondly, as to the effects produced by the doctrines of the cross, from the lips of those that delivered them, effects so striking, that human wisdom could never rival—to which it had never produced any thing like—not rare, but numerous—not confined to any description of men, but embracing men of every name and condition.

God hath chosen *the weak things,* &c. opposed to the mighty. The instruments were weak; but viewed in the effects of their doctrine, it was Gideon and his little flock discomfiting the Midianitish army. "Five of you shall chase a thousand," &c.

God hath chosen, &c. *and base things.* Base things stand in contrast to the noble. The heralds of the cross were publicans, fishermen, tent-makers. "We," said the Apostle, "are made as the filth of the earth, and the offscouring of all things."

The last expression is one of great energy. "Yea, and *things that are not,*" &c. So unfit instruments, that it might have been said they were as nothing. Yet, these non-entities, in point of *worldly influence,* did God employ *to abolish things* that are;—all the rank, authority, and influence of the things of the world, and to oppose the wisdom and authority of men—the subtilty and might of the god of this world, and all his emissaries. "We wrestle not," said the Apostle, "against flesh and blood," &c. The simple fact is, that by means of such incompetent influence, Christianity triumphed over all opposition. The original number of our Lord's disciples was 120; they were timid, and courted secrecy. Shortly after our Lord's death, the first addition amounted to 3000; shortly after, the number was 5000, and soon again a multitude was added, both of men and women, and the number of disciples multiplied in Jerusalem greatly, and a great company were obedient to the faith. Soon after, the brethren at Jerusalem addressed Paul: "Thou seest, brother, how many thousands of Jews there are which believe." And thirty years after the ascension, the gospel had spread nearly over the extent of the Roman empire, embracing the greater part of the then known world. Eighty years after, Trajan complained that this superstition had destroyed the Pagan Temples, and abolished the sacrifices, &c. Thus Christianity went forth conquering and to conquer.

II. The design of God in this arrangement. "That no flesh should glory in his presence."

Observe, on this part:

1. The wise—the mighty—and the noble were here taught not to glory before God. In the choice which he made he poured divine contempt on such qualifications; how dazzling soever in the eyes of men, God is infinitely above the petty distinctions amongst his creatures. He is no respecter of persons, and he thus stamps the brand of folly on the fondness of the human mind for such distinc-

tions, and its disposition to glory in them. "Thus saith the Lord, Let not the rich man glory in his riches," &c.

2. No flesh must glory in the invention or discovery of the doctrine from whence such effects arose. Human wisdom had been long tried. It had put forth all its powers, and been proved deficient, and God had employed such instruments to make it manifest that the success came from him. The treasure was put into earthen vessels, that the excellency of the power might be of God.

3. No flesh had cause to glory before God in the reception of the gospel. Those who receive the truth in the love of it, owe it to the operation of God. No where is it said in Scripture, that this is owing to any moral distinction —any thing superior in those who are called, above others; they all feel constrained to say, "By the grace of God we are what we are."

4. There is a perfect harmony between that part of the divine procedure we are now considering, and the general nature and design of the Gospel. There is one end kept in view; the utter extinction of self-glorying on the part of sinners. The haughtiness of men is to be bowed down, and the Lord alone is to be exalted. "Where is boasting then? It is excluded," &c. *Grace* is the character of the Gospel throughout. I use the simple word, and not *free* grace, because grace is not grace at all if it be not free. "God who is rich in mercy, for his great love," &c. "For ye are his workmanship," &c. Boasting is excluded, from the agency employed. "Who then is Paul or who is Apollos?" &c. "But of him are ye in Christ Jesus, who of God is made," &c.

5. This disposition to glory in the Lord, is a distinct feature in the character of the true Israelite. "In the Lord," says the Prophet, "shall all the seed of Israel be justified, and shall glory." What pride in a sinful creature glorying in himself before his offended God! How pitiful is it to see a creature who, in regard to spiritual things, is weakness itself, vainly trying his fancied strength to effect that which can alone be effected by sovereign and omnipotent grace—grace which is always ready for the chief of sinners!

III. The argument arising from the facts in the text, in support of the truth of the gospel.

We regard these instruments as the greatest in station, as vicegerents of the King of Heaven. We admire their usefulness in effecting the greatest revolution in the moral face of the world. But we ought to conceive to ourselves of a few despised individuals toiling for their daily bread, not a whit superior to our fishermen on the banks of one of our southern or northern rivers. Such are the men. Now they are either inventors or propagators of our new religion.

Inventors. Apply this to the conception and practical development of the character of Jesus Christ; a conception which stands quite alone—which eye hath not seen, ear hath not heard;—a character for which no picture had been seen, but for which these writers had the full merit of originality, and than which no one can be more difficult to suppose, with consistency, uniting all that is truly and properly divine, with all that is truly and properly human.

Consider the History of this wonderful religion. It has now stood the test of 1800 years, and men have never been able to improve upon it. They have never made any new discoveries about God—about the future state—about social virtue. The New Testament has been the text-book of

the Christian Church for nearly eighteen centuries. Volumes without number have been published upon it, and still it is as fresh and interesting as when it was given to the world. Its treasures are still being explored, and are still as far as ever from being exhausted. Men of intellect have bowed to its authority, felt and owned its inestimable worth, and after all their researches, confessed their ignorance. It has stood against a host of enemies;—they have spoken, they have written, they have conspired against it. They have ridiculed it, and exhausted upon its contents the entire quiver of malignant art, envenomed blasphemy, and vulgar buffoonery. How few books will bear more than a first or second reading! In one or two, we have got all that the writer has to communicate, and we lay the work aside; but the New Testament has been studied century after century, in churches, families, and closets, and when we have gone through it the twentieth time, we begin it the twenty-first, with new pleasure and delight; and he who has read it with the greatest care, is the man who will read it anew with the greatest pleasure. Let me now put it to your consciences, whether there would not be an intellectual and moral miracle here, if these men could have invented this religion. To assert this, argues the greatest credulity.

Let us now consider these weak despised things as,

2. The propagators of a new religion. If these things are false, these men had to impose upon a multitude of people the belief of things they had never witnessed. But they came forward, publicly, after their Lord's death, and thus addressed their countrymen:—"Ye men of Israel hear these *words;* Jesus of Nazareth, a man *approved of* God among you," &c. Such statements were true or false; if false, all that heard them were witnesses to their falsehood: they knew that no such things had transpired, for these Apostles appealed not to what was *to be done,* but to the testimony of *past facts.*

Further, the doctrines these men taught were not flattering to the pride and corruption of the human heart. All that these men preached was opposed by all the prejudices of the Jew and the Greek. The claims of Jesus of Nazareth were a death-blow to all the worldly and high-minded expectations of the Jews; and among the Greeks, the populace were attached to those superstitions which were sanctioned by antiquity, and gave full indulgence to all the polluting lusts of fallen nature. The priests too, were opposed to the gospel, by all the bigotry of self-interest. The philosophers affected to scorn, and in reality hated the gospel, as setting aside all speculation, and requiring entire submission of the mind to divine dictation, and it was taught by men whom they could only regard with ineffable contempt. The rulers held the common people, by these means, in entire submission; and the only means employed against all this, was the foolishness of preaching, stating plain facts, and publishing unpalatable doctrines. "For," said the Apostle, "we do not war after flesh; for the weapons of our warfare are not carnal," &c.

Observe, further, that mere success, even extensive and long continued, is not, when taken by itself, a certain evidence of truth. Mahometanism has kept its ground over no inconsiderable portion of the world for successive centuries; but the two cases are different;—different as to the nature of the doctrines, facts, early progress, and means of subsequent exten-

ion. Mahomet was a man of rank and influence, and indulged in the greatest pleasures; he was violent in his temper and behaviour; he courted the weakness, and encouraged the evil principles of his followers, holding out to them the promise of a Paradise of voluptuous sweets. His converts were small, till he began to use the sword, and proclaim the Koran, at the head of his armies, offering conversion or death. From the agents in the Christian cause, the means they employed, and the success of their labours, considering the nature of Christianity, Gamaliel's criterion was a just one: "If this counsel, or this work, be of men, &c. But if it be of God, ye cannot overthrow it," &c. It has not been overthrown—it has stood its ground, and never was it in a more flourishing state than at this moment;—it is unprecedented in its progress, and bids fair to become the religion of the world. This is the finger of God.

PRACTICAL IMPROVEMENT. *No reference is at all deducible from this subject prejudicial to human learning.* There is no comparison between the super-human qualifications of the Apostles, and men not so taught, as it respects *gifts.* Procure for us the gift of *tongues,* and we shall close our classical seminaries. For the Bible, in our tongue, we have been indebted to human learning; and but for learning, to this day, what would have become of the various nations of the world? The blessed volume of inspiration must have continued to all, an unsealed book. Whatever fits a man for more fully understanding, and more clearly conveying the knowledge contained in the Bible, it is important that all should possess whose business it is to unfold the gospel to others; and the inquiry should not be, how little will do, but how much can we obtain?

But I would not plead the necessity of extensive erudition in every instrument employed in this work. No; there are thousands, and ten thousands in our own country, who are ignorant of the first principles of the gospel, and the man who can state and impress the great truths of the gospel clearly and earnestly; nay, who can read a village sermon to a company of villagers, may be an extensive blessing; and no instrument should remain unemployed whose labours God may bless for the purposes of his grace. He who can tell the tale of redemption, may be honoured in turning many to righteousness, who may afterwards improve by the more regular instructions of a stated ministry; and when men have once tasted that the Lord is gracious, they will desire the true milk of the word, that they may grow thereby, and leaving the first principles, &c. go on unto perfection.

This subject holds out strong encouragement to Missionary exertions at HOME, *and abroad.* Jesus Christ hath said to every servant, in every age, "Lo I am with you always, even to the end of the world." "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord," &c. A mighty power still accompanies the word. Wherever we find understanding and conscience, there are materials for the truth of the gospel to work upon, and the Divine Spirit is still a Spirit of illumination and power, bringing sinners from darkness to light, and from the power of Satan unto God. Let, then, zealous and combined efforts be used to spread abroad the light of truth—the light of life, and let us unite our prayers, that God in all things may be glorified, through Jesus Christ. Here is the highest field of Christian benevolence;—it ought, indeed, to embrace the

comforts and accommodations of time: the Father of lights, from whom cometh every good and perfect gift, combines both in his providence—the blessed Jesus combined both in his ministry, for he preached the gospel, and healed all manner of sickness, and all manner of diseases amongst the people, and we should with tender sympathy and active kindness relieve the wants and soothe the sorrows of destitute and afflicted humanity; but we must make all subservient to the higher interests of men, to open an avenue to their hearts, and benefit their immortal souls.

The obligation to Missionary labours rests on a special grant. We are in possession of a blessing which others need as well as we, and which providence puts it into our power to communicate. From the great principle of the divine law, "Thou shalt love thy neighbour as thyself," we are bound not to withhold what we have the opportunity and ability to impart. "Freely ye have received, freely give." "If thou forbear to deliver them that are drawn unto death," &c. Prov. xxiv. 11, 12.

If the obligation to Christian benevolence extends to every nation, it has peculiar force at home. It begins with the family, and extends to kindred and countrymen. If men are going into eternity with a lie in their right hand, around us, we act an inconsistent part in sending the gospel to the heathen, and yet offering no prayers, and using no exertions for those who are at our doors perishing for lack of knowledge. What a field for useful labours is presented in this vast metropolis itself! The Home Missionary Society has wiped away the reproach of our having zeal for abroad and negligence at home. It has a permanent claim to the support of *British Christians.* I wish not to *abstract from* exertions for Foreign *Missions, but* neither their zeal nor their liberality must be exhausted abroad—perishing fellow-countrymen must have a share. [Here the Doctor gave some account of the exertions and funds of the Society, and concluded with a powerful appeal to the hearts of his hearers.]

The demands of the Society are the voice of God in the ear of Christian benevolence; let the voice then reach your ears, and let the sympathy of your hearts open your hands to kindness; and although this Society has in point of time allowed others to take the precedence, you will not allow yourself to meet its claims with the mere dregs of your liberality. —And you, the Directors of this Society, 'Go on and prosper,' &c.

REMARKS ON Heb. ix. 23, 24.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

The apostle having shewn that the old covenant was ratified at Sinai with the blood of sacrifices, proceeds to mention other instances in which the sprinkling of blood was employed for purification and atonement. He dwells in particular on the sprinkling of the ancient tabernacle and its vessels, which was performed annually in the following manner: The high priest carried the blood of the appointed sacrifices within the vail, into the most holy place, and sprinkled it seven times on and before the mercy-seat; and in like manner he sprinkled the outer apartment, or tabernacle of the congregation, and the altar, Lev. xvi. 16—20. This was in sub-

stance a repetition of those rites by which the sanctuary was at first dedicated. Had the high priest entered the sanctuary, and presumed to act there in behalf of the guilty, without having made an atonement for their sins, or had the people been allowed to enter it without this having been done, even though at the time they had been ceremonially clean, then the sanctuary had been defiled. But by means of the atonement *its* purity was preserved; and by the sprinkling of blood it was set apart for their worship, and thus they had free access to it. In like manner, had Christ entered heaven and officiated in our behalf without having expiated our guilt, or had those who had once sinned been admitted without this having been done, or at least without there being a certainty that in due time it *would* be done, as in the case of the Old Testament saints, then heaven had been polluted, even though at the time, supposing it to be possible, we had been perfect in holiness. But by his sacrifice its purity is preserved, or in other words, the honour of the law and government of God is maintained. This, however, does not include the whole meaning of the passage. In order to its farther illustration, let it be particularly considered, that the atonement was not only *expiatory* in the strict sense of the expression, it was also *propitiatory*. That is, not only did it cancel the guilt of the offenders, and so free them from punishment, it also obtained for them an interest in God as revealed in the gospel, a place as his children in that heavenly community of which Christ is the head, a title to the heavenly inheritance, and, in a word, an interest in all the special blessings of "the everlasting covenant." We are not only delivered from the curse through the blood of Christ, we are elevated to a seat in the celestial temple. We are not simply restored by it to the paradise which we lost in Adam, we are exalted to a higher paradise. The benefit obtained through the work of Christ is not merely equal to the damage we sustain through sin, it infinitely exceeds it. Thus, by the atonement of Christ, not only are we delivered from the condemnation of the law by being "washed in his blood," we are made "kings and priests unto God," and as such shall reign in his own hallowed dwelling place. Our participation in the former blessing was typified by the sprinkling of the blood of sacrifice on the *people*, and our participation in the latter was signified by the sprinkling of it on the sanctuary, and its vessels and furniture. The entrance of Christ into the heavenly sanctuary with his own blood, is that which answers to the solemn entrance of the Jewish high-priest into the earthly tabernacle, for the latter with its apartments and utensils are called the patterns, or representations, or resemblances of things in the heavens. The heavenly things themselves are the heavenly holy place, and the true tabernacle, not made with hands, of which Christ is the minister, Heb. viii. 2. ix. 11. Accordingly we are told, that what answers to the purification of the earthly sanctuary is His entering "into *heaven itself*, now to appear in the presence of God for us." The entrance of the Saviour into the heavenly sanctuary with his own blood, Heb. ix. 12. or as a peculiar victim previously slain for our sins, was a most solemn and impressive manner of signifying that our access into the new and heavenly family of God, our interest in the celestial temple, and in all that superabundance of blessing and glory which comes through "the Lord from heaven," are ob-

tained solely through the blood of his infinitely precious sacrifice. Thus, heaven is said to be purified in the sense of being opened and set apart for the worship of sinners. None, it is true, are admitted till perfect in holiness; but the subject in question is not their meetness for heaven, but the ground on which they are admitted. The reference is to their original character, and the meaning is that it is set apart for the use of the redeemed through the propitiatory blood of the Saviour. They can now obtain admittance there without defiling it, and, indeed, they have already access to it by faith, and their services are accepted in it for the sake of Christ, for it is now infinitely becoming the Divine character and glory, that the very abode of God should be the seat of their residence and worship, and that all its transcendent and inconceivably glorious privileges and blessings should be their inheritance as his children. Thus, in other words, it is solemnly consecrated and devoted to the service of God, as their God and Father, by a legal purification.

We accordingly find, that there was a twofold oblation of sacrifices; one, when the victim was slain by the offerers, as in the sacrifices of individuals, or by the high priest on behalf of the congregation; the other, of the blood of the victim after it was slain, and which, in the case of the great annual atonement, took place in the holiest of all. The slaughter of the victim, or its shed blood, was the piacular ransom, but the solemn sprinkling of the blood before God was the presentation of the sacrifice to him, as the medium through which the special blessings of his abundant goodness were pleaded for and expected, and it therefore had the nature of an intercession. *We find accordingly*, that where nothing followed a sacrifice but absolution from the stain of guilt, the blood was not sprinkled before God. For instance, when murder was committed by a person unknown, a heifer was directed to be slain for atonement, but the ritual aspersion was not enjoined, Deut. xxi. 1—9. This sacrifice had merely the same effect as to the adjacent city as the death of the murderer himself in case of his detection. Nothing more followed, that is, than the removal of guilt, and, therefore, the blood was not sprinkled before God. It appears then the one oblation signified the expiatory nature of the sacrifices, and the other, namely, the solemn presentation of the blood to God by sprinkling it before him, signified, that in their nature they were also propitiatory. These two were considered by the law as but different parts of the same sacrificial service. Accordingly, when the Scriptures speak of the offering of Christ as *one*, they oppose it to the *numerous* sacrifices under the ancient economy, and not to the different services which were required in regard to the same sacrifice, or in the sacrifices individually considered. He is therefore said to have entered heaven by his own blood, *having obtained* eternal redemption for us, that is, redemption from the *curse*, and to have borne our sins, that is, the punishment due to them, in his own body on the tree, because by his obedience unto death was finished the whole of those sufferings which are included in the curse. But, as has already been stated, he after this appeared in the heavenly sanctuary, to signify, that he not only had redeemed us from guilt, or restored us to the state from which we had fallen, but that he now entered heaven as our representative, our forerunner, and our brother, to take possession of the celestial

temple itself in our behalf, and to elevate us to that infinitely superabounding glory and blessedness, which is the reward of his work. And to shew that all this superabundance is the result of his mediation he, as it were, sprinkled the Divine throne, which is hence termed the propitiatory or mercy seat, and the throne of grace, from whence God dispenses not pardon only, not the gift of an earthly paradise only, like that which was lost, but all the innumerable and exalted blessings of his own dwelling place, of that over-flowing goodness which adorns his character as the God and Father of Christ, and of that Divine munificence which is displayed in the ineffable glory of the Redeemer himself. Thus he hath prepared a place for his people, not only by his death considered in itself, but by the solemn and impressive declaration made by his appearance in the heavenly sanctuary with his own blood, that all the blessedness of the saved must be considered as from first to last communicated through the honourable medium of his propitiation; by his interceding for all the blessings of grace entirely on this ground, and by conducting the whole arrangements of the sanctuary in constant reference to this. His appearance in heaven then was highly honourable to God and admirably fitted to illustrate the import of his death. Thus is the purity of heaven preserved though sinners are received into it; thus is it dedicated and opened for them, and thus is it set apart as the seat of their worship, happiness, and glory. It was necessary that it should be so by better sacrifices than those of the law. The use of the plural number denotes, that his one sacrifice realized all that was signified by the many offerings of the law, and that it infinitely exceeded them in value or dignity. The two phrases, "to appear in the presence of God for us," and "to offer himself unto God," used in Heb. ix. 24, 25, obviously mean the same thing, with this difference, that the latter began on earth and the former is continued in heaven. It is quite clear, that Christ could not in *every* respect exercise *all* the sacrificial functions while he was on earth, for this much, at least, is affirmed by the apostle, when, speaking of *those functions*, he says, "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law," Heb. viii. 4. And let it be considered that it is by no means necessary, in order to support the view which has been given of the purification of the sanctuary, to maintain that he did not at all act as a priest on earth. On this subject, therefore, we do not enter.—May every reader feel the purifying influence of his blood on the conscience, and the sanctifying and elevating influence of his priestly character and his ministrations in the heavenly temple. D. R.

ON THE DISPENSATION OF THE SPIRIT.

The following admirable illustration of a very important subject, is from the pen of Mr Hall of Leicester, and is contained in an address to an Independent Minister on the occasion of his ordination. We are happy to give it a place in our pages, as we apprehend that the work in which it is contained, has reached comparatively few of our readers. Ed.

In the 2d Epistle of Paul to the Corinthians, we find the Apostle styling the gospel "the dispensation of the Spirit." To this he refers, chap. iii. ver. 6, 7. where he is contrasting the Jewish with

the Christian dispensations.— "Who hath also made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, how shall not the ministration of the Spirit be rather glorious." From this circumstance, he infers, the superior dignity of the Christian ministry. The miraculous gifts, intended for a sign to unbelievers, and to aid the gospel, during its first struggle with the powers of Pagan darkness, have long since ceased, with the exigency that called them forth; but the renewing and sanctifying agency of the Spirit remains, and will continue to the end of time; the express declaration of our Saviour not admitting a doubt of its perpetuity. "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." To the world, who, in their unrenewed state, are unsusceptible of his sanctifying impress, he is promised, in the preparatory form of a Spirit of conviction; to believers, he is promised as an indwelling principle, an ever-present Deity, who consecrates the hearts of the faithful to be his perpetual abode. Hence the ministers of Christ are not dependent for success on the force of moral suasion; not merely the teachers of an external religion, including truths the most momentous, and duties of the highest obligation; they are also the instruments through whom a supernatural agency is exerted. And hence, in the conversion of *souls*, we are not to compare the *difficulties* to be surmounted, with the feeble resources of human power, but with his, with whom nothing is impossible. To this the inspired Historian every where directs our attention, as alone sufficient to account for the signal success which crowned the labours of the first preachers. If a great multitude at Antioch turned to the Lord, it was because "the hand of the Lord was with them;" if Lydia believed, in consequence of giving attention to the things that where spoken, it was because the "Lord opened her heart; if Paul planted and Apollos watered with success, it was "the Lord who gave the increase;" and highly as they were endowed, and though invested with such extensive authority, they did not presume to count upon any thing from themselves; their sufficiency was of God. As the possibility of such an influence can be doubted by none who believe in a Deity, so the peculiar consolation derived from the doctrine that asserts it, seems to be this, that it renders what was merely possible, certain; what was before vague and undetermined, fixed, by reducing the interposition of the Almighty, in the concerns of salvation, to a stated method and a settled law. The communication of the Spirit, to render the gospel efficacious, becomes a standing ordinance of Heaven, and a full security for its final triumph over every opposing force. "My word," said the Lord by the prophet, "shall not return unto me void, but shall accomplish the thing whereunto I sent it." At the same time, connected as it is, by the very tenor of the promise, with the publication of an external revelation, and professing to set its seal only to the testimony of Jesus, it precludes, as far as possible, every enthusiastic pretension, by leaving the appeal to Scripture as full,

and uncontrolled as if no such agency were supposed. It is strange that any should be found to deny a doctrine so consolatory, under the pretence of its derogating from the sufficiency of Revelation, when it not only ascribes to it all the efficacy that can belong to an instrument, or external means; but confers the highest honour upon it, by marking it out as the only fountain of instruction to which the agency of the Deity is inseparably attached. The idea of his immediate interposition must necessarily increase our veneration for whatever is connected with it; and let it ever be remembered, that the internal illumination of the Spirit is merely intended to qualify the mind for distinctly perceiving, and cordially embracing those objects, and no other, which are exhibited in the written word. To dispel prejudice, to exite a disposition for inquiry, and to infuse that love of the truth, without which we can neither be transformed by its power nor bow to its dictates, is the grand scope of spiritual agency; and how this should derogate from the dignity of the truth itself, it is not easy to conceive. The inseparable alliance between the Spirit and the Word secures the harmony of the divine dispensations; and since that Spirit of truth can never contradict himself, whatever impulse he may give, whatever disposition he may communicate, it involves no irreverence towards that divine agent to compare his operations with that standing revelation, which, equally claiming him for its author, he has expressly appointed for the trial of the spirits.

Let me earnestly entreat you, by keeping close to the fountain of grace, to secure a large measure of its influence. In your private studies, and in your public performances, remember your absolute dependance on superior aid; let your conviction of this dependance become so deep and practical as to prevent your attempting any thing in your own strength, after the example of St Paul, who, when he had occasion to advert to his labours in the gospel, checks himself by adding, with ineffable modesty, "Yet not I, but the grace of God that was with me." From that vivid perception of truth, that full assurance of faith, which is its inseparable attendant, you will derive unspeakable advantage in addressing your hearers; a seriousness, tenderness, and majesty, will pervade your discourses, beyond what the greatest unassisted talent can command. In the choice of your subjects it will lead you to what is most solid and useful, while it enables you to handle them in a manner the most efficacious and impressive. Possessed of this celestial unction, you will not be under the temptation of neglecting a plain gospel in quest of amusing speculations or unprofitable novelties; the most ordinary topics will open themselves with a freshness and interest, as though you had never considered them before; and "the things of the Spirit" will display their inexhaustible variety and depth. You will pierce the invisible world; you will look, so to speak, into eternity, and present the essence and core of religion, while too many preachers, for want of spiritual discernment, rest satisfied with the surface and the shell. It will not allow us to throw one grain of incense on the altar of vanity; it will make us forget ourselves so completely as to convince our hearers we do so; and displacing every thing else from the attention, leave nothing to be felt, or thought of, but the majesty of truth, and the realities of eternity.

In proportion to the degree in

Review.

Remarkable Passages in the Life of William Kiffin; with Notes and Additions. By William Orme. 12mo. pp. xxiv. 162.

The period that elapsed from the advancement of William Laud to the See of Canterbury, in the reign of Charles I. (1633), to the Revolution in 1688, presents a succession of the most interesting events. On the part of the Stuart family, there was an unremitting attempt to introduce arbitrary power in the State, and to impose an uniformity of worship and ceremonies in the Church. Men of the most peaceable and orderly habits, were obliged to come forward in defence of their liberties, and if they sometimes resorted to violent measures, they considered it necessary, from the nature of those weapons that were employed against them. So long as the agents of Government would listen to their complaints, when tendered in a constitutional manner, or meet them on the fair ground of argument, they were content to rest their plea on the goodness of their cause. But when their petitions were disregarded, and their conscientious scruples treated as the effect of caprice or obstinacy—when they were denied their rights as men, and the freedom of their conscience as Christians, they were then obliged to stand on the defensive; nor can they be made answerable for those disorders which unhappily ensued. A man, when driven to extremities, may not always adopt the best method of extricating himself from danger; yet if we compare the conduct of the contending parties at that period, the English Puritans and the Scottish Covenanters have no reason to shrink from the trial.

The attention of the public has, for some years, been engrossed by the numerous productions of a living writer,* whose ingenious Novels display great originality of mind, whatever may be thought of their moral tendency. In searching for topics on which to employ his talents, he has twice brought into view the religious characters of the period referred to; but certainly so as not to leave a very favourable impression of the motives by which they were actuated, or the importance of the cause for which they suffered. The sympathies of the reader are engaged on the side of a *neutral* description of persons, who are, indeed, gifted with many moral qualities, but are kept pure from the contagion of fanaticism, which is supposed to distinguish the unhappy sufferers in the cause of religion and liberty. If any strength of mind be allowed to the latter, their reason is beclouded by the gloom of superstition, or the native generosity of their heart is weakened by the remembrance of private wrongs, or the influence of party prejudice. They are described as professed enemies to all the innocent pleasures of life, and as groaning under the pressure of those burdensome duties which they imagine to be essential to a religious profession. They are selected from the lower classes of society, whose vulgarity makes them ridiculous, or if they can boast alliance with a few of higher pretensions, these are represented as individuals of violent tempers, who will stoop to any meanness to gratify an impotent revenge, or who make religion a cloke, to raise their fortunes, and to gain that distinction in society

* Author of Waverly, &c.

which would have been denied to their merits. The puritanical teachers are described as men of contracted minds, incapable of enlightened views or liberal sentiments, and strangers to the charms of literature; exercising an uncontrolled sway over their deluded votaries—appealing to the Deity, in the most familiar manner, to sanction the dark and doubtful projects of their party—displaying their eloquence in violent declamations against the State, and ready to sacrifice all the charities of life on the altar of a blind and heartless bigotry.

That there were no individuals of this description in the ranks of those who suffered in the sacred cause of liberty, we are not so ignorant of human nature as to assert. But in describing a particular class, a generous mind would rather be disposed to throw a veil over their errors, and to pay a just tribute of admiration to those noble qualities which were unquestionably displayed. The most venerable institutions may appear ridiculous when viewed through a distorted medium; but we are not to allow a flash of wit to dazzle our judgment, or lose sight of the eternal distinctions between right and wrong in indiscriminate satire of the vices and follies of mankind. The venerable martyr may be dressed in a fool's habit, (like the victims of the Spanish Inquisition), to add insult to cruelty as he is led to the stake; but the generous spectator will rather weep than laugh, when he calls to mind his disinterested sacrifices, his noble equanimity, his superiority to self-interest or fear, and his steady and consistent defence of the truth for which he is about to suffer.

If the Puritans expressed themselves in strong language on the depravity of human nature, and the malignity of sin, it arose from *the deep views they had* of the holiness and majesty of the Supreme Being. If they maintained the necessity of a spiritual renovation of the human mind, they held this sentiment in common with many of the most eminent divines of the Christian church—it has been considered as most agreeable to the dictates of sound philosophy, and nothing less seems to be implied in these words of the Founder of our faith, "Except a man be born again, he cannot enter into the kingdom of heaven." If they were always serious in their deportment, they considered this as most becoming rational and accountable beings, living and acting under the eye of Omniscience. If they were remarkable for their religious zeal, it was because they considered nothing as unimportant which the wisdom of God enjoins in his word. If they were distinguished for their mutual attachment, it was their common danger, and similar circumstances, that united them. If they spent much of their time in the exercises of devotion, it was because they regarded the Divine Majesty as ever near and ready to help the distressed, to confirm the wavering, and to strengthen the weak. They viewed religion as the glory of an intelligent being. In prayer and praise their minds were purified, soothed, and elevated—they supplicated the forgiveness, not the destruction of their enemies—the advancement of the kingdom of Christ, not the dismemberment of earthly states.

The cause of the Scottish Covenanters has been already advocated, with much spirit, in an able Review of "The Tales of my Landlord," inserted in another Journal.* The appearance of "Peveril of the Peak," determined Mr Orme to publish the Memoirs of Kiffin. The history of

* Edinburgh Christian Instructor.

those unhappy times ought to be carefully studied by every lover of his country, that he may rightly appreciate the privileges he now enjoys, by an estimate of the sacrifices at which they were attained.

It may seem strange, that the peace of a kingdom should be disturbed on account of what have been called "indifferent ceremonies." The use of the surplice, of the cross in baptism, of the ring in marriage—the practice of bowing at the name of Jesus, and kneeling at the Lord's Supper, may appear matters of small moment in this easy and compliant age. But it is not so much by the ceremonies in question, as by the principle on which they were imposed, that we are to judge of the merits of the case. Though it was admitted they were *indifferent*, they were rigorously enforced as if they had been *essential* to religious worship—all that the more moderate Puritans required, was, that they should be left to their own liberty to comply with them or not as they judged proper. It was allowed, on all hands, that these observances were not enjoined in Scripture, so that, on the Protestant principle, they could not bind the conscience as points of faith, and by many they were viewed as having originated in superstition, and as calculated to mislead the unwary. But had these been complied with, it would only have opened the door for new encroachments, without any perceptible limitation; and if Government had a right to dictate to men in matters of conscience, what restriction would have been allowed in the exercise of secular power?

We do not mean to enter on a minute detail of the grievances of *which the* persecuted party complained. *In Scotland*, the disasters occasioned by the attempts to introduce Prelacy, were tenfold more general and protracted than those with which the Reformers had to struggle in shaking off the Papal yoke. It was not enough for those who preferred the Episcopal form of Church order, to be allowed the free exercise of their worship: the body of the people were required to conform, while they did not believe there was any foundation in Scripture for a third order of church officers. The Presbyterian pastors were deprived of the exercise of their ministry—the English service-book was ordered to be read in the churches—all separate congregations were disallowed, and stigmatized as illegal conventicles—those who frequented them were fined, imprisoned, banished, or condemned to die. The nearest relations were enjoined to inform against each other, and it was strictly prohibited to give food or lodging to any of the obnoxious party. The country was put under martial law, and bands of unprincipled soldiers were dispersed to live at free quarters on the unhappy sufferers, with orders to put the refractory to death, or otherwise to distress them by every means in their power; those who were condemned were not even allowed time to prepare for execution, and no entreaties could procure liberty for their nearest friends to visit them; a tax was imposed for maintaining a standing army to prevent their religious assemblies in the fields. The most popular and pious preachers were either executed, or confined in damp and dreary prisons, till they expired under the weight of their sufferings.

On the other hand, the Court of Charles II. was a scene of impiety and profligacy. Nothing but mirth and revelling was heard in the Palace, while the voluptuous Monarch remained insensible to the tears and groans of his sub-

jects. Men of the most loose principles, and doubtful characters, were chosen to fill the ecclesiastical vacancies, whose chief recommendations were a blind submission to the will of the King, and a fierce zeal for the Episcopal ceremonies. Graham and Dalziel in the Army, Archbishop Sharp in the Church, and Middleton, Lauderdale and M'Kenzie at the head of the Government, perpetrated the greatest cruelties, under colour of law, and were secured from all risk while acting by authority of the State. No rank was spared, no age or sex was exempted, mutual confidence was shaken, the exertions of industry were paralyzed, a great part of the country was wasted with fire and sword. Men gladly abandoned their homes, to enjoy peace in foreign lands, and those who were denied this privilege, were driven from their families, and hunted down like wild beasts.

Nor was any favour shewn to the non-conformists in *England*. After enjoying a short respite under Cromwell, they were treated with great severity by Charles and his brother. By an unaccountable oversight, the exiled family had been restored, without any security for liberty of conscience or constitutional rights. The effects of this were soon apparent. The penal laws against Dissenters were revived, and executed with the utmost rigour. By the Act of Uniformity, upwards of 2000 of the most pious and learned of the clergy were deprived of their livings, and thrown destitute on the world. Every person that should be present at any religious meeting of more than four individuals besides the family, was fined, imprisoned or banished. An oath was imposed, under severe penalties, enjoining passive obedience and non-resistance; rewards were granted to informers, who turned their nefarious practices into a gainful traffic; the sanctuary of British justice was violated, and Juries were fined for not pronouncing verdicts against the accused. Repeated attempts were also made to introduce the Popish religion, and the members of that communion were protected and cherished. Both Charles and James granted indulgences to Dissenters with a view to promote the Catholic faith. But so disinterested were the Puritan party, that they hesitated to avail themselves of that boon, that they might not endanger the Reformed interest, or sanction the principle, that the King's proclamation could supercede the authority of Parliament.

After James II. had succeeded to the crown, the Duke of Monmouth, a natural son of Charles, invaded the kingdom with a small force; and was joined by many who conceived the Protestant religion to be in danger. The scheme miscarried, and the Duke, with about 200 of his followers, was put to death. It was on this occasion that Colonel Kirk exercised his cruelty on the prisoners, whose sufferings seemed to afford him a savage pleasure, and the inhuman Jefferies filled all England with the terror of his name; he persuaded the accused to plead guilty, under hopes of pardon, and then ordered them to instant execution;* while he enriched himself by allowing others to buy their liberty at exorbitant prices. By these excesses, the affections of the nation were entirely alienated from the reigning family, and, after repeated invitations, the Prince of Orange made a descent on Britain, and was hailed as a friend and deliverer.

It is now time to introduce the Work before us to the notice of

* Brown's Church History, vol. I. p. 325.

our readers. The Memoirs of William Kiffin were written by himself. The MS continued among his descendents, and was occasionally consulted by those who were engaged in preparing historical sketches of the period to which it refers. It was afterwards communicated to the Editor, with a request that he would examine it, and if he thought it worthy of publicity, to print it.

Mr Kiffin was born about the year 1616; no account is given of his parents, who seem, however, to have been respectable. When about nine years of age, he was attacked with the Plague, which was then raging in London, but after his life had been despaired of, he was providentially restored. In consequence of the death of his natural guardians, his surviving friends got possession of the property which was left him, but he was never able to recover much of it out of their hands. At the age of fourteen he was bound apprentice to a brewer, and soon after, becoming dissatisfied with his situation, he left his master's employ. While wandering pensively through the streets of London, curiosity induced him to enter a place of worship where a Mr Foxley was then preaching on the duty of servants to their masters. Feeling reproved by what he heard, he returned home, before any notice had been taken of his absence. This sermon excited a desire in his mind to hear the Puritan ministers. Sometime after, at the same place, he heard a discourse from Isa. lvii. 21. on the means of obtaining peace with God. This led him into a discovery of his spiritual danger, and as the best relief he could think of, he resolved to attend on the most powerful preaching. A sermon on 1 John i. 7. was of great use in pointing out to him the efficacy and freeness of the atonement, and in answering his objections arising from a consciousness of unworthiness, and supposed want of suitable dispositions.

About this time, he became acquainted with several pious young men, who met together on the Lord's-day for devotional exercises: these occasions afforded him much pleasure. The non-conformist controversy being much agitated, he was led to examine the arguments on both sides, and consulted with the conforming ministers on several points on which he wished information. As, however, their reasons did not satisfy him, he joined an Independent church at the age of twenty-two, intending, if an opportunity was offered, to settle in America. He soon after entered into the marriage state with a member of the same congregation; this union afforded him much happiness, and lasted nearly forty-four years. At a subsequent period he united himself to a society in the Baptist communion, but he takes no notice of this in his Memoirs. The Dissenters being obliged to hold their meetings in secret, Mr Kiffin was requested by the church of which he was a member, to exercise his talents among them, to which he agreed, and continued to preach in public during the whole course of his life. Often their meetings were interrupted, and sometimes his life was in danger from the violence of the mob. On one occasion he was sent for by a poor man who lay dangerously ill; and on entering the house, the person asked if he recollected him? On replying in the negative, the man confessed he was the ringleader of a mob which had assaulted Mr Kiffin and his congregation a year before, and after professing much regret for what he had done, entreated the latter to pray for him; which he readily complied with. At another time, being in prison,

on a charge of contravening the ecclesiastical laws, one of the prisoners, in another chamber, so prejudiced the minds of several others against him, that they entered his room in a very threatening manner, with a design to take away his life. But by Mr Kiffin's unexpected kindness, they soon forgot their intention, and would have revenged themselves on his calumniator, had Kiffin not firmly interposed.

In the year 1643, he went to Holland on a trading adventure, and having disposed of his commodities to advantage, he returned home, intending to carry on that branch of traffic. Being pressed, however, by the church with which he was connected to remain among them, he sent over a young man to act for him, and by prudent management their stock soon increased to several thousand pounds. During the Commonwealth, he interfered as little as possible with public business, rather choosing to wait the sure returns of honourable industry, than to enrich himself by the purchase of forfeited lands, which must have been held by a very precarious title. At the Restoration, he was seized, by order of General Monk, as a disaffected person; but no evidence appearing against him, he was discharged. He was repeatedly accused of devising means for overthrowing the Government, but by the good sense and presence of mind he displayed on those occasions, he raised himself in the esteem of the Parliament and Council. The enlightened views he held on the subject of trade, appear from the evidence he gave before the House of Commons against the monopoly of the woollen trade by the Hamburgh Company; being called to repeat his evidence before the King in Council, he shewed so much regard for the general interests of the country, that his Majesty conceived a very favourable opinion of him. He afterwards fell into suspicion with the reigning favourite, the witty and profligate Duke of Buckingham. By his orders, a warrant was issued for Kiffin's apprehension on a charge of treasonable practices. But from what motive that nobleman acted in this instance, it is hard to say, unless it were to gratify his overbearing and capricious temper, and to ingratiate himself with the King.

Some years after this, Mr Kiffin met with a severe domestic trial in the death of his two sons—the elder of whom was about twenty years of age, and a youth of promising character. His other son, being in a delicate state of health, was recommended to travel. He was accordingly sent to Italy, under the care of a young minister, but the latter wishing to visit Rome, left young Kiffin alone, who was poisoned at Venice on his return home by a Popish priest. He had incurred the resentment of the latter by his zeal in defending the Protestant religion; yet, says his excellent father, "I forbear mentioning the minister's name, he being still alive. I desire the Lord may not lay this sin to his charge."

In the prosecutions that were raised against him and his brethren for attending conventicles, he availed himself of all means, which the law allowed, to secure his rights as a British subject, and to defend those who were in less affluent circumstances against the oppressions of the Courts of law. Having incurred a fine of £40, he discovered some flaw in the proceedings, and by a vigorous exertion overthrew the informers, though it cost him £30 to recover the fine. He repeated the same experiment on other occasions with success. He thus deterred them from prosecuting many of his

poorer brethren chargeable with the like offence.

At the trial of the Duke of Monmouth, an attempt was made by forged letters to involve him and his son-in-law, Mr Hayes, in the conspiracy, but without effect. He was not so successful in the case of two of his grandsons, Benjamin and William Hewling, who had been concerned in that ill-concerted plan to overturn the throne. Great exertions were made to obtain their pardon, and it is thought that had the Judge been gratified in his love of gain, they might have escaped. On the trial of William Hewling, the Lord Chief Justice Jefferies, in his characteristic manner, "was pleased, in public Court, to tell him, that his grandfather did as well deserve that death which he was likely to suffer, as he did."

We have seldom read any thing more affecting than the account of the death of those two young men. The elder of them was 22, and the other only 19 years of age. They had joined the Duke without the knowledge of their friends, from a mistaken zeal for the Protestant interest. After the defeat of the rebel army, they put to sea, but being driven back by a storm, they surrendered, and were committed to prison. Their behaviour in the prospect of death was such as to soften the hearts of their bitterest enemies. Their youth, their interesting appearance, their fervent piety, their fortitude and cheerfulness, excited the admiration of all who saw them. They were viewed as martyrs to the cause of freedom—all consideration of their political errors was merged in compassion for their sufferings; and their death, instead of strengthening the Government, only accelerated its ruin. Being brought to London, they were loaded with irons, kept apart from each other, and their nearest relations were not permitted to visit them. Yet when informed of these severities, they replied, "they were content with the will of God whatever it should be." Their sister, an excellent young lady, with admirable fortitude, attended them both in their last moments. After noticing their gratitude to God for the kindness shewn to them since their commitment, and especially for his mercy to their souls, she gives the following account of the behaviour of her younger brother, William, on his way from Dorchester to Lyme, where he was to suffer:—

"As they passed through the town of Dorchester to Lyme, multitudes of people beheld them with great lamentations; admiring his deportment at parting with his sister. As they passed upon the road between the towns, his discourse was exceedingly spiritual, as those declared who were present. He took occasion, from every thing, to speak of the glory they were going to. Looking out on the country as he passed, he said, this is a glorious creation; but what then is the paradise of God to which we are going? 'tis but a few hours and we shall be there, and forever with the Lord. At Lyme, just before they went to die, reading the 14th of John 18th verse, he said to one of his fellow-sufferers, here is a sweet promise for us:—'I will not leave you comfortless; I will come unto you.' Christ will be with us to the last.

"To one taking leave of him, he said, Farewell till we meet in heaven: presently I shall be with Christ. Oh! I would not change conditions with any in this world: I would not stay behind for ten thousand worlds. To another that asked him how he did now; he said, Very well, blessed be God! And further, asking him if he could look death in the face with comfort, now it approached so near, he said, Yes, I bless God, I can with great comfort. God hath made this night a good night unto me; my comforts are much increased since I left Dorchester."——"Afterwards he prayed for about three quarters of an hour with the greatest fervency;

exceedingly blessing God for Jesus Christ; adoring the riches of his grace in him, for all the glorious fruits of it towards him, praying for the peace of the church of God, and of these nations in particular—all with such eminent assistance of the Spirit of God, as convinced, astonished, and melted into pity the hearts of all present, even the most malicious adversaries; forcing tears and expressions of regret from them. Some saying, they knew not what would become of *them* after death, but it was evident *he* was going to great happiness. When he was just going out of the world, with a joyful countenance he said, O now, my joy and comfort is, that I have a Christ to go to; and so sweetly resigned his spirit to Christ the 12th Sept. 1685."

The following account is given of the elder brother.

"When I came to Taunton to Mr Benjamin Hewling, he had received the news of his brother having gone to die with so much comfort and joy; and afterwards of the continued goodness of God in increasing it to the end. He expressed himself to this effect: We have no cause to fear death, if the presence of God be with us. There is no evil in it, the sting being taken away. It is nothing but our ignorance of the glory which the saints pass into by death, that makes it appear dark for ourselves or our relations. If we be in Christ, what is this world that we should desire an abode in it? It is all vain and unsatisfying; full of sin and misery. He intimated also his own cheerful expectations soon to follow his brother. He discovered then, and all along, great seriousness and sense of spiritual and eternal things, complaining of nothing in his present circumstances but want of a place for retirement to converse more uninterruptedly with God and his own soul. His lonely time in Newgate, he said, was the sweetest in his whole life.

"For those three or four days before their deaths, when there was a general report that no more should die, he said, I don't know what God hath done beyond our expectations. If he doth prolong my life, I am sure it is his—all his own, and by his grace I will wholly devote it to him. *But the 29th of* September, about ten or eleven o'clock at night, we found the deceitfulness of this report, they being then told that they must die the next morning. This was very unexpected as to the suddenness of it; but herein God glorified his power and grace and faithfulness, in giving suitable support and comfort by his blessed presence. Upon my coming to him at that time, I found him greatly composed. He said, though men designed to surprise, God doth and will perform his word—"to be a very present help in time of trouble." The next morning, when I saw him again, his cheerfulness and comfort were much increased, waiting for the Sheriffs with the greatest sweetness and serenity of mind, saying, Now the will of God is determined, to whom I have referred it, and he hath chosen that which most certainly is best. Afterwards, with a smiling countenance, he discoursed of the glory of heaven; remarking with great delight on the 3d, 4th and 5th verses of the 22d chapter of the Revelation. Then he said; O what a happy state is this! Shall we be loth to go and enjoy it? Then he desired to be read to him 2 Cor. v. 1—11.

"When they came to the place of execution, which was surrounded with spectators, many who waited their coming with great sorrow, said that when they saw him and them [his fellow-prisoners] come with such cheerfulness and joy, and evidence of the presence of God with them, it made death appear with another aspect. They first embraced each other with the greatest affection. Then two of the elder persons prayed audibly, they joining with great seriousness. Then he desired leave of the Sheriff to pray particularly; but he would not grant it, only asked him if he would pray for the King. He answered, I pray for all men. He then requested they might sing a psalm. The Sheriff told them it must be with ropes about their necks, which they cheerfully accepted; and sung with such heavenly joy and sweetness, that many present said it both broke and rejoiced their hearts. Thus, in the experience of the delightfulness of praising God on earth, he willingly closed his eyes on a vain world, to pass to that eternal employment, Sept. 30. 1685.

After this attempt was crushed, King James continued to employ every expedient he could devise for the introduction of Popery. To ingratiate himself with the Dissenters, he granted a toleration to the different sects. He also appointed several of them to offices usually held by churchmen. Among others, Mr Kiffin was nominated an alderman, an honour, which, after much hesitation, he thought it prudent to accept, and employed his interest in the city for the benefit of the poor; but, with strange infatuation, hundreds of Liverymen in London were deprived of their privilege, and others put in their room—most of the persons deprived were of the Church of England. From this state of uncertainty and change, the country was at last relieved by the arrival of the Prince of Orange, and Mr Kiffin had the happiness of seeing the Protestant interest settled on a sure basis. He died in peace on the 29th of December 1701, in the 86th year of his age.

During the Commonwealth, he held a commission in the Army, and was successively a Captain and a Lieut. Colonel in the Militia. He was also the author of several Tracts, chiefly of a controversial nature, and if we may judge from the specimen before us, his style was neither quaint nor inelegant. He seems to have been a man of strong judgment, and his religion, though not entirely free from the peculiarities of that age, neither unfitted him for the business of life, nor rendered him indifferent to the welfare of society. He was evidently possessed of tender feelings, but his belief in the overruling providence of God moderated his sorrow, and supplied him with rational and solid comfort, *under* the various calamities he *met with. He was an affectionate husband, a tender parent,* an obliging neighbour; and while he considered it his first duty to fear God, he also honoured his King. The Government would have found such men its warmest and most steady friends, had they been allowed to live in peace. Both Charles and James applied to Kiffin in their difficulties. The former requested of him a loan of £40,000, and was presented with £10,000, without any prospect of repayment.

We owe our thanks to Mr Orme for bringing to light this interesting document. He has prefixed to it a very excellent introductory essay, in vindication of the character of the English Puritans, and has added many valuable notes illustrative of several events alluded to in the Memoir. He has also taken the trouble to correct the orthography, and occasionally to alter an obsolete term for one more intelligible. The work is printed in a very neat style, and does great credit to the provincial press of Scotland. We could insert the whole of the prefatory remarks. We select the following as particularly worthy of notice:—

"The length and ardour of the devotional exercises for which the Puritans were distinguished, have frequently been the subjects of ridicule and misrepresentation. These, in some measure, arose out of the circumstances in which they were placed. They were often under the necessity of meeting in the most secret manner, and at the most inconvenient seasons. Of this the following narrative will furnish some illustrations. Thus situated, they were glad, when they did assemble, to enjoy, as long as possible, each other's society, and fellowship with their God. What would now be reckoned weariness, was then rest and refreshment. When the state of the country admitted of their meeting in a more regular and public manner, the habit of long services had been formed, and they knew not how to shorten them. Even then, the numerous and momentous changes

which were passing over them, kept up the alarm and excitement of their spirits, and stimulated the ardour of their devotions.

"But why should an apology be necessary for spending considerable portions of time in the service of the Creator? Is it because religious people now feel it to be a drudgery? Or because sinful creatures have discovered that it is no longer necessary? When we hear of Parliament spending twelve or fourteen hours at a sitting, in discussing the business of the country, it excites our approbation. When we read that the same body spent, occasionally, the half of that time during a period of fearful agitation, in fasting and prayer before the God of heaven, it perhaps excites a smile. Ought it to do so? An address of three or four hours to men, is regarded as a proof of earnestness, or a display of genius. A prayer to God, which should last one hour, would be denounced as fanaticism and hypocrisy. For the enthusiasm of patriotism or genius, a ready apology is always found: but the warmth and decision of religion experience no quarter in the world. For this, however much a genuine Christian will deplore it, he will not be very solicitous: he will remember, 'If they called the Master of the house Beelzebub, much more they of his household."

"It is impossible to study the Bible closely for a considerable time, without adopting, unconsciously, a liberal portion of its phraseology. This perhaps partly accounts for the superabundance of Scriptural language in the conversation of the Puritans. That Book, which is now resorted to by many, only when they happen to lose a friend, or to be afflicted with disease, or are trembling at the approach of death, was the daily and hourly companion of such men as Kiffin. They were quite familiar with its contents. This appeared in the ease with which they recurred to its statements, and the ability with which they defended its doctrines and precepts on all occasions. Hence its language became interwoven with their own. What would now be mere affectation, or reckoned profane and improper, was then constant and approved practice. It was their classic, whose idioms supplied them with phrases. Its history furnished them with examples of heroism and devotedness in the cause of God and their country. Its poetry furnished them with songs, which soothed their grief and animated their ardour. It supplied their 'word' in the day of battle, and lightened their countenances on the scaffold and at the block." pp. xiii. xviii.

Religious Intelligence.

DOMESTIC.

SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE.

According to *the scheme of the Society's establishment*, which is brought up to the 1st of May last, there are

	Scholars.
192 Schools on first patent, attended by	11,699
107 Schools on second patent, attended by	1745
34 superannuated Teachers, by whom are taught about	300
The whole number of children who are receiving instruction by means of the Society, is thus.....	13,744

The Society has also engaged in its service 11 Missionaries and 19 Catechists.

The whole expense for the past year has been L.4561.

EDINBURGH RELIGIOUS TRACT SOCIETY.

From the Report for the present year, of this Institution, we extract the following interesting passages.

"Of the 16 new Tracts added to

your series, 11 are English, and 5 are Gaelic. The number of Gaelic Tracts now in your Depository amounts to 15.

"Your Committee cannot pass by the subject of Gaelic Tracts without remarking, that it is here in a most painful degree that they are made sensible of the deficiency of funds. The inhabitants of the Highlands are now rapidly receiving the elements of education from the purest source. They are very generally able to read the Bible. This attainment will naturally lead to the desire of other books. Your Committee have therefore taken some pains to ascertain what religious books are to be had in the language, and they regret to state, that the number appears to be extremely limited.

"Under these circumstances, it has not been without pain that your Committee have seen it to be their duty to decline, or, at all events, to delay the publication of some original Gaelic sermons, with the character of which they had every reason to be satisfied; and which would have added a most useful little volume to the slender stock above alluded to. Even with regard to the publication of Tracts, the state of your finances have prevented them from fulfilling much that you and they would fervently desire. They anxiously hope that before another year, it may be in their power to accomplish more.

"But it is not the *original outlay* alone that the Committee have to meet, in their traffic in Gaelic productions. In the *distribution*, they receive little or no return. Tens of thousands of these have been issued from your Depository, and the money that has been received for them, is too trifling to be mentioned. This will not appear astonishing to those who are acquainted with the circumstances of a large proportion of our Highland population.

"The benefit that accrues to the religious public in these highly favoured isles, from the extensive diffusion of religious intelligence, is now beginning to be understood, and cannot easily be over-rated. From this source of excitement and improvement, some hundred thousands of our countrymen are necessarily excluded, by their using a *language* different from our own. The object of your Committee, then, is, to furnish in Gaelic, a small periodical publication, which shall have a primary and exclusive reference to the present condition of the Highland population. It is proposed it shall not merely convey intelligence, but shall embody, as far as possible, those subjects which are found most popular and most useful, in other publications of the same description. It is deemed expedient, at all events, to *commence* the undertaking on a limited scale, publishing quarterly, and extending to not more than a sheet of letter-press. This in fact is but a larger Tract, which will appear at regular intervals, and which your Committee trust, will be blessed to increase the knowledge and happiness of many a benighted corner of our native land.

"In the last Report it was with thankfulness stated, that 233,000 Tracts had been distributed during the previous year—a number greatly superior to the circulation in any former year. It is not with less grateful feelings that your Committee now report, that not fewer than 286,520 have been sold at your depository, which, with 8581 small books, also disposed of, and those gratuitously distributed, makes a total of 303,661 circulated through the country; making a surplus of more than 70,000 over the sales of the former year, and a *daily* distribution of 830 of your useful productions.

"Is it possible, that so many useful publications could be selected with care; procured, sometimes at the inconvenience of the poor purchaser; dispersed beyond a doubt, with many a fervent prayer, that He, without whose knowledge a sparrow falleth not to the ground, would direct their course, and bless the truths which they contain, without a corresponding return of manifold advantage? Probability, experience, faith, all answer in the negative. Not a few instances of their utility have occurred to the knowledge of the Committee."

NILE-STREET AND GEORGE-STREET CHAPELS' SABBATH SCHOOL SOCIETY, GLASGOW.

The 14th Report of this Society states that the number of the Schools has increased during the past year

from 50 to 64, and the number under instruction from 2080 to 2350. Amongst these one is intended for the benefit of the Gaelic population. This School was formed chiefly for the purpose of enabling such of the Highlanders as had not the knowledge of letters, to read the Scriptures in their native language. It is attended by 90 Scholars, the greater proportion of whom are upwards of fifteen years of age, and many of them far advanced in life; some of them have made considerable proficiency, and evince great anxiety to acquire the language: the Teachers hope that several have reaped spiritual benefit from what they have read.—Several of the Scholars have joined themselves to different religious communions, and others have expressed by letter the deep sense they entertain of the obligations they are under to their Teachers of a spiritual kind. An outward reformation has also been effected upon many of the young people, who at one period were distinguished for their rude and unruly conduct; and that this reformation is manifested both by greater propriety of demeanour in the School, and by their refraining from practices to which they were addicted on the Sabbath.

We are happy in having it in our power to lay before our readers the following interesting speech of Mr Townley, lately returned from India, delivered at the late Anniversary of the London Missionary Society.

My respected and beloved friends:—It is eight years since I was called upon to stand before this Society at its Anniversary. You had then been pleased to accept my offer of service, as a Missionary to the East, and it has pleased God to grant me this unexpected felicity of again meeting you on earth. And, if you now inquire of me, "Do you repent having been sent out?" I reply "No." "Did you ever repent of it?" I answer, "No." "Did you ever waver for one moment?" I answer, "No." "Are you willing to go out *a second time in the* cause of God *and souls? I answer,* "Yes." The resolution which I am called to second, touches upon a mournful topic, and is calculated to re-open those wounds which we felt in India; yet is the sensation of pain, arising from the death of those who were labouring in this blessed cause, mitigated by a variety of considerations. Your missionaries in India feel, indeed, most acutely the loss of those with whom they were closely connected; they cannot but do so; yet permit me to say, their tears are very much dried up by the recollection, that there is a road from Bengal to heaven, as well as from England to heaven:—"I heard a voice, saying, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It tends to mitigate our feelings to know, that the value of a man's life is not to be estimated so much by the number of years he has lived, as by the multitude of the works he has done; and here I would appeal to that Exemplar of Lives, the life of our Divine Master; how short was his time, and yet how fraught with blessings. When I was about to leave England, some of my friends said, "Go not to India, you will die there, perhaps soon." I granted the truth of the supposition; I did not expect to see England again, and only presumed that my life might last for five years; but I was persuaded that if it lasted for five years in India, it would be worth fifty years in England. I have now made the experiment. I have been in India, where there are 100 millions of immortal souls, and I have always imagined, that one year there was equal to ten here: and though this thought brings to my recollection the death of some, who have laboured in that country in the prime of life; yet if you allow ten years for every year of labour, and this, in my opinion, is a low estimate, they must be considered as having lived long lives. When contemplating the thinning of our ranks by death, I have often been relieved and encouraged by the thought, that the work does not hinge upon numbers, and that the blessing of God was never so near as when he reduced the army of Gideon, from 32,000 to 10,000, and

from 10,000 to 300! I consider, that God may do greater works by those missionaries who survive than by the whole former number. Again, Jonathan and his armour-bearer went down to the camp of the Philistines alone, and yet those two smote the whole army, which went on beating down one another. So you may send out a couple of missionaries, and if they convert twenty, the rest may, peradventure, be convinced, and do the work among themselves; and let me add, that if Jonathan and his armour-bearer had lost their lives in the enterprise, it would have been a small circumstance compared with the result.

It is proper on this occasion, that I should allude to Hindoostan, as I can speak as your witness; and, though many of the facts to which I shall refer may not be new, yet repetition may not be useless; it may be necessary to repeat what you already know, lest it should be forgotten. Hindoostan needs every possible exertion that Christian Philanthropy can make on its behalf; for, though we have seen there many things whereof we are glad, yet the great mass of its inhabitants still continue in an awful state of sin and misery; their ignorance and delusion is, indeed, almost incredible. Of these I met with a variety of proofs in a late journey up the country. To give you an instance that now occurs to my memory: while a brother was preaching to a congregation of Hindoos, a Brahmin appeared in front of the circle, when one of his disciples broke through the ring, having in his hand a small vessel containing water. He instantly prostrated himself at the feet of the Brahmin, and entreated him to put his feet in the water. He did so, and the disciple took it away, expecting from it peculiar blessings, both in this world and the next. It is no uncommon thing for a whole family to wash the feet of a Brahmin, and afterwards to drink the water. When an eclipse of the sun takes place (of the true cause of which they are entirely ignorant,) they believe that a spirit of the name of Rahoo has a quarrel with the sun *and is endeavouring* to devour it, *and they perform* incantations to ex*tricate the* sun from his imminent peril; and it is a fact, that all the Hindoos are engaged in the observance of these rites for this absurd purpose. But in touching on the superstitions of the Hindoos, I must remark, that they are divided into two descriptions; viz. those who are denominated *spiritual* men, (i. e. men who profess to be acquainted with the nature of the true God,) and those who think to get to heaven by their own performances. One of the former class called on me one day (and I may observe by the way, that not more than one in five hundred profess to be enlightened men,) and I will give you an outline of the conversation. I inquired if he was acquainted with the one living and true God; he replied, 'Sir, you are a babe in knowledge; I have acquired accurate information on this matter, and I know that I myself am god." I replied, though you may employ this language now with impunity, yet the day is coming when that God against whom you thus blaspheme, will tell you plainly, that you are a guilty and depraved creature. He laughed at me; I then alluded to the attributes of the Deity, and asked, where is your omnipresence? where is your omnipotence? But he answered in Sanscrit, that I might not comprehend him, and that he might hide his shame from the bystanders in a cloud drawn from that language. Many of the Hindoos entertain the idea that there is no difference between the creature and the Creator, or rather, that they mean one and the same thing; of course, every motive for offering worship to God falls to the ground. For, when a man believes himself to be God, why and whom should he worship? I charged this upon him, and said, your doctrine is subversive of all religion; and he acknowledged the consequence, and said it was utterly unnecessary for him to worship at all. The other class are all idolators, and worship their gods, which they say are in number thirty-three thousand. These they worship in a variety of ways. It may be necessary to specify some of the features of their worship, to show its nature, and what strong demands are made on you for persevering exertions to enlighten their understandings. The

absurdity of it is known to all, viz. that the Hindoos worship a stone, a monkey, a river, &c. But perhaps the dreadful extent of the uncleanness and cruelty of their religion may not be known to every one present. Their uncleanness cannot be detailed, it can only be glanced at. To give you one instance. You have often heard of Juggernaut's car; this is to be found in almost every principal place; where also he is carried about. I went one day to look at it, and my attention was excited by seeing sundry paintings and figures on it; but when I had beheld one or two of them I was constrained to retire. Practices were represented on it, for the commission of which a man is here deemed a monster, and banished from society; and, my friends, men, women and children go to see those pictures, and deem it a meritorious act!

As to their cruelty, one of the most dreadful instances is the burning of widows. I have seen it take place. I was informed that a woman was about to be burned, and I wished to be present on one occasion of the kind, that I might be able to say I had myself witnessed what some persons in this land can scarcely credit. I went to the spot, where several Brahmins were in attendance, and the first salutation which was made to me by one of them was, Pray, Sir, are you come to see the fun? I replied, "You may call it fun, but God will call it murder." They answered, "It is the custom of our country, and if there be any blame it belongs to your Government." This however is not true; it is the earnest desire of Government that the practice should be suppressed in India, and in proof of it, they have resorted to such measures as seemed calculated to diminish the evil, but the result unhappily has been an actual increase. The case now asumes this aspect: no widow is permitted to be burned till the case is submitted to the neighbouring magistrates, and they have to ascertain the facts of the case, and to learn whether, according to the *Shasters*, they may authorize her to be burned, and if not, they are bound forcibly to prevent it. Formerly, when Government and all Europeans beheld the scene, and spoke of it with horror and detestation, it was not so common, because the Hindoos then knew that though the English did not interfere, they abhorred the deed; but now they affirm, "Here is the licence and sanction of your own Government." I have myself seen a letter to Government on the subject, stating that more harm than good is done by any magisterial interference; and I will take this opportunity of stating what I have been informed of since I entered this chapel, by the Rev. Mr Hillyard, who has requested me to make known to this assembly, that there has been a Petition addressed to Government by the inhabitants of Bedford on this point, calling their attention to it, and entreating them to take it into their serious consideration. It is signed by two thousand names in that county. It is by no means, Sir, our business as a Society, nor my business as an individual, to be giving here opinions concerning matters of government. It rests with Government itself to determine what measures they will adopt; but thus far may be said without danger of intrenching on the province of others, that we are all at liberty to petition Government to take the subject into consideration; and I may also be allowed to state the opinion of my own pundit, a Brahmin whom I took to instruct me in the language and customs of the country. His opinion was, that if Government were to issue an order, that the burning of widows should be discontinued, it would excite no stir, much less any thing like insurrection: he said the drowning of children had been coercively suppressed, and without any symptoms of disaffection having been manifested on the part of the Hindoos. And here it is important to observe, that in Hindostan a considerable part of the population is Mohammedan, and all the Mohammedans abhor it, as do the English and Europeans; and I would further add, that a very large caste of the Hindoos themselves abhor it and count it murder; so that in favour of its suppression there is all the European influence, all the Mohammedan influence, and that of all those Hindoos who abhor the practice. But besides the burning of widows, there are various other

species of cruelty which the Hindoos practise, some of which I have been an eye-witness to. I will just glance at them, without going into detail. In one of their religious festivals all kinds of cruelty are displayed. On one of these occasions, I saw a man with his arm pierced through and a bamboo in it, and he was practising the drawing a bamboo backwards and forwards through the orifice, in order to make it pass lightsome and easy; others were running iron spikes through their tongues, and some of them had living snakes passed through a hole made in their tongue. I saw men standing on a platform as high or higher than this, and thence falling backward on knives; others with iron hooks through their backs. A post is erected with a cross beam affixed to it, on which they are swung round a considerable circumference, a space as wide probably as the area of this chapel, and I saw a man actually suspend the whole weight of his body on the cross beam, by a hook fixed in the fleshy part of his back. They are in the practice of burying alive as well as of burning alive. In some castes, the widow, on the death of her husband, sits in the grave with his head in her lap, the earth is filled in gradually till it approaches the lip, when her children and relations throw it in quickly, and shout *Hurribah!* and a hundred, or a thousand, voices shouting *Hurribah, hurribah!* close the dismal scene.

Permit me now to advert to the success which God has been pleased to vouchsafe to your Society in Bengal. Your missionaries in Calcutta took their stand there six or seven years ago; and it would not, therefore, be just to expect that they should be able to report to your Society a success equal to that of the South Sea Islands, where the brethren have laboured between 20 and 30 years; yet, I am persuaded, that all the expenditure of life and money which this Society has made in Calcutta, has been life and money well expended. Had I died there when I had been but three or four years in the country, I should not have regretted going out; and *I have the* pleasure to say, that the *exertions of this* Society have not been in vain in the Lord. In Calcutta, there is a very handsome Chapel, built by the exertions of this Society, about 70 feet long and 40 feet wide, the area not much less than that of this chapel; there are no galleries, but there are places reserved for them in case they should be needed. The whole has been paid for; so that no debt is handed down, to be a burden on the shoulders of succeeding missionaries; and I have the pleasure to add, that the seats of the chapel are now let, and the receipts appear to be sufficient for the entire support of one missionary. The receipts of the Bengal Auxiliary Missionary Society will also be equal to the support of a second missionary, should it be necessary to apply it to such purpose. Hitherto it has gone to defray the expense of circulating tracts and copies of the Scriptures, and to the building of bungalows and chapels in that country. It ought not either to be forgotten, that the liberality of Government supports another missionary of this Society at Chinsurah, and one is totally self-supported there in his labour of love; therefore in that country there are three missionaries provided for by Christian friends. A printing-press is connected with the Bengal Auxiliary Society, and they have circulated one hundred thousand tracts since the first arrival of your missionaries in that country. There is another point, probably unknown to the Directors themselves, and that is the formation of a new Society, which took place just on the eve of my departure from India; it is called the "Calcutta Christian School Society." It is formed on the most catholic and enlarged basis, and embraces good men of all denominations. A second feature of it is, that it attempts to do the greatest good at the least possible expense. There were already native schools, either entirely supported by natives or by Missionary Societies, but the Society in question proposes to assist the indigenous Hindoo schools of the country, and in the following manner. Suppose in a village there is a school-master, whose services are paid for, who has from 20 to 40 children, and who may obtain perhaps £20 or £30 per annum. It

will be proposed to him to teach his scholars to read the Scriptures and Catechisms, and to allow him about one penny a-week for each child thus instructed. The experiment has been made, and has to a considerable extent already succeeded in that country; and thus, instead of paying £25 a-year, which a mission school would cost, it will not cost £3 a-year to effect the same object, of imparting Christian knowledge to the Hindoo children.

I will draw these remarks to a close by simply saying, that I hope this Society does not repent of the work in which it is engaged. I do not repent of having been their servant, I hope they do not repent of having been my master. I hope, having put their hands to this plough, they will not look back; there are a great many encouragements to go forward; and among others I beg to particularize the enlightened conduct of Government. Sir, Government have, in no one instance, opposed any of your missionaries. I feel a glow of gratitude to the Government of India and of England for their kindness. The Marquis of Hastings, where he has interfered with missionary operations, he has interfered to forward them, and out of his own purse. As to facilities for preaching the Gospel, I travelled 200 miles up the country, and there was not a village where I was not permitted to go and stand up in the market-place and preach to the people. There is, indeed, greater freedom for preaching the Gospel in Bengal than in England itself. This calls upon us to go forward, and work while the door is open. The door is now open, and we ought to work while it is called to-day; while we have the opportunity. Let me then entreat this assembly to influence as many as they can to contribute to the support of this Society; both as it respects money and as it respects prayer. I fully approve of the time our beloved Treasurer took up to impress it on our hearts, that money is needed, and if we all were to resolve during the ensuing year to be more self-denying, we might do much more than we do in the work of *God. In my way from* Ramsgate *to London I read a little* pamphlet called "The claims of 600 millions of Heathens;" and it mentioned that at the time the abolition of the slave-trade was in prospect, about 30 thousand persons denied themselves the luxury of sugar, in order to promote the abolition of slavery; and if they did it for the temporal welfare of mankind, shall we not make sacrifices for the benefit of immortal souls? Let me entreat you to deny yourselves in every way; you will not repent it upon a dying bed; I have had death staring me in the face, and thought I had not an hour to live, but I never repented my having engaged in the work of this Society.

HORRIBLE SUPERSTITION IN IRELAND.

By an Eye-witness.

Happening a few days since to be on business in Rathdrum, County of Wicklow, I heard of a ceremony which was to take place next morning. My curiosity was excited, and I remained a night, and most of the next day, longer than I should, in order to see this extraordinary affair. On the 1st of May, before sun-rise, numbers of people bring their horses to swim them in the May-hole, in the river Avon, at the Meeting's-Bridge. They also bring jars and many other similar utensils, to carry the water home with them for sheep, cows, and pigs. This is not all: the sick and afflicted are brought here, and they not only drink of the water, but bathe in the pool, and no doubt expect to receive benefit, according to the quantum of superstition which each may possess.

I arrived here about four in the morning, and I was not without company. Droves of people, with horses, asses, mules, &c., some, as I learned, from a distance of ten, twelve, and fifteen miles, went before me, came after and accompanied me. One would have thought that a great cattle-fair was near, had it not been that the appearance of the stock greatly militated against the supposition; for such a heterogeneous assemblage of blind, lame, and otherwise diseased horses, asses, and mules, I never before beheld: nor did the strange appearance of many of the owners by any means diminish the oddity of the scene. Indeed,

you would have smiled, (at least, if you be wont to smile on ordinary occasions,) had you seen old bald men deliberately, and with an air of solemnity, mounting these animals, and boldly stemming the flood. I was particularly struck with one poor man; his mare was blind from age, and otherwise diseased; he brought her from Enniskerry, full eighteen miles off, to partake of the benefit of a dip in these waters.

Children dipped over head and ears by their mothers,—women washing their faces and hands,—old folk bathing diseased limbs, and drinking the water for internal complaints,—jars filling,—and horses galloping to and from the hole,—diversified the scene considerably; and with the appearance of the surrounding highly picturesque country, illumined by a rising sun, conspired to form an interesting prospect, had I not considered what was going on as little short of idolatry.

A stone on the bank of the river, near the hole, is venerated as the hat of a brother of the young ST. KEVIN, which is said to have been put on him at Glendaloch, as a punishment for heinous sins; and he was commanded to walk backwards from thence down the stream to where it could meet another: here the rivers meet, consequently the penitent, CALLAGHAN was at the end of his penance; and the hat he threw off on coming out of the river. He left a blessing in the water, which is believed to remain there at this day, &c. Thus says tradition; and of course, it will remain as long as superstition and ignorance deluge the land.

I was surprised to hear that some people, in other respects by no means ignorant, but well informed and respectable, actually believe in the virtue of this water on this day. Wool is brought and laid in the hole of the above mentioned stone-hat, (which by the way seems to be an old mill-stone,) when water for sheep is taken up; a bit of butter is left in the same hole, when water for cows is required; and a half-penny is deposited after the same manner when a child is about to be *immersed*. Without these very necessary preliminaries, the virtue in some degree would be wanting; at least, so says an old woman who attends the stone, and carefully pockets the half-pence.

Now why should we wonder at the followers of Juggernaut and Vishnu bathing in and worshipping their far-famed Ganges, when we have what you must call fairly tantamount thereto at home, in the county of Wicklow, and within thirty miles of the metropolis of Ireland? We may pity the Hindoos, for they know no better. The divine ray of the Gospel has not as yet shone long enough on their understandings. Here it is otherwise. In this *truly Catholic country and Island of Saints*, where Christianity has been acknowledged and adopted for fourteen hundred years, do the above circumstances occur; circumstances which would make us lament the degraded state of our fellow-men in Hindoostan, if related of them, but which will be looked upon *here* as good old traditionary practices, and relics of the days of old, which it would be a sin to molest!

On the 20th March last the Chapel in Mount-street, Blackburn, was re-opened for public worship. Mr Bradly, of Manchester, preached in the morning, from 2 Cor. iii. 16, 17.; and Mr Roby, of the same town, in the evening, from Psalm cxv. 25. The church assembling in this chapel having been previously dissolved by mutual consent, the congregation have unanimously requested the Rev. George Payne, Theological Tutor in Blackburn Academy, to become their Minister.

On the same day, after the morning service, was held in the Academy House, an adjourned Meeting of the Committee of the Blackburn Independent Academy, when an inaugural oration was delivered by the Rev. J. A. Clunie, LL.D., Leaf Square, Manchester, on the introduction of the Rev. G. Payne, A. M., late of Edinburgh, to the Theological chair in the aforesaid Institution, vacant by the removal of the Rev. J. Fletcher, A.M., to Stepney.

DEPUTATION TO SCOTLAND.

THE Rev. W. Broadfoot, of Oxendon Chapel, London, and of the United Secession Church; and the

Rev. Joseph Gilbert, Pastor of the Congregational Church, Hull, have complied with the wishes of the Directors of the London Missionary Society, to visit Scotland on behalf of the Society, in July and August. In some districts they will be aided by the Rev. P. Brotherstone, of the Established Church, Dysart, who has kindly engaged to accompany them.

DEPUTATION TO IRELAND.

THE Rev. John Campbell, of London, and the Rev. Henry Townley, have agreed to visit Ireland, on behalf of the Society: they expect to be in Dublin to attend the Anniversary of the Hibernian Auxiliary Missionary Society, on July 23; and afterwards proceed both to the north and south of that country.

FOREIGN.

AMERICA.

Interesting Letter from the Rev. Mr Maclean, of New York, to the Rev. Geo. Burder.

"MY DEAR SIR,

"Last week, this fine city exhibited no small resemblance to your great metropolis. On Wednesday evening, the 7th of May, was held at the City Hotel, the Annual Meeting of the United Foreign Missionary Society. The Report was interesting; the prospects are encouraging. Many found the meeting in a high degree delightful. On Thursday morning, the 8th of May, the managers of that noble Institution, the American Bible Society, met the delegates from the Auxiliary Societies in their splendid Committee-Room, in the Bible Society's House recently erected in Nassau-street. From hence they walked in procession to the City Hotel, where the exercises of the day were commenced by reading a chapter in Isaiah. General Clarkson, one of the Vice-Presidents, took the chair; the venerable President, the Honourable John Jay, being unable, through the infirmities of age, to attend. An address from him, however, was read to the Society. The audience was very numerous and respectable. Dr Woodhull, the Home secretary, read an able, luminous, and highly interesting Report. From this it appeared, that *fifty-four thousand eight hundred and five* Bibles and Testaments were issued from the depository last year, of which 7,000 were Spanish; making a total of 323,777 since the formation of the Society. A stereotype edition, to a large amount, of the Spanish Bible, is preparing, and facilities for introducing it into South America are daily opening. A gentleman, a native of PERU, electrified the Meeting, by a speech in broken English, displaying eminent talents, ardent patrotism and personal piety. Through the whole course of the day, 'the feast of reason and the flow of soul' were enjoyed in a high degree. It was stated, that fifty-nine Auxiliary Societies had been added in the course of last year, making the total number 360; and that the income had exceeded that of any preceding year. On Friday evening, May 9, the Domestic Missionary Society held its Annual Meeting at the City Hotel. Report interesting—prospects cheering. The whole resembled London in miniature, at the same season of the year. Permit me to add, that, on Monday the 12th of May, was laid in Broome-street, west of Broad-way, the first stone of a new Church, 60 feet by 80, for the use of the congregation, collected by my own ministry since I landed in this city."

Some additional Particulars of the Bible Society Meeting, from the New York Evening Post of May 9.

"On no similar occasion have we experienced such unmingled gratification as at the present. Although the day was rainy and uncomfortable, the large room in which the Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State, a large number of clergymen of different denominations, and other gentlemen of distinction from different parts of the Union.—Although the exercises lasted for nearly five hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested; but the audience exhibited a

closeness of attention, and a degree of delight at the different addresses, which must have been peculiarly gratifying to the gentlemen by whom they were delivered. As the addresses were highly respectable, and not unfrequently eloquent, we shall however be pardoned for saying, that the Meeting listened to the address of the aged Dr John Woodhull with mingled emotions of delight and surprise. This venerable minister of the gospel has reached within a few months of his 80th year. He assisted in forming the Society; he has witnessed its progress and prosperity with fervent thankfulness; and now, at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say, "He who now addresses you, will probably address you no more. His head is whitened by 80 winters; he has laboured fifty-five years in his Master's vineyard; it may truly be said, his course is finished."

BUENOS AYRES.

We are glad to hear that not only a Bible Society has been established here, but a few pious protestants meet for social worship on the Lord's Day, and at other times. We are informed, likewise that the Government of Buenos Ayres have renounced the supremacy of the Pope, and that all the affairs of the church are to be under the direction of the civil authorities. The monasteries and nunneries are also suppressed, and the perfect liberty of the press established. *Evan. Mag.*

MORAVIAN MISSIONS.

GREENLAND.—*Extract of a Letter from* MR MICHAEL EBERLE, *dated Lichtenau, July 8th,* 1822.

IT has pleased the LORD to call home to eternal rest, in his presence, his faithful servant JACOB BECK, my venerable father-in-law, in his eighty-first year. He enjoyed to the last, in general, a remarkable share of health, and great activity of mind and body.

On the 27th, the funeral was attended by a large company of our own people and visitors; and, notwithstanding that it blew a strong gale with snow and sleet, was conducted with great solemnity and devotion. Our late Brother's age was eighty years, four months, and eight days, fifty-two of which he spent in the service of the Mission in Greenland.

As to our congregation here at Lichtenau, we can say with truth, that we have had much cause to rejoice over it, nor can we be thankful enough to the LORD our SAVIOUR, for all the patience, faithfulness, and mercy, which he has shown towards them. The word of the cross, meritorious death, and all-sufficient atonement of JESUS, is everywhere the same power of GOD, to convert and save the souls of all that believe; and we find here, through his mercy, open ears and hearts to receive it. If any one should arise, and put forth any other doctrine, he would subject himself to contempt, as our people often declare that all else is vain, and that pardon, rest, and comfort, and true change of heart and conduct, can no where be found but with JESUS, and by the virtue and merits of his sufferings and death.

A considerable number of heathens have come to live here during last autumn, who all express their desire to be converted, and to belong to the flock of CHRIST. During the last winter, twenty-six adults and eleven children were baptized; twenty-five made partakers of the LORD's Supper; ten, baptized as children, received into the congregation. You may therefore suppose that we had many days of rejoicing, which were seasons of great blessing to us all. The weather last winter was rather severe, and, after new-year, heavy storms prevailed, with a vast quantity of snow. The Greenlanders, having had a poor harvest of seals, suffered much for want of oil and blubber. The scarlet fever got among them, and carried off several young people. We Europeans had our share of sickness, but the LORD preserved our lives.

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INQUIRY INTO THE PREDICTIONS CONCERNING MESSIAS; AND THE VIEWS BOTH OF THE ANCIENT AND MODERN JEWS CONCERNING HIM.

MESSIAH, or the Anointed, or one instituted to office by anointing. It is a word used in the Old Testament in reference to the appointment of kings, priests and prophets, to their respective offices. But it is more commonly understood as the Old Testament name of the Saviour; though it is only in a few places of it that he is directly so called. Dan. ix. 25, 26. Ps. ii. 2. As it is of considerable importance to have a clear view of the ancient revelations concerning a Redeemer, and of the ideas of the ancient Jews respecting him, we shall devote this article to a consideration of these subjects. We shall in the first place give a tabular view of the leading prophecies respecting the Messiah; and in the next place give a combined statement of the faith of the ancient and modern Jews, extracted chiefly from their own writings.

We believe few Christians are fully aware of the number, variety and minuteness of the predictions concerning the Messiah. A proper view of them is calculated to strengthen our faith in Jesus; for if all these prophecies were fulfilled in him, it is impossible he could *be an impostor.*

These prophecies speak of him as a divine person, by giving him divine names, as *God*, Ps. xlv. 6; 7. Isa. ix. 6., *Jehovah*, Jer. xxiii. 6., *Lord*, Ps. cx. 1.; by ascribing to him divine works, as Creation, Ps. cii. 25—27., Redemption, Isa. lix. 16—20., Judgment, Ps. ii. 9—12. Ps. lxxii.; divine attributes, as Eternity, Ps. xlv. 5., Perfect rectitude, Isa. xi. 3—5., Almighty power and universal government, Isa. ix. 6, 7.; and by directing divine honours to be paid to him, Ps. xcvii. 7. Isa. xlv. 22, 23. They declare that he shall be the Son of God, in such a sense as to include the possession of supreme divinity, Ps. ii. 7., compared with Heb. i. 5. On account of which it shall not be presumption in him to claim equality with the Father, Zech. xii. 7.

These prophecies at the same time use such language, as lead to the expectation, that Messiah's person shall be so constituted that he shall be *man* as well as God—partaker of the weaknesses and frailties of humanity, as well as of the perfections of Deity. They predict that he shall be the *seed of woman*, Gen. iii. 15.; of a virgin woman, Isa. vii. 14.; a descendant

of Shem, Gen. ix. 27.; in the line of Abraham, Isa. xxii. 18.; of the tribe of Judah, Gen. xlix. 10.; of the family of David, 2 Sam. vii. 12—14.

The *time* of his appearance is fixed by Daniel to a particular year, chap. ix. 25. 27. By Jacob it is determined to take place before the destruction of the Jewish polity, Gen. xlix. 10.; by Haggai, during the existence of the second temple, Hag. ii. 7—9.; and by Isaiah and Malachi, immediately after the appearance of a forerunner, Isa. xl. 3—8. Mal. iv. 5, 6. iii. 1.

The *place* of his birth. Bethlehem is expressly mentioned by Micah, v. 2. And Isaiah describes the part of Judea which should be the principal scene of his labours—Galilee. Isa. ix. 1.

That he should be a *great Prophet*, is foretold by Moses, Deut. xviii. 15.; a *Priest* by David, Ps. cx.; a Priest and a *King* by Zechariah, vi. 12, 13.

Isaiah describes the *righteousness of his character*, xi. 5.; the *quietness and harmlessness of his deportment*, xlii. 2.; *and the delightful nature of his message*, lxi. 1—3.

The meanness of his appearance, the extent of his sufferings, his tragical death, the design of his dying to make atonement for sin, with all its attendant circumstances, are most accurately described by Isaiah, liii.

The manner and circumstances are also stated by others; that it should be violent, Zech. xii. 10. Ps. xxii. 16.; that he should be betrayed by a familiar acquaintance, Ps. xli. 9.; sold for thirty pieces of silver, Zech. xi. 12.; put to death along with the wicked, Isa. liii. 12.; that when dying he should receive vinegar to drink, Ps. lxix. 21.; that his garments *should be* parted, and lots cast *upon his* vesture, Ps. xxii. 18.; that then he should be the object of the most cruel scorn, Ps. xxii. 7, 8.; that he should intercede for transgressors, Isa. liii. 12.; suffer with a lamb-like meekness, Isa. liii. 7.; and that notwithstanding the malice of his enemies, his bones should not be broken, Exod. xii. 46.

That he should be honourably buried is foretold, Isa. liii. 9.; that he should rise again, Ps. ii. 7. xvi. 10. on the third day, in the history of Isaac, and Jonah, and Hosea, vi. 2.; that he should ascend into heaven, Ps. lxviii. 18.; pour out his Spirit, Joel ii. 28.; and that the Gentiles should acknowledge him, Isa. xlix. 6.

In the above enumeration we have by no means exhausted the prophecies concerning the Messiah. There are many besides these, equally explicit and important. On those we have quoted, and others of the same nature, we now observe—

That it is not the apparent fulfilment of a few of them in any individual that will constitute him the Messiah, but the exact accomplishment of them all. If the circumstances of his descent, birth, character, sufferings and glory do not correspond with the previous description, he cannot be the Messiah of the Old Testament.

That it is impossible for any individual to accommodate himself to these prophecies, except the individual to whom they were intended to apply. Many of them respect circumstances antecedent to the assumption of a public character over which he could have no control; and others of them relate to things to which no impostor could submit without completely exposing his pretensions. So that the scheme of predictions relative to the Messiah, contained in the Old Testament, is wisely adapted to cut off the possibility of deception.

In Jesus of Nazareth, all the traits of the prophetic picture are most accurately exhibited, and the gospel history alone enables us to reconcile the apparently discordant language of prophecy to one individual. On this point we adopt with pleasure the language of Owen: "The things spoken of Messiah in the Old Testament are to carnal reason full of seeming inconsistencies. As, for instance, it is promised of him that he should be *the seed of the woman*, of *the seed of Abraham*; and yet that his name should be, *the Mighty God, the Everlasting Father, the Prince of Peace*. Again we are told, that he is *the Lord our Righteousness*, that he shall *sit upon his throne forever, and reign while his enemies are made his footstool*; and yet we are as certainly informed, that *he shall be cut off, pierced in his hands and his feet, slain* by the sword of God, and that in his death he shall have his grave made among the wicked and with the rich. We are told, that he shall come with great glory *with the clouds of heaven*; and also that he shall come *lowly, and riding on an ass, and a colt, the foal of an ass*. We are assured, that the soul of the Lord *was well-pleased* with him, and always delighted in him; and yet that it pleased the Lord to bruise him, and put him to grief. That he was to be a King and a Priest upon his throne; and yet these things were inconsistent, the kingdom being annexed to the family of David, and the priesthood to the posterity of Aaron, by Divine constitution. It was foretold, that he should be honoured and worshipped of all nations; and yet that he should be *rejected and despised*, as one altogether undesirable. That he should stand and feed or rule in the name and majesty of God; and yet that he should complain, *I am a worm, and no man, a reproach of men, and despised of the people*. Of all these difficulties and seeming inconsistencies, there is a blessed reconciliation revealed in the gospel, and an application made of them to the person of the Lord Jesus, to the office which he bore, and the work which he accomplished."—Owen on the Hebrews, 2d ed. vol. i. pp. 239, 240.

"Of the great question, then, Is the Saviour come? a decisive solution is by no means hopeless. He who shall answer to the description which Jews have received of their Messiah from God himself, must possess in his own person the most astonishing attributes; must have appeared at a certain period, in a certain city, and of a certain family; must have been a public character, have spoken as never man spake, have acted as never man acted, have run a race unparalleled in the annals of the universe of God; must now be invested with the honours of sovereignty over heaven and earth; must be at this moment, our supreme Governor, and at the end of the world our unerring Judge. Surely it cannot necessarily remain a matter of doubtful disputation, whether the most remarkable personage announced in prophecy, and who forms the principal subject on which it delights to dwell, has, or has not, appeared in the world."—Ewing's Essays, vol. ii. p. 51.

It might have been useful in this place to consider particularly the prophecy of Daniel, chap. ix. 24—27., on account of its importance in the controversy with the Jews; but as this could not be done to the purpose within any reasonable bounds, we shall content ourselves with exhibiting an accurate translation of it, and by referring to the works where it is fully discussed.

"Seventy weeks are determined with regard to thy people, and with

regard to thy holy city, to restrain the transgression, and to make an end of sin-offering, and to make atonement for iniquity, and to introduce a righteousness (which shall be) for ages, and to seal (complete and fulfil) vision and prophecy, and to consecrate the most holy place, (heaven,) Heb. ix. 8. xxiii. 26. Know, then, and deeply consider, that from the issuing of the oracle, 2 Chron. xxxvi. 22, 23. Ezra i. 1—4., to return, and to re-build Jerusalem, to Messiah the Prince, shall be seven weeks, and sixty-two weeks. Thou shalt return, and the streets, and the walls shall be rebuilt, even within the shortest of these *two* times. And after the sixty-two weeks the Messiah shall be cut off; but the people that deny him shall be no longer his;* wherefore the Prince's (Messiah's) future people (the Gentiles †) shall destroy both the city and the holy place; and they shall make an end with an inundation, and to the end of a decisive war shall be desolations. And one week shall confirm a covenant to many, and the half of the week shall cause sacrifice and offering to cease, and upon the battlements (of the temple ‡) shall be the abominations of the desolator, and yet he will pour out the consummation determined upon the desolator."

In support of this improved version, which we assure the reader has been made with great care, and on which the New Testament furnishes the best commentary; and for the general interpretation of the prophecy, we refer to the Works of Joseph Mede, p. 697—708.; Owen on the Hebrews, Exercit. 14.; Prideaux Con. vol. ii. part i. b. v.; Lowth's Comment. on Dan.; Winter on Dan.; Ewing's Essays to Jews, vol. ii. pp. 23—34.; A Sermon on the Sacrifice of Christ, by J. Pye Smith, D.D.; Bp. Lloyd's Chronology. Job. Sep. and Vul. versions; and Poli Synopsis in loco.

In order to get rid of the difficulties in the prophecies respecting the Messiah, and of the powerful evidence in support of his having already come, derived from the last quoted passage, the modern Jews have invented a scheme of two Messiahs; one Messiah ben Joseph, of the tribe of Ephraim, who is to suffer; the other, Messiah ben David, who is to reign. But the whole story which they tell about these two Messiahs, Dr. Owen has successfully shewn, to be no better than a Talmodical romance. That the older Jews never dreamed of it will appear, if we now inquire what were their sentiments respecting the Messiah.

The chief sources of our information concerning the views of the ancient Jews on this important subject, are the Septuagint version, and the Chaldaic Targums of Onkelos and Jonathan.

As the greatest part of the Septuagint translation of the Old Testament was made at least 200 years before Christ, as it was the work of Jews, and as it was held in the highest veneration by Jews for many centuries, it must be considered the most unexceptionable testimony. We cannot, however, appeal to it for *opinions*, as it is in general a strictly verbal translation. But that translation shews that the greater part of those passages which we now apply to the Messiah were understood in the same sense by these interpreters, as it conveys substantially the same meaning with the Hebrew text. In proof of this we refer those who are able to consult the

* Vulgate ch. xi. 17., and Job xxxix. 16. in Hebrew.

† Vide Lowth's Com. in loco. Bp. Lloyd.

‡ LXX. and Vul.

original, to Isaiah vii. 14. ix. 6, 7. liii. Micah v. 2. Dan. ix. 24—27. as specimens; and almost all the quotations made from the Old Testament in the New, will afford him more. On those passages in which the Hebrew, and the Septuagint, and the quotation in the New Testament differ, we would observe, that the more correct the Hebrew and Greek texts have become, by the aid of ancient MSS. and versions, the nearer do they approach each other, till in many instances the difference altogether vanishes. See "Blair's Diss. on the Septuagint," and "Owen on the modes of quotation used by the evangelical writers." It deserves also to be noticed, that the Jews never changed their opinion of the Septuagint, till about the second century of the Christian era, when the Christian writers teazed them by quotations from it in support of the character and claims of the Messiah. They then began to vilify that work in which they had formerly gloried as the effort of inspiration.

The Targums of Onkelos on the the Law, and Jonathan on the Prophets, are, if not more ancient, at least coeval with Christianity, and being the productions of Jews also, must be viewed as very proper witnesses on this matter. They are still much esteemed by the Jews. Let us, then, consider how they explain some of the passages which we apply to the Messiah.

Gen. xlix. 10. Onkelos thus renders, "There shall not be taken away from Judah one having the principality, nor the scribe from the sons of his children, till *the Messiah come.*"

Numb. xxiv. 17. "A king shall rise out of the house of Jacob, and the *Messiah* shall be anointed out of the house of Israel, who shall rule over all the sons of men."

Isaiah ix. 6, 7. Jonathan understands of the Messiah, and renders the latter part thus, "Messiah, the man that endures forever, whose peace shall be multiplied in our days."

Isaiah xi. he also applies to the Messiah; and Isaiah lii. 13. and liii. throughout, he applies in the same manner, contrary to the forced interpretation of his modern brethren.

Micah v. 2. he interprets, "Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel."

To these extracts many others might be added of the same nature; but these will shew the reader the manner in which the most ancient Jews understood some of the prophecies we have been considering, and what of course were their sentiments respecting the Messiah. In the Talmuds, or latter Jewish writings, it is vain to expect any thing like candour or rationality, where Christianity has any concern. Some of their fathers saw faintly through that veil, which completely blinds their children. The views of modern Jews, it is difficult to ascertain. We shall give the account of their hopes, with which we are furnished by Maimonides, one of the best of their writers. The reader will observe that they are wholly of a temporal kind. "As to the days of the Messiah," says he, "they are the time when the kingdom shall be restored to Israel, and they shall return to Palestine. And this king shall be potent, the metropolis of whose kingdom shall be Sion, and his name shall be famous unto the uttermost parts of the earth. He shall be greater and richer than Solomon, and with him the nations shall make peace, and yield him obedience, because of his justice, and the miracles that he shall perform. If any one shall rise against him, God shall give him up into his hand to be destroyed. All the scripture de-

clares his happiness, and the happiness which we shall have by him. Howbeit, nothing in the nature of things shall be changed, only Israel shall have the kingdom; for so our wise men say expressly. The Messiah shall die, and his son, and his son's son, shall reign after him; but his kingdom shall endure long, and men shall live long in those days, so that some think his kingdom shall continue a thousand years. But the days of the Messiah are not so much to be desired, that we may have store of corn and wealth, ride on horses, and drink wine with music; but for the society and conversation of good men, the knowledge and righteousness of the King, and that then, without wearisomeness, trouble or constraint, the whole law of Moses shall be observed." Quoted by Owen.

On the general subject of this article, see Kidder's Demonstration of the Messiah; Owen's Exercitations, prefixed to his work on the Hebrews; Prideaux's Connections; Ewing's Essays to Jews; and the works already quoted.

THE NATURE AND EFFECTS OF THE WORK OF THE HOLY SPIRIT IN THE SOUL.

"As many as are led by the Spirit of God, they are the sons of God."

To be led by the Spirit, is the peculiar privilege of those who are not under the law but under grace, the distinctive peculiarity of the genuine fearers and acceptable worshippers of God. As this leading refers to him that leads, it implies that the whole of the faith and practice of believers is the result of his influence, by which they are distinguished from all others, however seemingly correct their views, and *scriptural* their conduct. As it refers to those that are led, it supposes that their faith and obedience are the result of the full conviction, and the free, spontaneous and cheerful inclination of their minds. To be led is a voluntary motion, and is the opposite of being dragged or driven; and this is what constitutes the faith and obedience of Christians, though the result of supernatural influence, yet a reasonable and acceptable service. Being led by the Spirit of God, therefore, is opposed to that perverseness of heart, and rebelliousness of disposition, by which God's professing people so often choose their own ways in preference to the plainly revealed and well known will of God. Of this disposition in his people God frequently complains. "My people would not hearken to my voice, and Israel would have none of me; so I gave them up to their own hearts lust, and they walked in their own counsels." "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known (or approved of) my ways." This then is not being "led by the Spirit of God," but "rebelling and vexing his Holy Spirit." In opposition to this disposition, Paul says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." What is the reason that the professed followers of Christ so often depart from him in heart, and so frequently disgrace their profession by their public conduct? Is it that the Spirit leads them wrong? No; it is because they refuse to be led right—because they choose to go wrong. They err not in their judgment, but in *their heart*. The love of sin prevails with them, and therefore the Spirit gives them up to their own heart's lust. To do otherwise in such circumstan-

ces, would not be leading, but dragging them; and this would produce neither rational worship, nor acceptable obedience.

Again, every suggestion or inclination of the mind, even of a religious nature, is not to be regarded as the leading of the Spirit. Admitting this, would lead, and in fact has led, not only to the wildest extravagancies, but to the most alarming crimes. When we therefore speak or think of being led by the Spirit, it is of the utmost importance that we do not mistake the nature of this subject. There are other spirits besides the Spirit of God, that get access to the minds of men; and in very many cases, when people have imagined themselves led by the Spirit of God, they have been actuated by the "god of this world," as the spirit of delusion and error. Hence the necessity of the greatest caution, and of an infallible rule to be guided by. "Satan himself is transformed into an angel of light;" and thus, under the guise of zeal for the truth and service of God, excites and cherishes in the minds of the subjects of his influence the grossest and most destructive delusions.

Be it then remembered, that the Bible contains the full revelation of the mind and will of God respecting the salvation of man; and that, in the communication of this revelation, the Spirit of God has been the sole the exclusive agent; that the Holy Ghost spake by the mouth of the sacred penmen; that these "holy men of God spake as they were moved by the holy Ghost." This being the case, it follows, that the Spirit of God can never lead any to believe or to practise any thing contrary to what he has revealed in his word. That one and the self-same Spirit that inspired Prophets and Apostles, and that resides permanently in the believer, must speak the same things in both—must lead the subjects of his influence to believe and to practise what he inspired the sacred penmen to reveal and to enjoin. This is that, and that alone, neither more nor less, to which the Spirit of God leads all that are led by him. Whatever is contrary to this, or different from it, in the faith or practice of professed believers, however fashionable, however plausibly maintained, however seemingly pious, useful, and good, is not from the Spirit of truth, but from the Spirit of delusion and error.

Those that are led by the Spirit, then, are led by him to the Bible to draw from thence their faith and their practice. His work in them consists, not in communicating truth by mere inspiration, but in giving to the mind spiritual discoveries and enlightened views of the truth as already contained in the Scriptures; and that too by means of that truth. "Open thou mine eyes," says David, "that I may behold wondrous things out of thy law." "Blessed is the man whom thou chastenest, and teachest him out of thy law." "All scripture is given by inspiration of God, and is profitable for doctrine," &c. "Of his own will begat he us by the word of truth." Does the Spirit of God convince men of their guilty and helpless condition? it is not by impressing on their minds a truth that was never known nor heard of before, but by possessing them with a full conviction of their personal concern in the awful declarations of God's word on the subject. Does he lead the soul to trust in the Saviour, and to enjoy rest and hope in him? it is by giving to the mind the fullest conviction of the truth, that "he is able to save to the uttermost all that come un-

to God by him," and that "him that cometh to him, he will in no wise cast out." Does he lead the believer to love the Saviour? it is by discovering to the mind, as undoubtedly true, all the divine excellencies and glorious condescensions which the Scriptures ascribe to him. Does he lead the Christian to obey all God's commandments? it is by the conviction, that it is both his duty and his interest that he be "not without law to God, but under law to Jesus Christ;" that his "commandments are not grievous;" that his "yoke is easy and his burden light." Thus, while the sinner is all along led by the Spirit of God in every step of his progress, from the first discovery of divine truth to the end of his journey; yet is he never acted upon like a mere machine,—never dragged nor driven, like the horse or the mule that have no understanding," but is under the influence of the fullest conviction of mind, and of the most spontaneous and unconstrained inclination of heart, founded in a rational belief of God's testimony in his word. This is so much the case, that the man who is invariably led by the Spirit of God in his faith and practice, is conscious of the exertion of no influence distinct and separate from the full conviction and deliberate inclination of his own mind.

Thus, led by the Spirit of God to the Saviour, the sinner becomes an adopted child of God, and an heir of glory; for, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This blessed consequence of being led by the Spirit, includes in it more than eye hath seen, or ear heard, or heart conceived. "Heirs of God, and joint-heirs *with Christ*," are phrases so big *with importance, so full of meaning, that eternity* alone can exhaust them. Suffice it to say, that it includes all that could be expected or desired to arise from such a relation—all that the sinner needs for his safety and happiness, in time and in eternity. But not only does the leading of the Spirit introduce into this blessed relation, it becomes also the only satisfying evidence of an interest in it. "Ye are not in the flesh but in the spirit," says Paul, *if so be that the Spirit of God dwell in you.*" And again, "If ye are led by the Spirit ye are not under the law." And again, "Because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba, Father." Thus, when men are led to discover the blessed suitableness of the gospel to their case, to give it full credit as the testimony of God, and under the influence of this belief, to approach God with confidence and delight, and to obey him with cheerfulness and pleasure, they may conclude that they are led by the Spirit of God, and that being so led, they are the sons of God. On the other hand, in proportion as things are otherwise with men, in that proportion do they want evidence of an interest in the influences of the Spirit, and in the adoption of sons.

If the foregoing view of the nature of divine influence be according to truth, it will follow, that, among religious professors, vast numbers will be found who can lay no just claim to the privilege of being led by the Spirit of God. Of this sort, for instance, are all that numerous class whose faith and practice are little more than mere compliance with the fashion of the times, or a blind but tenacious attachment to the sentiments and views of those who have gone before them. This class of professors is extremely numerous; and the system on which they act is extremely convenient;

for it affords the satisfaction of having a religion, without the drudgery of thinking for themselves, and free from the mortification of being laughed at for their singularity. To fallen human nature, it is an easy and pleasant thing to glide along the stream of popular opinion and practice, but extremely galling to strive against it. It is scarcely necessary to remark, however, that such cannot be led by the Spirit of God, nor can such a religion be the result of Divine teaching.

Again, all those whose hopes and fears, joys and sorrows, zeal and sloth, are the result of secret impulses, whispers and impressions, rather than of the rational belief of plain Bible truth, are not led by the Spirit of God. The Spirit has already revealed the whole will of God, and this is exactly suited to the circumstances of every individual of our fallen family. There is therefore no need for a separate revelation to each individual, for himself, to teach him what he is, what he deserves, how to escape his desert, how to obtain divine acceptance and favour, and what God has prepared for them that love him. These things being all plainly taught in the Bible, the work of the Spirit is to lead the sinner to this repository, to see them there, to believe them as there taught, and because they are there taught; and so form his faith, and his hope, and his practice, on what he finds there taught. This is the only rational belief—the only reasonable service. K.

HORÆ SOLITARIÆ.

No. V.

Assurance of hope is the privilege of every Christian. He may not, he cannot always possess this desirable blessing: for it is only enjoyed in connection with Christ Jesus; and he may, from his state of mind or conduct, have sufficient cause to question whether he be indeed united to the Saviour. Hence the apostolic injunction, "Examine yourselves, whether ye be in the faith; prove your ownselves; know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?" It is a great and fatal delusion to indulge hope while destitute of faith; for eternal life is limited to him who believes. He who has not evidence of his faith, has just ground to dread the displeasure of God; and his duty is to confess and forsake his sins, and seek forgiveness in the name of Christ. If we are not conscious of believing in the Son of God, we have no reason to expect the life which is laid up in him. "He that hath the Son hath life; he that hath not the Son hath not life, but the wrath of God abideth on him." Christian professors, therefore, who are not walking worthy of Christ, cannot maintain confidence before God in the prospect of the judgment.

But there are other causes besides want of evidence of faith, which may deprive a Christian of assurance of hope. The mind may not always perceive the connection which there is between believing in Christ, and obtaining eternal blessedness. Obscure views of the freedom of salvation perplex many minds, who abhor the thought of trusting to their own works for acceptance with God. Though they will not deny that Christ is able to save the vilest sinner, yet they suspect that they want something, which makes them a kind of exception to this rule. And hence they constantly look to their feelings and experience for comfort, instead of looking to Him who is appointed of God to sup-

ply all their wants. These persons, however little they suspect it, are not assured of the truth of the gospel, and consequently they must want the assurance of hope. And they never will be delivered from their doubts, but in proportion as that important prayer is fulfilled in them, "Now the God of peace fill you with joy and *peace in believing*, that ye may abound in hope by the power of the Holy Spirit."

A diseased mind produces similar effects with indistinct views of the gospel. It is well known, that the state of the body has a strong influence on the mind. Persons whose nervous system is deranged, can seldom form a correct judgment on some subjects. Hence some have such a gloomy state of mind, that in circumstances the most prosperous, they are so tormented with imaginary evils, that they have little enjoyment in the good which they possess. Now, if persons of this unhappy temperament of body believe the gospel, they may deprive themselves of its comforts, when they have no just cause to doubt the sincerity of their faith. Though walking upright before God, they may yet be writing bitter things against themselves. They feel the infinite importance of their soul's salvation, and would not for a world hazard the loss of it. But the object appears so great, that they cannot divest themselves of fears lest they lose it, even while they are living in that way which God assures them renders their final enjoyment of it absolutely certain.

It becomes us, therefore, to cultivate distinct views of the inseparable connection between assured faith in Christ, and assurance of hope. The same authority that demands our belief that Jesus died to save sinners, declares that the *believer has everlasting* life. To exhibit the testimony of God concerning Christ apart from the grant of eternal life to him who believes, is to strip the gospel of half its glory. Christ was exalted Lord of all, because he died for sinners; and our confidence in him is incomplete, if we do not expect from him, without suspicion, all things which he bestows as the Saviour. The proclamation of pardon and life has been always accompanied with the injunction to believe in his death, resurrection, and ascension, to save the world. If we obey the command to believe that he is almighty to save, we must consistently entertain the hope of the blessings which are promised us. Accordingly, the first Christians rejoiced in hope immediately on their believing the gospel. And to promote this hope, they were exhorted to continue in the faith. "We are made partakers of Christ, if we hold fast our confidence stedfast to the end."

That which manifests our hope insecure, indicates that our faith is spurious. If we are living unbecoming those who have their hope in heaven, we have abundant reason to suspect that we are not believers; for "faith without works is dead, being alone." On the contrary, the more perfect the operation of our faith in Christ in producing good works, the greater is our assurance of hope; for as all spiritual blessings are promised to faith, the more evidence that we have of the genuineness of our faith, the more firm our hope. Hence, if our faith were perfect, so would be our hope. On this principle we see the propriety of the many exhortations to good works, in order to the full assurance of hope. See 2 Peter i. 5—11. Heb. vi. 11, 12. Good works, in themselves, can give no hope; for by the works of the law no flesh can be justified; and salvation is by grace, not by works.

But as tests of the genuineness of our faith, and of the excellency of the truth which we believe, they may be said to strengthen our hope; just as the man who has much gold cannot know that he is rich, but in proportion as he knows the goodness of the coin which he possesses, while all know it is not the means he may use to buy this coin, but the gold itself that enriches him.

It is plain that the disciples of Christ were as much distinguished for the assurance of hope, as for the assurance of faith. The sum of the gospel which they received was, that Christ was delivered for their offences, and raised again for their justification. While they therefore gloried only in the cross of Christ, as the exclusive ground of acceptance before God, they exulted in hope of his second appearance. Living by faith, they lived without doubt of their personal salvation. They guarded against all dangers of denying Christ; but they indulged no suspicion that he would not confer on them the crown of glory, while they kept the faith. This animated all their exertions. See 2 Cor. v. 1. 8, 9. 1 Cor. xv. 58. And this was their great support in all their trials, 2 Cor. iv. 16—18. This glorious hope deprived death of all its terrors, and transformed it into an object of earnest desire. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. i. 21—23.

Many called Christians consider assurance of hope no part of their religion. This world so occupies their affections, time, and pursuits, that they appear to reflect seldom or never on the future state. If they can grasp wealth, honour, pleasure, in this life, to enter the unseen world, altogether uncertain respecting their future condition, gives them little or no concern. What infatuation! "For what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" They may say, that certainty of their future state is not attainable in this life. They may assert this with every pretension to great humility and seriousness. But such an opinion receives no countenance from the word of God, and can only be credited by those who have no dependence on divine authority, or by those who have never felt the importance of their soul's salvation, so as to examine solemnly the sacred Scriptures on the subject. Others say, that assurance of hope is the result of a good life, whatever be the principles producing it. This is so opposed to the whole method of salvation that it would be needless to adduce arguments to refute it; for the wages of sin is death, but the gift of life is only obtained through Christ Jesus our Lord. Some view the Christian's hope as depending on good works, and they think it impossible to enjoy it without a long course of obedience. Now, bad works prove a man, who perseveres in them, without hope; not so the want of good works; for he who has the assurance of faith, may have, the very moment he first believes the gospel, the assurance of hope.* He who hath said, Believe on the Lord Jesus Christ, hath added, Whosoever believeth hath ever-

* This, however, is not the "full assurance of hope," to which believers are exhorted, Heb. vi. 11. and 2 Peter i. 10.; for this is uniformly represented as the fruit of the *obedience of love*—agreeably to what D. S. expresses in the former page. Ed.

lasting life. If I am conscious of understanding and believing the faithful apostolic testimony, I have no reason to doubt my personal salvation. Let us, therefore, as we value the hope of eternal life, hold fast the faith, and live worthy of our relation to Christ. If we turn away from him, there is no hope, but a certain fearful looking-for of judgment, and the fiery indignation of God, who will devour his adversaries. But following Christ through good report and bad, it is the will of Heaven that we rejoice in hope of the glory of God. See Heb. vi. 17—19.

O how desirable the possession of this blessing to mortal man! Of all terrestrial things, the correct estimate is, "Vanity of vanities, all is vanity." However great the earthly good that we enjoy, it cannot satisfy our immortal desires. And it is not less unsatisfactory than it is uncertain. The changes of a day may destroy all the resources of temporal happiness; or, by the event of a moment, all relish for them may be for ever lost. Not so the resources of Christian hope; they are permanent and inexhaustible. Perfect purity is unalloyed blessedness; and this is the object of the Christian's hope, "We know that when he (Christ) shall appear, we shall be like him; for we shall see him as he is." And this hope assimilates the mind of the possessor into its own nature. "Every man that hath this hope in him purifieth himself as he (Christ) is pure." It defends the heart against every assault of our spiritual enemies; and sustains the spirit under all the reverses of providence. And when earth recedes from our view, it lays open the full glory of the heavenly world. Its divine support only gives place to the entire and eternal enjoyment of God. See 1 Pet. i. 3, 4.

D. S.

ON LOVE TO THE BRETHREN.

The principle of Christian love is stated by the apostle John in his first epistle, to be the love of God; "*every one that loveth him that begat, loveth him also that is begotten of him.*" There is a reference in these words to the new birth; to that great and radical change of which God is the author, James i. 18. It is in reference to the same change that the disciples of Jesus are called *children* of God; and all who are so begotten of God, and born from above, are brethren beloved in the Lord. They are all of one family, of which God is the Father, Jesus Christ the elder brother, and the Holy Spirit the blessed agent by whose influences the whole family is knit together in love.

The children of God are by nature children of wrath even as others; they are born in the image of Adam in his fallen depraved state; but the Holy Spirit creates them anew in Christ Jesus, and restores them to the image of God which Adam lost by the fall. Then they are led by the Spirit of God, and bring forth the fruit of his gracious operation, which is "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,*" Gal. v. 22, 23.

It is this change of heart by the Spirit of God, and this common relationship to God the Father, the Son and the Holy Spirit, which lay the foundation of all Christian love. This will enable us to understand what is said of this affection in the word of God. I shall only notice the following passage: "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they who have known the truth; for the truth's sake which dwelleth in us, and

shall be with us for ever," 2 John 1, 2. The expressions, "*whom I love in the truth*," and "*for the truth's sake*," intimate that connection we have already noticed. The knowledge and belief of the same truth is the binding principle, which unites the hearts of the disciples in love. On this truth their common hopes are founded; by it they are sanctified, cheered and comforted; and dwelling in them, it produces the same dispositions, desires, pursuits and enjoyments. There must be a similarity in these, before the affections can be united; and this similarity it is, which forms the uniting principle. To this love our Lord refers when he speaks of giving a cup of cold water to a disciple *in the name of a disciple*; that is, because he belongs to Christ, and is thus related, in common with the giver, to him whom he esteems fairer than the children of men, the chief among ten thousand and altogether lovely. Christian love, for Christ's sake, even those whom they have never seen in the flesh, but of whose faith and obedience they have heard by the testimony of others. Thus the great apostle of the Gentiles, though he had never been personally present at Rome, to witness the obedience of the saints there, yet hearing of their faith and love, he longed to see them, that he might be refreshed with their company. And thus the same apostle expresses his love to the saints at Colosse, Laodicea, and other parts, which he had not visited in person, "For I would ye knew what great conflict I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love," Col. ii. 1, 2.

As the love of Christ to us is the moving spring of our love to him and to one another, so also it is the *example* or *pattern* of our love to the brethren. "Hereby perceive we the love *of Christ*, because he laid down his life for us; *and we ought to lay down our lives for the brethren*." From this statement we learn that love to the brethren can never lie dormant in the heart, but must appear as an operative principle in the life. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth," 1 John iii. 17, 18.

How salutary and beneficial the effects of this love upon Christian society! It is like the precious ointment upon the head of Aaron, diffusing fragrance and sweet perfume all around. It is like the dew that descended upon the mountains of the Lord, refreshing and fertilising, causing all the other Christian graces to shine with increased lustre and beauty. This affection will manifest itself in acts of mutual forbearance and forgiveness. A friendly eye will lead us to put the most favourable construction on the conduct of a brother, and where we cannot approve, it will teach us not rashly to condemn. "Love thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," 1 Cor. xiii. 5—7. It will manifest itself also in watching over the spiritual welfare of our brethren, and in mutual sympathy and acts of kindness. This affection will teach us not to suffer sin upon our brother, but in any wise to admonish, and even to reprove and rebuke him, when necessary. Love can be firm and decided in opposing sin, and reproving inconsistency. Negligence

in this is indeed a certain evidence of the want of affection.

Having made these general observations upon the nature of Christian love, we may now easily distinguish the love of the brethren—

1. From feelings of mere humanity, and general benevolence. A person may have much of this who is an entire stranger to Christian love. Some persons are naturally of a tender, feeling, humane disposition; they cannot witness distress without exerting themselves to relieve it; and are ready to do any thing to promote the happiness and comfort of their fellow creatures. Of this general benevolence the disciples of Jesus are not destitute. The love of Christ increases and improves that measure of it which they naturally possess. But this affection itself is essentially different from the love of the brethren. It may perhaps be more properly denominated *compassion*, or *tenderness of heart*. The spirit with which a Christian views the world at large, is similar to that which dictated the very tender and pathetic lamentation of our blessed Lord over his devoted city Jerusalem, Matt. xxiii. 37.

2. From natural affection; that peculiar affection, by which the members of the same family are attached to one another. The belief of the truth does not destroy this, it rather refines and purifies it, and renders it more tender and interested. The love which a believer in Jesus has for his unconverted relatives is manifested in his tender compassion and anxious concern for the salvation of their precious souls; but he experiences nothing of that holy and heavenly delight in their society, which he does in fellowship with the saints, the disciples of the Lord *Jesus Christ*.

3. From party-spirit, or the love of persons merely because they belong to the same denomination of professing Christians with ourselves. In one sense indeed Christian love *is* the badge of a party; but then it is a party not ranked under any human leader, but of a party, led by the Spirit of Christ, and walking in holy obedience under him as their common Lord. If I am duly under the influence of Christian love, I cannot esteem as a brother one who gives no evidence of his love to Christ, merely because he professes to agree with me in maintaining the same views of church government. And on the other hand, I cannot exclude from my Christian embrace, another person in whom I discern the image of the Saviour, and in whose holy walk and conversation there appears genuine evidence of the fruits of faith, merely because he differs with me in his views respecting the external order of the church of God. Love to the brethren breaks through all the distinctions of ranks and parties, and teaches all who are under its benign influence to say, "Grace be with all them that love the Lord Jesus Christ in sincerity;" and the strength of this affection towards our brethren in Christ, will be proportional to the evidence we have of their being under the influence of divine truth.

Let believers in the Lord cultivate this gracious, this heavenly affection. It is the bond of perfectness. It is the evidence of our discipleship, both to ourselves and to all around us. By this shall all men know that ye are my disciples, if *ye have love one to another*," John xiii. 35. "We know that we have passed from death unto life,"—and how? "*because we love the brethren*," 1 John iii. 14. We are indeed taught of God to love one another, and indeed we do it toward all the brethren; but

the apostolic exhortation is, "*We beseech you, brethren, that ye increase more and more,*" 1 Thess. iv. 10. Φιλαδελφεν.

TOUR IN THE ORKNEY ISLES, BY MR M'NIEL, OF ELGIN.

Elgin, July 28. 1823.

MY DEAR SIR,

THE more immediate object of this communication will be, to give you some brief account of my route—the principal places at which I had opportunity of preaching—the general aspect of the audiences—the good that has been done in some parts of the country—and the encouragement that there is, still to "abound in the work of the Lord."

Having made preparatory arrangements for my departure prior to the 5th of May; and not finding a vessel from any of the adjoining ports direct to Orkney, I was shut up to the alternative of crossing the Murray Frith in an open boat to the east coast of Sutherland. This was no doubt a more tedious, expensive and circuitous course; but it afforded me an opportunity of preaching the gospel in that quarter, and in several other places of the intermediate ground, which I could not otherwise have had, and where the necessities of the people are, perhaps, in some parts, not much less than in Orkney.

To you, Sir, who have gone over the ground, and to such of your readers as are acquainted with the geography of the line of coast and country over which I have recently gone, it may be the most intelligible and satisfactory way, to mention the principal places where Divine Providence afforded opportunity of preaching the word. I shall thus lead you over the ground much sooner, and at much less *expense of labour* and anxiety than I was able to go myself. If I had the *actual*, you shall have the *fireside* tour. These places were *Helmsdale*, on the east coast of SUTHERLANDSHIRE. In the COUNTY of CAITHNESS—*Libster*, *Wick*, and *Staxigo*, on the journey out; and in return, at *Huno*, Johny Groat's House, *Retter*, *Thurso*, and *Castletown*. In ORKNEY—on the Mainland at *Kirkwall*, *Firth*, *Stromness*, *Consgarth*, *Quilso*, *Marwich*, *Koobuck*, *Breakway*, *Horru*, *Rondal*, *Evey*, *Deerness*. And more or less of "the incorruptible seed of the word" was sown in the following *Islands*, situate to the south, the west and the north of the Mainland:—South *Ronaldsha*, *Burra*, *Gramsay*, *Geazsay*, *Wier*, *Egleshay*, *Rousa*, *Sironsa*, *Eday*, and *Westray*—*Ten Islands* in whole, besides the Mainland. Three of these were entire new ground to me, it being out of my power to visit them when in the country in 1820. The two most northerly, however, in which I was at that time, it was impracticable for me to visit this time, partly owing to a severe cold which I had caught, and the period allotted for the tour having nearly expired. Several places in the Mainland, and some of the above Islands, were visited *twice*; and in these cases the auditories considerably increased. It was not *sixty days* from the time I left home till I returned. More than *six weeks* of that time was spent, I hope not unprofitably, in the Orkney Isles, the rest on the intermediate ground, and on the passage. During that period, "by the good hand of our God upon me," and the kindness of his gracious Providence, I have been permitted to preach "the unsearchable riches of Christ" in upwards of *twenty-two* different *parishes*, and not a hair of my head has perished. May HE crown these imperfect efforts with his ample and efficа-

cious blessing, and bear all the glory!

As to the *decency, number*, and *attention* of the congregations, in most of the above mentioned places, there was no cause of complaint. As might be expected, in some of them, the meetings were tolerably large, in others less so, according as the population was more dense, or scattered over a wider surface of country. We were frequently necessitated to preach without doors, when the weather was far from being favourable. On other occasions, we were kindly accommodated with the *store house*, the *school house*, the *barn*, or the *mill*. In several instances, I preached beside the mill-happer, with scarcely as much room as to stand, for the crowd; and the weak and the strong, the young and the old, all wedged together in the area below, as one solid mass of human beings, which I dare say would have reminded you of the Waterloo squares, though met together for a very different purpose. In such a posture, or under a damp and inclement sky, we have seen the people *stand* for an hour and a half or more, hearing the sound of salvation by grace, with no ordinary portion of patience, and profound attention. I have no doubt, but the dews of the divine Spirit have often descended with the gospel of peace upon such humble conventicles as these, like "the dews of Hermon upon the mountains of Zion, where the Lord commanded the blessing of everlasting life;" while the solitary worshippers in many splendid and spacious cathedrals, have, like "the heath in the desert," remained blind to the good of Jehovah's chosen—and the character of *Icabod, "the glory is departed,"* has been stamped with equal legibility *upon the pulpit* and the *pew*. The Saviour of sinners was born in a stable, cradled in a manger, and died for the redemption of men upon the cross; and when the gospel is rendered the power and the wisdom of God to the salvation of any of the "ordained unto eternal life," it is a matter of minor importance, whether the change is effected in the gates of Zion, or in the humblest of the dwellings of Jacob—in the commodious and finely finished chapel, or under the humble roof of the country farmer. "Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and fear the God of Israel. They also who erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

I am happy to say, that in different districts of the Mainland, and in some of the adjacent Islands, there is a pleasing spirit of hearing, and some hopeful symptoms of good among a few of the young. The fields are white to harvest; and the period, I hope, is not far distant, when "they who sow, and those who reap, shall rejoice together, and gather fruit unto everlasting life." Since I went over these parts of the country in the summer of 1820, the spirit of hearing has been kept steadily up in some places; in others it has evidently been upon the increase, and has spread over a wider circumference of country. Nor is this all. In the strict and impartial judgment of charity, *good has* evidently *been done* to many souls; though as to particular cases, it is proper to speak sparingly, and chasten the feelings of joy and Christian gratitude, with wakeful jealousy and godly fear. Our

brethren, whose names I forbear mentioning, but who have been assiduously endeavouring to "break up the fallow ground" for many years, and who have "gone forth bearing the precious seed" with much toil, and I dare say "many tears, have returned with joy, bringing their sheaves with them." Were this the proper place I could speak of their zeal, their energy, their activity, their patience, and perseverance, of which I have seen evident proof; but on these things I shall not say a single word. Suffice it to say, that the Lord has fitted them for the field, directed them to it, and to an encouraging extent has rendered them useful in it. May he long spare them in it, for more abundant usefulness, and raise up many such labourers in every destitute corner of our native land, where similar services are imperiously needed!

Permit me farther to add, that since I was in Orkney in 1820, there have been *two churches formed* upon New Testament principles, in the *west* and *north Mainland*. As yet they are but comparatively few in number, in an infant state, and claim the sympathy and prayers of their Christian friends situate in a more genial soil; but they form a kind of moral *nucleus* in those parts of the country; and we have reason to hope that the "Lord will daily add to their number of those who are saved." A system of Sabbath school instruction has also been adopted in each of them, which there is reason to hope, will to some of the young people prove an eminent blessing. Since the place of worship was enlarged in Harra, another plain substantial chapel has been built in Rendal, on the most economical principles; and situate so, as to embrace such of the population in the contiguous Islands as know and relish the *unadulterated doctrine* of the cross. A *third*, of rather larger dimensions, is now building in the west quarter of the Mainland, in the centre of a thickly populated country, in which there is reason to believe the Lord has already in some instances given testimony to the word of his grace. A *fourth* place of worship was founded in Kirkwall, a few days before I left the country. This is a measure very much needed, as the place in which our friends have met for worship was very small, extremely close and confined; and calculated rather to repel than invite any additions to the congregation in town. The assistance which Christian friends in the south have recently given to aid these undertakings, has certainly been very liberal; the aid was very much wanted; it has been most gratefully received; and there is no doubt, that it will be faithfully applied.

It is to be regretted that the Sabbath school system has not yet spread so extensively over Orkney as could be wished, especially in the more remote Isles. In some of them, however, where the exercises are conducted by pious intelligent men, good to a certain extent has been done. These little moral nurseries, with the prayer-meetings in some of the more destitute parts of the country, I doubt not have been the means of generating conviction, and feeding the incipient springs of honest inquiry after "the one thing needful" among some of the young, where the means of instruction afforded them on the Sabbath, not to speak of the *quality*, are far from being abundant in *quantity*. And we are confident of this very thing, that where the *Lord has begun* a good work in the souls of any, HE will carry it forward until the day of Jesus Christ. There is a great want of appropriate books among the pea-

santry and the young in these Islands—I do not, however, mean old Magazines and Reports. These have not a sufficiently permanent character in the esteem of the people. Something has been done, and done to good purpose, of late years to establish libraries in the *Highlands*.—Might not some of these friends extend their generosity to the *Northern Isles*, where it would be equally acceptable and useful?

I fear by the length of this communication I have trespassed unpardonably upon the patience of your readers—forgive me this wrong. I cannot however close this letter without adding, that whether I shall ever have an opportunity of visiting these Isles again or not, I shall long cherish a grateful recollection of the many expressions of brotherly love and Christian hospitality shewn me; and the facilities, both by land and water, of prosecuting my tour, which I had the happiness to receive from intelligent and liberal minded Christians of different denominations. These things are pleasing to a stranger in passing; but visible, permanent, immortal fruit, in the actual *conversion of souls to the Saviour*, is the grand object for which I would still earnestly pray, and anxiously look—which may be for a crown of rejoicing in the day of the Lord. May he give testimony to the word of his grace, and bear the glory! To the God of all grace I owe a thousand thank-offerings for the portion of health, and personal preservation, which I enjoyed in prosecuting this northern excursion. The happy day I hope is not far distant, when the wilderness and the cities shall lift up their voice, the villages that Kedar doth inhabit, when the inhabitants of the rock shall sing, and shout from the top of the mountains—give glory to the Lord for the gospel, and declare his praise in the Islands. I am, my dear Sir, yours, &c.

N. M'NIEL.

ANECDOTE OF THE REV. JOHN NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer succeeding, the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy: "I am not what *I ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! I 'abhor what is evil,' and I would 'cleave to what is good!'—I am not what I *hope* to be! Soon, soon, I shall put off mortality, and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, *By the grace of God I am what I am!*—Let us pray."

Chris. Glean.

Review.

The Church-connection between Believers and their Infant Offspring; and the consequent Right of the latter to Baptism. A Sermon, Preached in the Meeting-house of the Congregational Church, Blackfriars Street, Aberdeen, August 18, 1822. By James Spence, A. M. pp. 60. Price 1s.

"Soft words and hard arguments," is a maxim which has been commended to writers on controversial subjects. But the maxim has not been oftener recommended than violated, and violated by none more than the advocates for *adult immersion*. There has been a harshness in some recent reviews which does no honour to their cause, and induces a latent suspicion that they have little confidence in the stability of their own foundation, when they descend to use opprobrious epithets, and call names, instead of bringing forward proof and evidence.*

In introducing the sermon before us to our readers, we are convinced that they will find nothing of the kind in it—nothing to offend or disgust.

In his brief address to the reader, Mr Spence says:

"The following Sermon was preached the Evening of that day on which the Writer, for the first time, publicly administered the ordinance of Baptism. As there has long been a diversity, and, he believes, a conscientious diversity, of opinion among professing Christians, respecting the propriety of baptising the Infant Offspring of Believers, he thought it incumbent on him, on that occasion, to state the grounds of his adherence to this practice."

We would applaud that candour which admits a "conscientious diversity," when we contrast it with the illiberal sarcasms we have sometimes heard; when we have been told that fashion was the only ground it had to stand on; or that a candid inquirer might satisfy himself from the New Testament in the short space of a winter evening.

Mr S. has discarded all human authority on the matter, and proposes to establish the church-connection of children, "by drawing the evidence of the church-connexion between believers and their seed solely from the divine oracles." In this we think he is right, and are persuaded, that the cause has suffered more from appeals to human authority, than ever it can do from the arguments of its opponents.—Scripture, we presume, is amply sufficient to establish the point.

What the sermon is designed to establish is, "that in every age of the church, and in the apostolic age, believers were the visible seed of the blessed of the Lord, and their offspring with them; or, in other words, that believers and their infant offspring ever had been, are now, and ever must be, to the end of time, considered as visible members of the church of God."

He maintains that the connec-

* The reference here is to a southern periodical publication, where those who practise infant baptism are most unwarrantably represented as rejecting the word of God, and adopting Drs Williams, Wardlaw, and Mr H. F. Burder, as their guides upon this subject; with other language, if possible, still more objectionable.

tion subsisted under the Adamic dispensation — under the Abrahamic — under the Mosaic, and under the reign of Messiah in the apostolic age.

We cannot find room to follow out the particulars, which are ably illustrated. The first head is the most defective: under the Adamic dispensation, little proof could be expected, and the author seems to anticipate part of his second head. This might have been avoided without weakening his argument.

Under the second head, the spiritual nature of the Abrahamic covenant, and its identity with the covenant of grace, is ably enforced and illustrated; and the sophisms of that otherwise clear-headed and respectable writer, Mr A. M'Lean, are exposed. After Dr Wardlaw, no man can write on this subject, without availing himself of his labours. Mr S. however, is no servile imitator, no copier of the opinions of any.

He has made some very pertinent remarks on the *temporal* promises of the gospel. He has also availed himself of the privileges that believers from among the Gentiles obtained in the earthly Cannaan; from which he shews, unanswerably, that circumcision was not a mere sign of temporal inheritance; had it been that, and no more, it could never have been applied to believers from among the surrounding nations.

On the third head, "That the infant offspring of believers were not excluded from the church under the Mosaical dispensation," he merely proves, that as circumcision existed before the Mosaic economy, it could not be considered as a part of it. The fact, that children were members of that economy, baptists do not attempt to controvert.

Under the fourth head, "That *the infant* offspring of believers *were not* excluded from the church under the reign of Messiah, in the apostolic age," our author strongly presses the exhortations to children, especially Eph. vi. 1—4. as a proof of their connection with the church. If they be not in any respect members, why exhort them? What duty could they have? These must have been children in a natural sense, not a spiritual; for the duty, "obedience to parents, is only applicable to such." Besides, they were to "*be brought up*;" which by no accommodation can apply to children in a spiritual sense.

Under this head, Mr S. aims at proving;

1. "There is not the slightest hint given, either in the Old or in the New Testament, of the exclusion of the infant seed of believers from the visible church under the Christian dispensation."

2. "Every thing in the Old and the New Testament which has a reference to the infant seed of believers, under the Christian dispensation, either countenances or decidedly affirms their connexion with the church."

Here many great and precious prophecies and promises made to believers, and their seed, are pertinently brought forward.

3. "Our Lord's commission to his apostles, when he sent them forth to baptize, and their manner of executing it, decidedly shew that the offspring of believers were not excluded from the church, nor from baptism."

Mr S. conceives, that had the commission been given under the old dispensation, the language could not have been at all different. There is in the commission no exclusion of men, women or children. He maintains, that in the history of the apostolic age, there is an utter unlikeliness to "any record of the baptist mode of procedure in spreading the gospel in heathen lands," p. 46.

There is in their reports no account of *households* baptized.

4. "In all the representations which we have of the kingdom of heaven, or gospel church on earth, children have a prominent place; and their utter exclusion from the church, would deprive it of a striking feature of actual resemblance to the true and invisible kingdom of God."

Here we have some reasons assigned why children are not admitted to eat the Lord's Supper. He questions if all circumcised ate the passover.

"Children, therefore, though members, are not permitted the honour or privilege of eating the Lord's supper, for the same reason that women, though members, are not permitted nor suffered to speak or exhort in the church; and that many males, though members, are not permitted to be bishops and deacons in the church; and that reason is the command of Christ, who hath enjoined the possession of certain pre-requisites in order to the enjoyment of these several honours and privileges; and without the possession of these pre-requisites, these honours and privileges are not to be enjoyed *even by members.*"

We might enlarge, did our limits permit. Some things might be objected to; but when much is excellent, such a mode of criticism we disapprove. The style is plain, often forcible. We notice few provincialisms; the expression a "*monstrous* bad grace," p. 47, is a vulgarism—the only one that met us in going over the discourse.

We recommend the sermon to those who wish to meet with plain scriptural arguments in defence of infant baptism: and as a specimen, present them with the following from the conclusion.

"Baptists say, that the covenant which God made with Abraham was a temporary covenant: God says, it was an everlasting covenant. They say, it was a peculiar and national covenant with the fleshly seed of Abraham: God says, it was a covenant in which all the nations of the earth were to be blessed. They say, it was a covenant which promised the land of Canaan to the fleshly or natural seed of Abraham as such; God says, that they were not all Israel who were of Israel, and that to the true and spiritual seed *only* the earthly and heavenly Canaan were promised. They say, that circumcision was the seal of a temporary covenant, and of earthly blessings only, and that to the natural offspring of Abraham: God says, it was the seal of an everlasting covenant, and of the spiritual blessings of the righteousness of faith to Abraham, and to all his spiritual seed in Christ Jesus, whether Jews or Gentiles. They say, that when the believing Gentiles were graffed into the church it was without their infant offspring: God says, that as the natural branches (the unbelieving Jews, with their infant offspring) were broken off; so, in opposition to this, the wild olive-tree branches (the believing Gentiles, with their infant offspring) were graffed in. They say, that believers only are the visible seed of the blessed of the Lord in gospel times: God says, that they are his seed in gospel times, and their offspring with them. They say, that the children of believers under Messiah's reign shall not continue in the church, nor be established in covenant privileges as in previous dispensations: God says, The children of thy servants shall continue, and their seed shall be established before thee. They say, that infants are not the visible heritage of the Lord: God says, Lo! children are my heritage, and the fruit of the womb is my reward. They say, that the promise of new-covenant blessings is only to those who believe: God says, the promise is to his believing people, to all their spiritual seed, and to all who are afar off, even to as many as he shall effectually call. They say, that believers only should be baptized: God says, by the example of the apostles of Christ, that believers should be baptized and their households. They say, little children are not to be recognized as connected with the flock of Christ: God blesses them, carries them in his bosom, recognises them

under the endearing title of the lambs of his flock, and as such commands them to be fed. They say, that little children at the dawn of reason, and previous thereto, ought not to be in the churches of Christ: God says, they ought; for he has addresses waiting for them in the epistles to the churches, ready to sound in their infant ears the moment they are capable of understanding these words—Children, obey your parents in all things in the Lord, for this is right and well-pleasing unto the Lord. They say, that infants or little children have no visible connexion with the kingdom of Christ: God, by our Lord and Saviour, is much displeased with, and reproves those who are offended when infants and young children are brought to him; urges such opposers of his will to refrain from their hostility to this practice; intreats little children to come unto him, fondles them in his arms, lays his hands of love, mercy, and kindness upon them, imparts to them his blessing, satisfies them early with his mercy, and declares that of such is the kingdom of heaven. They say, that no infants or young children visibly belong to Christ: God says, the young are given to Messiah as numerously as the dew-drops of the dawning morning. * They say, that when the Jews shall be restored to the church, their infant offspring shall be excluded: God says, when they shall be restored, it shall be with them and with their children as aforetime. They say, that though unbelieving Jews were broken off with their infant offspring, yet they shall be graffed in by faith, without them: God says, that as the natural branches (the unbelieving Jews, with their children,) were broken off by unbelief; so, if they abide not in unbelief, they shall be graffed in again, with the fulness of the Gentiles. They, in fine, allow, that many little children shall sing in glory in the ransomed church above, who never sung the praises of God on earth; but they will not allow one such little child to have the least visible sign of connexion with their churches on earth.

* This passage Psal. cx. 3. is thus rendered by Mr Spence: "If the young are given to Christ, as numerously as the dew drops of the dawning morning," p. 48. This translation is agreeable to the German of Luther,—"Deine Kinder werden dir gebohren, wie der Thau aus der Morgenrothe."

Religious Intelligence.

DOMESTIC.

ITINERANCY IN THE SOUTH OF SCOTLAND.

Messrs AIKMAN, of Edinburgh, and CULLEN, of Leith, left Edinburgh on the first of last month on an Itinerating tour into the counties of Peebles, Dumfries, Kirkcudbright, Wigton, and Ayr. In the course of their journey, they preached at the following places: Biggar, Lamington, Leadhills, Sanquhar, Thornburn, Penpoint, Closeburn, Limekilns, Dumfries, Maxweltown, Annan, New-Abbey, Dalbeattie, Castle Douglas, Bridge of Dee, Kirkcudbright, Campbeltown, Gatehouse, Creectown, Newton Stewart, *Wigton*, Garlieston, Whitehorn, Isle of Whitehorn, Kirkcowan, Bladenoch, Glenluce, Port Patrick, Stranraer, Cairn, Ballantrae, Girvan, Maybole, Ayr, Machlin, Cathrine, Kilmarnock, Irvine, and Grangemouth.

The Sabbaths on this tour were occupied as follows:—the first at Dumfries and Maxweltown, the second at Kirkcudbright and Gatehouse, the third at Newton Stewart and Garliston, and Wigton in the evening, the fourth at Maybole and Ayr.

When the weather was favourable, the tourists, from the same motives as stated in the account of the Itinerancy of Messrs A. and O. last year, * preached out of doors. And

* See our Number for Aug. 1822, p. 311.

they had the satisfaction to find, that in the course of their journey, they had, on different occasions, in consequence of their following this plan, the opportunity of addressing persons, some of whom had attended no place of worship for many years, and, in repeated instances, Roman Catholics, who would on no account have entered a Protestant meeting-house. They had, in general, the greatest reason to be satisfied with the apparent attention and decorous behaviour of all the congregations they addressed; and in particular, those who assembled in the high-ways, and in the streets. And they humbly trust, that the seed which has thus been scattered shall not be lost, but that the great Lord of the harvest, agreeably to his own faithful declaration, Isa. lv. 11. and in answer to the prayers of his people, will render it productive of an abundant increase to his praise and glory.

It afforded the tourists the greatest satisfaction to find, that a most extensive tract of country, which, until of late, was almost altogether destitute of evangelical preaching, is now blest with the labours of several very able and zealous evangelical preachers in the Established Church. And the effects of this pleasing change are very apparent in the great and increased attendance on the public ordinances of religion where these ministers officiate. It is also a cause of thanksgiving to GOD, that in different parts of Galloway, meeting-houses have of late been erected, and ministers settled in connexion with the United Secession Church; as at Kirkcudbright and Glenluce, where it is hoped the preaching of the gospel may prove a blessing to the souls of many. At the same time it must not be forgotten, that in comparison with the extent of the population, the whole aggregate of faithful labourers, of every description, in the south of Scotland, is extremely limited; and that there is still the greatest reason to pray, that the Lord of the harvest would thrust forth many more faithful labourers into his harvest.

It is proper also to state, before closing this brief notice respecting Galloway, that the Itinerating labours of Mr Smith of Garliston, and Mr Millar of Gatehouse, have been, there is reason to hope, very useful in different parts of the county. By their instrumentality several Sabbath schools—an institution of very recent date in Galloway—have been of late established in different places, which appear to be in a very prosperous state.

Messrs A. and C. returned to Edinburgh on the 1st of August, having spent one calendar month on their tour, preached 72 sermons, and distributed 4500 tracts, in the course of their journey. And they desire to acknowledge with fervent gratitude, their obligations to that goodness and mercy by which they were strengthened for the constant daily labours in which they were engaged, for the preservation which was vouchsafed to them during the whole of the tour, the countenance and kindness they received from Christian brethren of their own and other denominations, and the acceptance which their services met with, as far as they could judge, from the public in general.

EDINBURGH SOCIETY FOR PHILANTHROPIC REPORTS AND RELIGIOUS MAGAZINES.

AT a Meeting held on the 11th of July, the following resolutions were unanimously agreed to.

1. That the Reports of those Philanthropic Institutions which shed so bright a lustre, and exert so blessed an influence over our country and age, contain a mass of information which is but seldom to be met with from any other source, and which is at the same time highly interesting and valuable: That these publications present a sort of statistical account of the misery, ignorance, and vice which prevail in the world, of the means which have been adopted for the removal of these evils, and of the various success which has accompanied the application of these means: and are documents which are always read with avidity by Philanthropists, and may be uniformly appealed to as of unquestionable authority.

2. That it is a matter of surprise that these reports are so seldom preserved by private individuals, and are still more rarely to be found in any public library! Private individ-

uals find them too numerous to attempt a collection of them, while public libraries seem generally to reckon them of little value, and therefore not worthy of their regard.

3. That the number of religious magazines too, is so great, that it is hardly possible for private individuals to obtain possession of them, while the talent with which many of them are conducted, the view which they give of the several denominations of Christians by whom they are supported, and the wholesome instructions which all of them contain, make their perusal very desirable.

4. That with a view to remedy these inconveniences, a Society be established, under the name of "The Edinburgh Society for Philanthropic Reports and Religious Magazines," for the purpose of collecting and preserving the Reports of Philanthropic Institutions, as well Foreign as Domestic, and of providing accommodations for the reading of Religious Magazines and Journals.

5. That an annual contribution of five shillings shall constitute the subscriber a member of the Society.

6. That the business of the Society shall be conducted by a President, Treasurer, Secretary, and a Committee of six, who shall be elected annually.

DUTY AND BENEFIT OF INSTRUCTING SLAVES.

We cannot resist laying before our readers the following important statements of Sir George Rose and J. Stephen, Esq., on the duty and benefits of imparting Christian instruction to the Slaves in our West-Indian colonies. They were delivered at the last anniversary meeting of the Wesleyan Missionary Society, partly as an explanation of the motives of the speakers, as churchmen, in assisting the Missionary objects of that institution in its labours among our West-Indian bondsmen.

Sir G. Rose said, that

"For reasons which it would be necessary for him to explain, he had to address the meeting as a member of the Established Church, and as a holder of West-India property. Of *that church, he was* an affectionate, *and, he trusted, not* unfaithful mem*ber: in her he had lived,* and in her, if his reason continued, he believed he should die. But, being such, he had felt himself called upon to act in a new and most painful situation, by a solemn and imperative sense of duty, from a predicament in which he had been placed, and which did not arise from any choice of his own. A small West-India property had come to him by inheritance, and by entail: it brought with it a great burden on his mind, because it involved a fearful moral responsibility, which had rested deeply on his heart; for he could not but be anxious for the spiritual welfare of the Negro population on his estate. Their temporal weal, he had ascertained, was well provided for; but it was also his duty to obtain spiritual instruction for those who were thus placed in his hands; and to seek it from those who could best communicate it. There was a slight varnish of Popery over a gangrenous mass of heathenism, in the Negro population of the estate.

"Under the circumstances of the island, it was not possible for him to obtain assistance from the Church of England, or he should naturally have sought it there. Upon these matters he spoke on authority, though that of others, having never himself been in the West Indies: for when he came into the possession of this property, he filled a confidential trust from his Sovereign in a foreign land, and, since then, had, with but little exception, been absent from England. He knew something of the hostility of the planters of the island against certain modes of providing for the religious instruction of the Negroes. It was his duty, on the one hand, to obtain it for them at any rate; but to select, if possible, the most palatable mode, as that which would insure him the cooperation of other proprietors and their agents. Under this impression, he addressed himself, in the first instance, to another respectable body, but unsuccessfully. In these circumstances he felt that he had no choice but to go, at once, to the Wesleyans, through whom he sought to benefit the souls of the Slaves. He accordingly addressed himself to the Wesleyan Missionary Society; and he spoke it to their honour, that they most willingly seconded his

views, and were ready labourers in the cause,—acting with equal zeal, liberality, disinterestedness, and piety,—and, under God's blessing, they had greatly succeeded.

"Of two considerable plantations in a large island, the responsibility for which rested largely on him, the moral state of the one, where a missionary had been stationed, was greatly improved: in the other, on which no Christian instruction had been given, ignorance, dishonesty, deceit, and vice prevailed to an alarming extent. This discovery pointed out the advantages of moral and religious instruction. On the religious estate, the infliction of punishment was gradually diminishing. In a plantation of 250 persons, 120 men and 130 women, only ten men and one woman had been punished during the preceding year. He was informed by a very sensible and respectable man, that he had the most sanguine hope and conviction, that, in a few years, corporal punishment would be wholly discontinued, by means of the improvement in the moral and religious character of the Negroes; and he felt himself called upon in honour and fairness to state, that this flourishing condition and important change were almost exclusively, if not exclusively, owing to the labours of the Wesleyan Missionaries. And it had been fully demonstrated to him, that the INFERIOR, but now CHRISTIAN, estate is become more PRODUCTIVE than the other, which still remains PAGAN.

"He hoped that these most gratifying results would have the effect of bringing over other persons to consider the propriety of laying open their estates to missionaries. If it was their duty to send the Gospel over the face of the earth, according to the last injunction of the Redeemer, a nation, pre-eminently distinguished by its greatness and power, and by its means of diffusing the light of Christianity, was particularly called on to send out more labourers for that blessed purpose; and more especially was it the duty of Great Britain, to see that those immediately committed to their hands, whatever may be their state, in other respects, should at all events be called to the glorious liberty of the Gospel.

"He felt most deeply that this was the first duty of the British Nation toward the Slaves of the West-India Colonies. Whatever might be said or done in the Legislature on the great question respecting the Negroes, he felt that the extension of Christianity to them is of the utmost moment—the thing of all others the most calculated to promote all interests of every kind: and that object, he trusted, might be secured and provided for.

"Thus impressed, should any West-India proprietor, a member of the Church of England, do him the honour to ask his advice what to do, he should respectfully exhort him, as to himself, to remain a member of that church, and to aid, as far as he has the power, in strengthening, invigorating, and adorning it—'Sparta nacus es; hanc orna.' As to his Slaves, he would exhort him so seek Christian instruction for them, as a thing most indispensible; to seek it through the Church, if it could be had of her—but if it could not, then to seek it from such Protestant body as it can be best obtained from; and also to consider, that he is in conscience bound not to leave the burthen, at least the cost of it, on other shoulders than his own."

Mr Stephen remarked, that

"It was his lot, to see the introduction of the Gospel by the Wesleyan connexion among the Slaves of the West Indies, seven or eight and thirty years ago; when their missionaries first visited the island of St. Christopher, where he resided for eleven years. He was, one Sunday, attending the church in the capital of that island; and, while there, he perceived that, present in the church, and immediately behind himself, were three persons who joined very fervently in the responses of the service; which was no common thing in the West Indies. He had not heard of them before. They were the three missionaries first sent out by the Wesleyan Society to that part of the world; and one of them was that amiable, that pious, that indefatigable servant of the Lord and Master, the late Rev. Dr Coke. These were the men who came to bring the blessings of the Gospel to the Slaves of the West-India islands. They could not be,

as some uninformed persons had imagined, enemies of the Church of England, whose first visit was to that Church.

"The difficulties of missionaries, at that period, from local circumstances, were much greater than many suppose. They came thither, not to meet with encouragement and assistance, but to encounter every species of neglect, contempt and aversion. But they diligently sowed that seed of life, which would spring up into an abundant harvest. Who could calculate what would result from the Christian instruction and discipline of twenty or thirty thousand persons, now actually united in the classes of the society; and of a much larger proportion of hearers?

"At the most moderate calculation, there were eight hundred thousand Slaves in the West-India settlements—who were their fellow-subjects, as well as their fellow-creatures—who had the strongest claims of justice, as well as compassion, on the British government and the British people. It was impossible for him to add to their convictions on the importance of this subject; but let them animate one another, in humble and pious exultation for what Almighty God had already been pleased to effect. They had not only been enabled to carry the blessings of the gospel, in the exercise of Christian charity, to those who so greatly needed them, but they had redeemed this Christian land from merited reproach. The Protestant Church of England, to which he belonged, had neglected to pay any particular attention to the Slaves of the West-Indies; for the fact was, that, with the exception of the Protestant Dutch Church, no provision had been made for their spiritual wants. Not so had the Roman Catholics acted. In the French, Spanish, and Portuguese settlements, some knowledge of the Catholic faith had been communicated to them: but nothing had been expressly done in their behalf, by the Protestant clergy of the Church of England. Few of the Slaves ever attended the regular services of the church: scarcely ever were they seen there, except that now and then one peeped in at the doors, to see what was going on. He knew one pious clergyman (and he mentioned it to his honour) who attempted to benefit the slave-population by establishing an evening lecture; but he soon gave it up, because he found that, from their want of previous elementary instruction, he could interest them but little. Yet that pious clergyman rejoiced that others were doing what himself could not effect. Religion would benefit the temporal and civil condition of the Negroes, as well as promote their spiritual and eternal interests. To act like his right honourable friend, Sir George Rose, would raise the feelings of the master, as well as those of the slave; and make them both, not merely in name, but in reality, Christians."

FOREIGN.

SCOTTISH MISSIONARY SOCIETY.

It gives us the most sincere satisfaction to communicate the following gratifying account, just published by the Scottish Missionary Society, of the conversion of a Persian by the instrumentality of the Missionaries at Astrachan.

"Mirza Mahomed Ali, aged 21 years, is the only surviving son of Hagi Kasem Bek, a venerable old man, who is descended from one of the chief families of Derbent, and who, until a few years ago, held the office of chief kazy or judge in that city."

From adverse circumstances the father was obliged to remove to Astrachan, and feeling himself lonely, he wrote to his son to come to be the companion of his exile, with which request Mahomed Ali immediately complied. In the providence of God he was introduced as teacher to the Missionaries, and being an accomplished man, he was found qualified to give them instructions in the Turkish, Persian, and Arabic languages. Discussions between the Missionaries and their teacher on the respective merits of the Christian and Mohammedan faiths became frequent; and this peculiarity was observed in Mahomed Ali, that, while the discussions frequently produced in him the most violent rage,

he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr M'Pherson's Journal, that his belief in the Mohammedan superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ.

"*April* 16, 1823.—Mahomed Ali, my Arabic teacher, came at his usual hour this morning. On offering a few remarks upon the absurdity of the system of divinity which formed the ground-work of our studies, I was more than surprised to hear him reply, 'I no more believe what is contained in that book,' pointing to the confession of faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters,—that he could not sleep at night from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one; and added, 'I believe all that you have told me, but one thing does not yet appear plain to my mind, viz. how Christ can be both God and man.' After giving him such a reply as apparently relieved his mind a little, I lifted up my heart to God that he would direct me what to say to him. I then addressed him thus: The subject to which God in his wisdom has called your attention, is one of infinite importance. Your future and eternal happiness or misery depends upon the views which you now take of it. Were your prosperity only in this world suspended upon it, then it would not be of so great consequence; but when thousands and millions of years are past and gone, your present choice will fix your eternal lot. O yes, was his reply.

"*April* 17.—Mahomed Ali returned this morning, apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit. I exhorted him to earnest and fervent prayer, that the Lord might enlighten his mind in the knowledge of the truth, and open his eyes that he might see, in their proper light, those things which are necessary for the salvation of his precious soul. I here produced an Arabic Tract, written by the late Mr Brunton of Karass. After reading a part of it, he said, Surely God has sent me this Tract; had I only received it some time ago, I would have tore it in pieces, but now I know better things.

"*April* 18.—Mahomed Ali had scarcely taken his seat this morning, when he began conversing about the state of his mind. Whilst I was reflecting and communing with myself during the night, said he, I felt my mind much perplexed about the Godhead of Christ, when it thus recurred to my mind, 'Dost thou not believe that God is omnipotent, and that nothing is too hard for him? My heart replied, yes. Dost thou not believe that if God willed, he could condense the world into the small compass of an egg? Thou seest what a small organ the eye is, and yet what a great space it takes in. How then is not God able to unite the divine and human natures into one person by a mysterious union.' I was struck with his confession and remarks, and considering it to be of much importance to inform him, that how orthodox soever he might be in his creed, yet something farther was necessary in order to the salvation of the soul, I read with him in the third chapter of John's Gospel, and offered a few observations upon the doctrine of the new birth. He was much struck with the similitude of our Lord, 'The wind bloweth where it listeth,' &c. Having himself mentioned the agitation into which his soul was thrown by the changes that were working in his mind, I remarked, it was not necessary he should always continue in that bondage of which he complained; for God in his mercy had opened up a way of escape, through means of which we might be reconciled to him, and obtain peace to our souls. I then read and quoted some of the precious promises in his hearing, and directed his particular attention to Rom. 5th chapter, 1st verse, 'Therefore, being justified by faith,' &c."

April 19.—Mahomed Ali called this evening, for the purpose of conversing with me respecting the things pertaining to the kingdom of God. I began the conversation by inquiring how it was with his soul? 'I

am walking about and committing myself to the protection of Almighty God, for I cannot pray the Mahomedan prayers; I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ his Son; but,' continued he, 'when I say the word *Son*, I feel my heart as it were dragging it back again. I feel no difficulty in saying, Lord, do thou lead me in thy truth, and teach me the way in which I ought to go.' I reminded him that the carnal mind is enmity against God, &c. and that he must account this a temptation from the enemy of souls. Do you believe, said I, the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven? Yes, and I believe the Koran is a false book, was his reply. I spoke of the doctrine of the Holy Trinity, and endeavoured to shew, how the whole Trinity was mutually engaged in the work of man's redemption, and particularly dwelt upon the love of God, in sending his Son to be the Saviour of the world,—the condescension of the Lord Jesus, in undertaking the great and arduous work of our redemption, and in humbling himself, and becoming obedient unto death, even the death of the cross. This doctrine, which but a short time ago he spurned at, seemed now to delight his soul. He here mentioned, that it frequently occurred to his mind, could God not forgive sin, seeing that he has all power in himself, without sending his Son to die for sinners? but afterwards it struck him, that God was just, and consequently could not forgive sin without sullying the attribute of justice, if no satisfaction were made for it. Yes, I replied, we must always think upon the character of him with whom we have to do. Sin is an infinite offence, committed against an infinite Being; therefore it must necessarily require an infinite atonement. After talking a little more in this strain, I asked him, Do you now believe that Jesus Christ is the only Saviour of sinners? O yes, was his answer. What views have you of your own character? I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable. Do *you see your* need of the Holy Ghost to sanctify your affections and purify your heart? He still answered in the affirmative. Now, said I, all you require is to believe in Jesus Christ for the salvation of your soul. —Come to God as a poor guilty sinner, and entreat that for Christ's sake he would freely pardon all your sins, and remove your doubts and fears. He replied, that he saw clearly this was the way; and added, surely this work cannot be from the devil; for I have felt such peculiar feelings as I never felt before. The impression on my mind by these declarations was the stronger, that I remarked an air of sincerity in every thing he said. Indeed he seemed to feel much more than he expressed. He was much affected with the relation in which he stood to his venerable father. I am sure, said he, that my apostacy will bring him down with sorrow to the grave. He spoke very feelingly of his father's peculiar situation, and added, my father has many enemies at Derbent, and when they hear of his son becoming an infidel, they will rejoice and thank God for it. This case is very trying to flesh and blood. He says he would like to leave this country, and that God may be the breaker up of his way.

"*April* 20.—Mahomed Ali spent the afternoon with me; a great work appears to be begun upon his soul; conviction is taking deeper and deeper root in his heart. I think he is not far from the kingdom of God. I now inquired, if the Lord was carrying on his work in his heart. He answered, that he was more and more persuaded of the truth of the Gospel, and was encouraged to perseverance; but had not experienced that peace and joy in believing which I had described to him; however, added he, I am pressing after it, and by the blessing of God I am resolved to obtain it. He now requested me to describe to him how I felt my mind exercised when I saw my need of a Saviour, and how I assured myself that my conviction was genuine. Having satisfied his mind upon this point, I exhorted him to struggle with God in prayer, and to believe now in Jesus, and he would obtain the pardon of all his sin. In regard to his father, he said he had ventured to put into his hands the

Arabic Tract already adverted to, (written by Mr Brunton,) and hoped it would be made a blessing to his soul. He told me that he had been reading in Matthew v. 10. 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven;' and added, I have no doubt that persecutions and afflictions await me in this world, but I hope the Lord will support me under them all. I quoted some of the promises, at the relation of which his mind seemed much animated; and he said, I hope I shall never deny my Lord, though I should be put to death for his sake. I love my Saviour better than my father. When he rose to take his leave of me, he requested me not to forget him at a throne of grace, and hoped that I prayed for his aged father also.

"*April* 21.—Mahomed Ali came as usual this morning to give me my Arabic lesson. He feels his mind much more comfortable to-day than he has done at any former period. When he went home yesterday evening, he found Mirabutalib, the Mission Teacher, and his father conversing together. He took his seat beside them, and began to speak of the Gospel. As he was proceeding his father interrupted him, and requested he might hear no more vain words. He now stated to me that his mind was fully satisfied of the truth of the Christian revelation. He left me apparently in good spirits, and promised to call again at three o'clock. Agreeably to promise, he came at the hour appointed. He seemed a good deal agitated. On inquiring the cause, he spoke as follows: 'In the afternoon I was in company with Mahomed Taki, your former teacher. I asked him how long he had taught you. Two years, was his reply. And have you never thought seriously about the Gospel during that period? No, said Taki, imagining I was in jest; do you intend to become a Christian? Yes, said I. O then, replied Taki, you believe that Jesus Christ is God, and the Son of God. I do, was my answer.'—Mahomed Taki was preparing the *calean* for him, but he now refused to give it him, saying he *was unclean, and swore* he would *tell his father upon him.* While they were yet speaking, two or three Persians joined them, to whom Taki did not fail to give the information that Mahomed Ali had become an infidel. I endeavoured to comfort his mind as the Lord enabled me. He said, I know that God is about to call me to endure afflictions and trials for his name's sake, but I trust he will enable me to hold out. I once thought that I should like to leave this country; but upon more mature reflection, I am convinced that is my duty to remain, and suffer all the will of God. I exhorted him not to fear, but to hold fast the beginning of his confidence stedfast unto the end. O, said he, I am not able of myself to stand before my father; now is the time to pray for me! I entreat you to pray for me.

"*April* 22.—Mahomed Ali made his appearance to-day at the usual hour. On inquiring how he spent the night, and in what state he left his father, he replied, By the blessing of God, divine grace shall be imparted to him also. When I went home last night he was very much displeased with me, and begged that I might not disgrace him by becoming an infidel. Well, father, said Mahomed Ali, I shall never become an infidel, if you can prove to me the truth of Islamism. O son, son, you have your prophet, your religion, and your Koran. (The conversation which followed, our limits do not permit us to insert.) After that his father sent for one of his Persian friends, and requested him to take his son aside and give him some salutary counsel. In consequence of this, Mahomed Ali accompanied the Persian gentleman to his lodgings, where the following conversation ensued:—'*Persian Gentleman.* So you intend to become a Christian. *M. A.* Yes, I do. *P. G.* Are you not satisfied with the Koran and with your own religion? *M. A.* No. Can you prove to me that the Koran is a revelation from heaven? *P. G.* Come, come, tell me how much money the English Molas have given you for becoming a Christian? *M. A.* Read the Gospels, and reflect seriously on them, and at the end of three days you will not ask me that question. *P. G.* Remember your father, your honour, your reputation, are all at stake—It will be for your

advantage in this world not to change your religion. *M. A.* What will that avail me, if I must suffer the wrath of God in hell for ever. *P. G.* You will be persecuted. *M. A.* The Gospel saith, 'and unto him that smitteth thee on the one cheek, offer also the other.'—On hearing this reply, the Persian gentleman was confounded, and said, why do you not tell your father these things? By the blessing of God I intend to inform him, was his reply. He slept none during the course of the night, but was engaged in constant prayer both for himself and his father. I inquired how his soul prospered. He said the Lord had strengthened him, and enabled him with firmness to bear testimony to the truth, and hoped the hour was at no great distance when God would speak peace to his soul.

"*April* 23.---Mahomed Ali still professes his attachment to the doctrines of the Cross, and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian gentleman already adverted to, whom the learned Hagi had requested to advise his son, has been using every means in his power to withdraw him from the faith of the Gospel; but without effect. That gentleman acts in the capacity of daysman or mediator between the old man and his son. He is a man of extensive knowledge, approved piety in the Mohammedan faith; yet so successfully has M. A. applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion. 'Perhaps you may be right;---you may have truth on your side.'

"*April* 24.---Mahomed Ali seems now to be in his element when talking of the kingdom of God. He says the Lord is carrying him on in the good way, and trusts that he will perfect that which concerns him. He prays much for himself and for his father. His friends and companions now mock and ridicule him, but he is enabled to bear it."

Our limits oblige us to bring this account to a close. His father, acting under the influence of his Persian friends, and his own inveterate *prejudices*, treated him with the utmost harshness, when he perceived his determination was fixed to become a Christian. He has been exposed to much contumely and reproach, and also been confined, and beat with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the civil governor, by whose authority he has been lodged in safety in the Mission-house. A few additional extracts will unfold the nature of the trials to which this convert has been exposed, and the blessed state of mind which he has been able to preserve under them all.

"Upon inquiring at M. Ali, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's —that God had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist: so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to that God who neither is begotten, nor begets, (this is one of the distinctive titles of God by Mohammedans,) that before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You called me by

many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, I have suffered much since I saw you, but Christ suffered much more."

After Mahomed Ali was lodged in the mission-house, the missionaries were considerably perplexed by the proposal of the Archbishop of Astrachan, that he should be placed under the care of a Greek priest in order to his receiving the necessary instructions previous to his being admitted to that communion by baptism. This motion it was, however, agreed by both parties, should be referred to his Imperial Majesty. And we are happy to add, that Prince Galitzin has written a letter to the missionaries, stating it as his Majesty's pleasure, "that the Persian should receive baptism in the communion into which he wishes to be united," and mentioning, that this is in perfect accordance with the privileges bestowed on the Scotch colony settled in the government of the Caucasas in 1806. This therefore sets the question at rest as to the non-application of the old law respecting baptism, to the missionaries at Astrachan.

LETTERS have been lately received from Messrs Tyerman and Bennet, dated Raiatea, in November 1822. They arrived safe, on their return from the Sandwich Islands, at Huahine, after a voyage of six weeks. Mr Ellis, who accompanied them, was expected to return with his family to the Sandwich Islands about the beginning of December.

SANDWICH ISLANDS.

Letter of Mr Ellis, to the Assistant Secretary, dated at Oahu, (or Woahoo,) one of the Sandwich Islands, June 12, 1822.

Dear Sir,—My voyage from Huahine to these islands, in company with the Rev. D. Tyerman and G. Bennet, Esq. has been so replete with interest in a missionary point of view, that I feel unwilling any longer to delay giving you some short account of it.

The late King of the Sandwich Islands, Temehameha, considering himself under the protection of the King of England, had always been very attentive to English vessels touching at any of his islands for refreshments, which kindness had been reported to our government, which sent him from Port Jackson a very neat schooner, as a present from the Prince Regent. Captain Kent, of His Majesty's colonial cutter, Mermaid, having the schooner under his charge, touched at Huahine for fresh provisions on his way to the Sandwich Islands; he very kindly offered a passage to any of us who might wish to visit the islands; and as he intended to touch at the Marquesas, it afforded a very favourable opportunity for introducing the gospel among those islands, which, from their proximity to the Society Islands, had a peculiar claim on our attention. I was appointed to accompany the deputation, to endeavour to settle some native teachers among them, and to examine the ground with a view to its becoming a missionary station. On the 25th of February we left Huahine, having with us Auna and Matatore, with their wives, who were sent by the Missionary Society in Huahine to the Marquesas, to instruct the people there in the knowledge of the true God, and of the way of salvation through Jesus Christ; also to teach them to read and write, &c. We had a very pleasant voyage; divine service was performed on board twice every Lord's Day, except on one or two occasions, once in English, and once in Tahitian, as we had nine Tahitians with us. On the 27th of March we came in sight of the north-east coast of Hawaii (Owhyhee.) We sailed along within four or five miles of the shore, almost enchanted with the beautiful appearance of this part of the island: The coast was very bold, generally rising 400 feet almost perpendicularly from the sea; in some places the rocks were bare, or only partially covered with moss, at others they were richly clothed with shrubs

and trees. The line of coast was occasionally broken by deep bays or extensive valleys, while, at unequal distances from each other the most beautiful cascades of various forms and dimensions flowed down its steep front, and emptied themselves into the ocean below.

We had a brisk gale in passing the straight between Maui and Hawaii, after which it became calm, and we were obliged to lay to for the night off Tovaihai. I accompanied our Captain on shore, near to which we were met by *Kuakini*, the governor of the island. After inquiring the country from whence we came, he expressed a wish to accompany us on board, we therefore returned with him to the vessel; he spoke English tolerably well, informed us that the king of Rihoriho was at Woahoo, that the missionaries from America were also there, that he had only returned from thence the preceding night. He was very inquisitive about the object of our visit, and learning from Auna that we were missionaries, expressed his wish that some of us might remain with them. A very friendly intercourse soon commenced between the natives who came off with him and the Tahitians with us, and the evening passed agreeably away. He joined with us in our family devotions, and afterwards told Auna and his companions, that he much wished to be instructed in the religion of Jesus Christ, and to be made acquainted with Jehovah the true God, but had nobody to teach him except a Tahitian, who had told him much about these things.

On landing we were kindly invited to the house of the chief of the place, who entered very familiarly into conversation with us on the nature of our visit, probable length of our stay, &c. We afterwards walked out on the beach, procured several specimens of plants not found among the Society Islands; we were followed by about 100 fine looking children and many adults; we talked with them about Jesus Christ; but evening advancing, we were obliged to bid them farewell, and *return to our vessel.*

The next day, which was the *Sabbath, we came to an anchor in Karakakua bay,* and endeavoured to improve the season as well as circumstances would admit. Early on the following morning we went on shore, and proceeded to the spot where our unfortunate countryman Captain Cook met his lamentable end. An aged chief undertook to be our guide, and conducted us to the spot where the celebrated navigator fell, which we contemplated with melancholy interest. We afterwards wandered through the villages, conversing with the people, whom we found every where willing to listen to us, and generally expressing a desire to learn to read and write, to be made acquainted with the true God, and the way of salvation through Jesus Christ, generally lamenting also that they had no one to instruct them, and soliciting us to remain with them. I talked in Tahitian to them, employing also the few phrases of their language I had been able to pick up, assured them we sincerely compassionated them in their present ignorant state, and most ardently wished they might soon enjoy those blessings now so richly enjoyed by their brethren in the Georgian and Society Islands. Whenever we conversed with them about Christianity, we always found them attentive, and apparently interested in what was said to them.

The present state of public feeling among these people is very favourable to missionary exertions. A spirit of inquiry to a very particular extent pervades every class among them.

The general appearance of these islands (with the exception of Woahoo) is very different from that of the Georgian and Society Isles. The principal mountains of Owhyhee, Mouna Roa, Mouna Kea, and Mouna Huararai, are much more stupendous than any in Otaheite. The mountainous parts are generally more sublime, but much less picturesque than in the Southern isles. The land usually rises with a gradual ascent from the beach to the lofty mountains of the interior, but the surface is only partially covered with trees and shrubs, and towards the shore the principal verdure is a brownish kind of long grass; frequently, as far as the eye can reach, nothing was visible but dark lava, tinged with a red or brown colour,

according to the proportion of iron it contained in a state of oxidization; while, in the Society Islands, the most luxuriant vegetation not only clothes the summit of the mountains, but descends to the beach, and, by its overhanging branches in many places, prevents the traveller from proceeding without going up to his knees in the sea. Many parts of these islands are also inadequately supplied with water. At Kairuas, a village containing some thousands of inhabitants, the nearest water is a spring about three miles distant in the mountains; and, in point of natural productions for the support of the inhabitants, these are all far inferior to the Society Islands. The bread-fruit tree, so abundant in Otaheite, is here but thinly scattered, and generally of a blighted sickly appearance: the fruit not one third so large in size, and very inferior in quality. The taro is equal in quality, but considerably smaller, owing, perhaps, to its being plucked much sooner than is customary with the Tahitians. Plantains and bananas are only grown in sheltered and particular places, and, though very sweet, are much smaller and more scarce than in the Society Islands. The chesnut and vi-plum is not to be found, though I understand there are plenty of ohias, (or red apples), but this is not the season for them. Yams do not appear to be cultivated in any of the islands except Onehou, the most leeward of the group; and those I have seen from thence, though much larger, are not superior to the yams of the Huahine, Tabuaemanu, or Maurua. The uara, or sweet potatoes, appear to be the principal food of the people, together with their poi, a sort of pudding made of the taro, which, with the sweet potatoe, is cultivated to a very considerable extent. Fish are by no means plentiful, though much labour is endured in seeking them for the king and chiefs. Hogs are very scarce, and are generally sold at from four to ten dollars each; fowls are also proportionably dear, as is every article of provision. The inconvenience for want of fire-wood is very great; it costs the mission family here, four dollars per week for fire-wood alone.

The natives appear a hardy industrious race of people. The chiefs, all of them, very large men; the common people rather above the middle stature, of a complexion considerably darker than the Tahitians; and, though very civil and friendly, much less inquisitive and loquacious than their southern neighbours. In the construction of their canoes, sleeping-mats, war-cloaks, and helmets; in dying their calabashes and printing their cloth; they discover a superior degree of ingenuity and neatness; but in their houses, and in the fabrication of their native cloth, they are inferior to the natives of the Southern Islands. I think, also, they are less cleanly in their persons, and bathe much less frequently than the Tahitians do.

The two American missionaries, Messrs Thurston and Bingham, together with their assistants, have also expressed themselves pleased with the prospect of having us united with them as fellow-labourers in the arduous work in which they are so laudably engaged. Our stay has been protracted here some months longer than we expected it would be, but we hope we have not been detained here altogether in vain. We perceive, in part, that the Lord had something for us to do more than we anticipated when we first arrived. We have endeavoured to improve every opportunity that has been afforded, in making our stay as profitable as possible. The American brethren and myself, assisted by one or two intelligent natives, have been employed several hours every day in the acquirement of the language; I have also preached twice (sometimes thrice) every week to the people, who have manifested a pleasing attention, and appear to become increasingly interested in what they hear. We also spend much of our time in visiting them from house to house, and conversing with them on the great truths of Christianity; we have had many interesting and encouraging conversations with the King, and his mind appears to be gradually inclining towards the things that belong to his peace, and the everlasting happiness of his people; and I trust the day of better things is about to dawn on these benighted islands. The people all appear convinced that Christianity is the best

religion, and that it will ultimately be universally embraced, but seem not quite satisfied as to the best time to adopt it. May the Lord hasten it in his own time. I feel exceedingly concerned for the afflictive and painful suspense and anxiety to which my dear wife and family will be exposed, on account of our being detained four or five months longer than was proposed when we left home; but I trust her mind will be supported by Him who is a very present help in every time of trouble. Dear Sir, yours affectionately in Christ, WM. ELLIS.

To Mr G. Hodson, &c.

SERAMPORE.

WE are greatly concerned to state that intelligence is just received of the death, on the 7th of March last, of the indefatigable and useful missionary of Jesus Christ—the Rev. W. Ward, of Serampore. He was carried off after a day's illness, by that fatal disease, the *Cholera Morbus*. India, Britain and America, will deeply lament so great a loss.

SPAIN.

WE inserted in our Number for May, a very pleasing communication from South America, containing an account of the introduction of the sacred Scriptures into that Continent. We are happy in being now able to present our readers with the agreeable intelligence of the New Testament having found its way into Old Spain. This is contained in the following copy of a letter lately received from a Spanish youth, formerly a member of the Church assembling in North College Street in this City, now one of the Agents of the Continental Society. It is addressed to the Committee of that Society.—Allowance must be made for some inaccuracies of language, resulting from the limited means of improvement enjoyed by the writer.

—— *July 5.* 1823.

Dear Friends,

IT is not without a considerable degree of joy that I write to you *for the first time* from Spain; principally, when I consider what I have to communicate as one of your agents.

I arrived at —— the 23d of June, and landed on the 24th. From the time we left London till we left Deal eight days expired, and from Deal to —— thirteen days. During the time I was in the ship, I distributed various Tracts and New Testaments, which were received with gratitude and thankfulness, and I saw that a good use was made of them. The mate told me privately, that the two men, who had got a New Testament each, were continually reading, when they could get opportunity, and they told me, that they read a portion of the New Testament every day. One Sabbath evening I had some conversation with them on heaven and hell, the power of the blood of Christ to wash away all sins, and the parable of the rich man and Lazarus. They were delighted with what was stated to them, and being Spaniards they understood me, for I spoke in the Spanish language; they likewise requested many Tracts from me.

I gave three other New Testaments to three out of six officers, who asked for them, and accepted them, and I saw they were often reading them, as well as the Tracts; but there was a bad mind in them towards Protestants.

Since I have come to the present place of residence, I have distributed many Tracts, and all the New Testaments but four. The Mr *** and Mrs *** are very liberally minded; they love me, because I give them no trouble, and principally, because I am religious: first I gave them a New Testament and some Tracts, and they shewed them to their acquaintances, and they to their acquaintances, and introduced me to them, telling them that I am religious. People are calling on me who are ashamed to ask for New Testaments; but my landlady tells them, they need not be so, for they will get them; in this way I have given away all the New Testaments, so that the sooner you send me the rest the better. To tell the truth, the people here, in general, are, as it were, seeking a new religion; for they have much hatred to the priests and friars. I have visited the church-

es, and perceive that there are many still very much attached to the Church of Rome. I have been told, that there are very few men that confess to either priests or friars; my landlady has not done it for ten years; but as I have visited the churches I have seen two females, one in the act of confessing, and the other waiting. But there is an opening for religion; we need not wait till every thing is settled; the church of Christ shall be built even in troublous times: all the parables of the Redeemer with reference to the increase of his kingdom are progressive.

I had some conversation with a serjeant of the militia of M———, who had left there his wife and children, and his brothers and sisters. When I gave him a New Testament he said, "This is the true religion;" after further conversation I showed him my Spanish Bible; I desired him to read the 20th chapter of Exodus; before he was at the end of it he made a pause, and grasping the Bible with his hands, said, "This is the true religion, and every thing else is a lie, idolatry and superstition:" he said these words in the Spanish language. After he had finished that chapter, I desired him to read the 5th chapter of Matthew, which he did, and when he had ended the reading he said, "This is the true religion; if this were the religion of Spain things would be otherwise." He told me, he had many acquaintances of the same mind with reference to religion: I then told him of worshipping God in spirit and in truth, for God seeth me and knows what is in me, and trusting in the blood of Christ for the washing away of all my sin; with which he was very well pleased. He is a man of good education.

The people, generally, hate the name of Protestants; I call myself a Christian; with this some are satisfied, and much more so, when I tell them upon what principles my religion is built: others are more critical, and, when they see me deficient in some of the doctrines of the Roman Catholic Church, take suspicion that I am a Protestant; *but they love my Tracts and the New Testament.* They are very much delighted with Mrs Wilkinson's books, by herself, addressed to children; be so kind as to tell her so, and that, though I have not got them introduced into schools, I trust I shall by and bye; and that, if she has any more to send, I shall be glad to receive them.

I had likewise a conversation with one of the best families in ——, and of high education; they had got a New Testament of mine previous to my being introduced to them. I took some Tracts with me at the time they sent for me. Their conversation was on the subject of the blood of Christ, principally in the Lord's Supper; they said these were important subjects. They were very kind to me, and told me when we parted, that their house was at all times open to me.

I think it would be of the highest importance for the Society to send out another Agent; I trust that, after what I have said, you will be able to judge there is sufficient for him to do. I often admire the wisdom of Christ in sending his disciples two and two.

Yours truly,

J.

NORTH AMERICA.

The following interesting letter has been sent us by a friend, who received it from the gentleman to whom it was addressed. The writer is an early convert to Christianity—one of the first fruits of his nation—and is now studying Theology at Andover, with a view to the ministry. His brother is chief of the Cherokee nation on the Arkansaw. Four years ago he was ranging the American forest in *pursuit of the Baffaloe and Bear.* —The authenticity of this communication is undoubted.

Andover Mass. April 25, 1823.

Dear Sir,

JUST after my arrival here from my journey to Washington city, let me fulfil my promise by writing to you. Once we were near each other, and had sweet converse; but now far distant, and the waves of the Atlantic separate us. By this time I presume, you are tottering

upon the mighty water, and making advances toward the land of your fathers. Heaven grant you a pleasant voyage, and a happy meeting with your friends in Scotland. Immediately after you embarked for Europe, I left New York, and came in a packet in the long island sound. My brethren in the seminary and other friends here, welcomed me once more into their society. How pleasant to meet our Christian friends!

I was glad to find many letters here from the Cherokee nation. In them I learn that my countrymen are in a progressive state, in the path of literature, virtue and religion. Many who were once in the region and shadow of death, are now rejoicing in the salvation of God. The wilderness of America is now becoming the garden of God, and the once howling and dreary forest is now resounding with the gospel of God's beloved Son. Yes! dear friend, this is a joyful era with many of the aboriginal inhabitants of this country. After a bloody war, after a time of cruelty and bloodshed, I am happy to relate, that a brighter day is beginning to dawn in our western hemisphere. Instead of armies of men overflowing our territories and roars of artillery echoing along our coasts, and distracting our ears, the sons of peace—the heralds of salvation—visit our land. Their language is peace and love. The success which has attended the missionaries of the cross, among the Indians of America, is trully wonderful, particularly among the Cherokees and Choctaws. These once powerful and warlike nations were decreasing in number and fading away, but since the introduction of the gospel and the manners and customs of Europeans among them, they are rapidly increasing and making advances towards the meridian of civilization and refinement. Several different nations located on the borders of the United States, are now also the recipients of the gospel. For this we have a lasting occasion to praise God. But, my dear sir, thousands are yet immersed in the shades of gloom and ignorance. They are ignorant of "Him who came to save that which was lost." Fain would I hope, that Christians both in Europe and America, will now double their efforts in the civilization of the American Indians. I rejoice that European missionaries are so diligently engaged in this work in the northern part of America. And as his Britannic Majesty has subjects in this Continent, I fondly hope that he will not forget the original proprietors of this soil, the lords of America, but will send the means of civilization and the gospel to them. I am happy to say that his excellency the President of the United States has countenanced this laudable work of civilizing the Indians. And does any one question the utility, the propriety, of such a step? Does any one say, that efforts have been made by Brainerd, Elliot and others, and all to no purpose? The limits of this sheet will not allow me to answer their objections. Suffice to say, however, that in the days of Brainerd and Elliot, wars and commotion existed in this land. Much good was accomplished by them, but in consequence of the dreadful wars by the English colony with their European brethren, the fruits of their labours were not permanent. *Now*, authentic facts prove that the Indians are susceptible of receiving the Christian religion, and literature, as far as any nation on the globe. The many civil and religious institutions in the Cherokee and Choctaw nations bear testimony to these remarks. Indeed the work has gone too far to admit of any questions as to its utility. And by the united efforts of Christians and philanthropists on both sides of the Atlantic, I hope the joyful sound of the gospel will ere long be heard from the Frozen Ocean to Capehorn, from Newfoundland to Californa. My affectionate regards to Mrs B. With high esteem, dear Sir, your Cherokee friend,

DAVID BROWN.

R. B—, Esq. Glasgow.

THE

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SEPTEMBER, 1829.

BRIEF MEMOIR OF THOMAS HOGG.

THE following interesting narrative, communicated by a Clergyman of the Church of England, is extracted from "The Christian Observer."

ON Sunday the 9th of January, 18—, as I was proceeding in the services of the day, my attention was attracted by a wretched object seated in the nave of the church. There was an air of devout seriousness about him, under all the disadvantages of tattered garments and squalid appearance, which afforded a favourable presentiment to my mind. When the service was over, the stranger disappeared.

Conceiving that he was some poor passing beggar, who had been allured within the precints of God's temple by the fire in the stove, I made no inquiry about him. To my astonishment, however, on the following Sunday the same object presented himself, and took his station, as before, near the stove. He seemed to be a man decrepit with age: his head resting upon his bosom, which was partly exposed, betokened considerable infirmity. Under a coarse and dirty sackcloth frock was to be seen a soldier's coat patched in various places, which was strangely contrasted with the cleanliness of his shirt. His whole appearance was that of the lowest degree of poverty. The same devout attention to the services of the day which I had remarked on the previous Sabbath inspired in me a hope, that he was a spiritual, though humble, worshipper of that common Father, a disciple of that common Saviour, at whose footstool we were prostrating ourselves in united adoration.

When the service was concluded, I inquired who the old man was. "Sir," replied my informant, "he is a person who works at the blacksmith's shop; he is a remarkable man, and carries about with him a Bible, which he constantly reads." A secret pleasure stole through my heart at this delightful intelligence; and I could not but feel gratified at the prospect of seeing a man who, under such appearances of misery, made the word of God his companion and guide.

Having taken an early opportunity in the course of the week of paying him a visit, I found him standing by the side of the forge, putting some links of iron wire together, to form a chain to suspend scissars. The impressions of wretchedness excited by his first appearance, were now greatly

heightened by the soot, which, from the nature of his occupation, had necessarily gathered round his person. After a few general observations, I went to Mr H. S., the master of the shop, and from him learned some particulars of the poor man's history. He informed me, that on Tuesday the 4th of January, in the severely cold weather which then prevailed, this destitute object came to his shop, almost exhausted with cold and fatigue. In his passage through the neighbouring village of P——, he had been inhumanly pelted with snow-balls by a party of boys, and might probably have perished, but for the humanity of some respectable inhabitants of the place, who rescued him from their hands. Having reached Mr S.'s shop, he requested permission to erect, in a shed which adjoined the shop, his little apparatus, consisting of a slight table, with a box containing his tools. The benevolent master of the premises very kindly desired him to come in, and stationed him near the forge, where he might pursue his work with advantage by the side of the fire. In the evening, when the workmen were about to retire, Mr S. asked him where he intended to lodge that night. The old man inquired if there were any ox-stall or stable near at hand, which he might be permitted to occupy. His kind benefactor offered his stable. Accordingly the poor creature, with his box and table upon his back, accompanied Mr S. home, where as comfortable a bed as fresh straw and shelter from the inclemency of the weather could afford, was made up. One of Mr S.'s children afterwards carried him some warm cider, which he accepted with reluctance, expressing his fears lest he should be depriving some part of the family of it.

Early the next morning Mr S. went into the stable, and asked the poor stranger how he was. He replied, "I am very happy." The thermometer, during the past night, had been as low as 6 deg. or 7 deg. Fahrenheit. Having risen from his straw bed, and dressed himself (for he always took off his clothes at night, and wrapped himself in a blanket, which had been given him by the Dowager Countess of C——,) he soon joined his hospitable friend, and resumed his post by the side of the forge. This station Mr S. humanely allowed him to retain as long as he needed it; and, to his honour be it spoken, contracted so great a regard for the good man as to be unable to speak of him, even at this time, without emotion. I have heard him declare, that he never learned so complete a lesson of humility, contentment, and gratitude, as from the conduct of this man. Little did he think, at this time, how soon his lowly guest was to become an inhabitant of that blissful world where there is neither sighing nor sorrow, "where the wicked cease from troubling, and the weary are at rest." Little did he think that so soon that unsightly and despised body should be gathered to its dust, to be fashioned ere long "like unto Christ's glorious body," a fit casket for the inestimable jewel of a soul cleansed in the blood of the Redeemer from all earthly impurities, and made "meet for the inheritance of the saints in light." What a lesson this on the duty of prompt and cheerful attention to the wants of the stranger and the destitute! What a comment on the gracious declaration of our Saviour, "Forasmuch as ye did it unto the least of these little ones, ye did it unto me."

The poor creature's days and nights continued to be passed much in the manner above described; with the exception, that he had exchanged the stable, at

night, for the shop, which was warmer, and in which Mr S. permitted him to remain, as soon as he was satisfied respecting his principles. He daily pursued with exemplary diligence his humble employment of making chains and skewers, although, as I afterwards learned, he was unable, even with success in disposing of his wares, to earn more than sixpence or sevenpence a-day. A cup of tea in the morning, for which he paid twopence, and some bread, or cold potatoes, if any remained from his dinner the preceding day, formed his morning's repast. At dinner he had some hot potatoes, or bread and cheese, with occasionally half a pint of beer. If at any time solicited to take some additional refreshment, he would decline it, saying, "I am thankful for the kindness—but it would be *intemperate.*"

Mr S. further added, that he believed him to be a sincere Christian; that he always carried a Bible with him, which he used attentively to read when least liable to interruption; and that he never partook of any of his slender meals, without first taking off his hat, and, as was judged from his attitude and the motion of his lips, imploring the blessing of Him who clotheth the lily, and feedeth the young ravens; but whose especial mercies are reserved for those who put their trust in him; and who not only commands us, whether we eat or drink, or whatever we do, to do all to his glory, but encourages even the most afflicted and indigent of his faithful followers to be "careful for nothing, but in every thing with prayer and thanksgiving to let their requests be made known to him;" and that he will supply all their needs, both for body and soul, if not in the way most congenial to their wishes, yet in *that which shall* most conduce to their spiritual and eternal welfare.

This poor man's conduct was uniformly consistent with his Christian profession. Never does his protector recollect hearing an angry word, or a murmuring expression from his lips; although, in addition to his bitter poverty and privations, he was frequently tried by the impertinent curiosity and irritating remarks of persons who came into the work-shop where he was carrying on his humble operations.

The first Saturday which he spent in this village, Mr S. particularly remarked, that at an early hour in the afternoon he put by his work, and began to hum a hymn tune. He asked him if he could sing. "No, Sir," he replied. "I thought," added Mr S., "I heard you singing." "I was only composing my thoughts a little," said the good man, "for the Sabbath." What a contrast to the busy worldliness which so often devotes the Saturday evening to more than the ordinary fatigue and bustle of secular pursuits, entrenching on the very limits of the Sabbath, and unfitting both the mind and the body for a vigorous discharge of its duties, and the enjoyment of its hallowed pleasures! How much more fervent and delightful would be the hours of this privileged season, if, wherever practicable, Christians would endeavour, before the close of the preceding day, to forget their worldly cares, and to attune their hearts to the spiritual feelings of this interval of sacred rest!

On receiving the communication of the foregoing particulars, I was induced to return to the poor stranger, with the view to converse with him a little. There was a peculiar bluntness in his manner of expressing himself, but it was very far removed from any thing

of churlishness or incivility. All his answers were pertinent, and were sometimes given in such measured terms as quite astonished me. The following was a part of our conversation:—"Well, my friend, what are you about?" "Making scissar-chains, Sir." "And how long does it take you to make one?" With peculiar archness he looked up in my face (for, as was before observed, his head always rested upon his bosom, so that the back part of it was depressed nearly to the same horizontal plane with his shoulders,) and with a complacent smile said, "Ah! and you will next ask me how many I make in a day; and then what the wire costs me; and afterwards what I sell them for." From the indirectness of his reply, I was induced to conclude that he was in the habit of making something considerable from his employment, and wished to conceal the amount of his gains. But when I became better acquainted with his manner, and found that after his utmost exertion he could scarcely obtain the meagre pittance before mentioned, I perceived that his apparent reluctance to make known his poverty proceeded from his habitual Christian contentment. How different would have been the conduct of most persons in similar circumstances! and how eagerly would they have given a ready answer to my inquiry, in the hope of exciting compassion and procuring assistance! I next asked him, why he followed his present vagrant life, in preference to a stationary one, in which he would be better known and more respected. "The nature of my business," he replied, "requires that I should move about from place to place, that having exhausted my custom in one spot, I may *obtain* employment in another. *Besides,*" added he, "my mode *of life has* at least this advantage, that if I leave my friends behind me, I leave also my enemies." When I asked him his age, he replied, with a strong and firm voice, "This is a question which I am frequently asked, as if persons supposed me to be a great age: why I am a mere boy." "A mere boy!" I repeated, "and pray what do you mean by that expression?" "I am sixty-five years of age, Sir; and with a light heel and a cheerful heart, hope to hold out a considerable time longer." Indeed, he seemed always happy: even in the period of his subsequent extreme suffering, his bosom appeared scarcely sufficiently capacious for his joyful feelings. I can do but little justice to the hilarity of his heart, for it was a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.

In the course of our conversation, he said, "It is not often that I am honoured with the visits of clergymen. Two gentlemen, however, of your profession once came to me when I was at ——, in ——, and I expressed a hope that I should derive some advantage from their conversation." "We are come," said they, "with the same expectation to you, for we understand that you know many things." "I told them, that I feared they would be greatly disappointed." He then stated that the old scholastic question was proposed to him, "Why has God given us two ears, and one mouth?" "I replied," said he, "that we may hear twice as much as we speak;" adding, with his accustomed modesty, "I should not have been able to have given an answer to this question if I had not heard it before." I should not have retailed this anecdote, but for the sake of thus incidentally illustrating the humility and absence of self-esteem which characterized this good man's re-

marks; though having given it, I may perhaps be allowed to add, that if the rich, whether clerical or laic, duly considered how deep an impression their most casual remarks often make on the minds of the poor, long after they are forgotten by themselves, they would be more careful than oftentimes they are that their "speech should be with grace, seasoned with salt," and that not only no positively *corrupt* communication should proceed out of their mouth, but that their most transient intercourse should be, in its measure, "to the use of edifying, that it may minister grace unto the hearers."—The divisions which distract the church of Christ being alluded to, I lamented that there should be any separation between men whose hopes and interests are the same. He immediately rejoined in his native sprightly manner, "No matter; there are two sides to the river:" intimating, as I concluded, that although separated for a time by the waters of discord which flow between them, all who are the true servants of Christ are pursuing the same direction, and will find their course terminate at the same point. There were many other instances of his readiness in reply, which have escaped my recollection.

In the midst of the din of business, the roaring of the forge bellows, and the deafening noise of the hammer and the anvil, I regret that I had but little opportunity of entering deeply into religious subjects. What however he said, though I cannot recollect the particulars, gave me an exalted idea of his contentment, cheerfulness, and genuine piety.

Before I took my leave of him, I asked, how long he intended to remain in the village. He answered, I do not know; but as I have house-room and fire without any tax, I am quite satisfied with my situation, and only regret the trouble I am occasioning to my kind host."

From that period to the 20th of the month, being much engaged with domestic concerns, I saw but little of him, and do not recollect any particular remark or incident. On the morning of that day I met him creeping along under a vast burthen, having previously heard that he had set out on the preceding Monday on a journey to Bristol, to procure a fresh stock of wire. There he had nearly expended his little all; and with half-a-hundred weight of wire upon his back, and three half-pence in his pocket, the sole remains of his scanty fund, he returned on foot to this place. He had been two days on the road, and had passed the intervening night before a coal-pit fire in a neighbouring village. The snow was lying deeply on the ground, and altogether the scene was desolate beyond description. I was glad once more to see him, and accosting him, inquired if he were not very tired. "A little, a little," he replied. Then taking off his hat, he asked if he could execute any thing for me. I gave him an order for some trifling articles, which he brought to me on the following Wednesday. He came to my house just as I was engaged on particular business; I went out, however, for a few minutes, and, after paying him for the articles, entered into conversation with him. He repeated many admirable adages, with which his memory appeared to be well stored, and incidentally touched upon the word *cleanliness*. Immediately I added, "cleanliness is next to godliness," and seized the opportunity which I had long wanted, but from fear of wounding his mind hesitated to embrace, to tell him of the absence of that quality in himself.

He with much good nature replied, "I believe I am *substantially* clean. I have a clean shirt every week: my business, however, necessarily makes me dirty in my person." "But why do you not dress more tidily, and take more care of yourself? You know that God has given us the comforts of life that we may enjoy them. Cannot you afford yourself these comforts?" "That question," said he emphatically, but by no means rudely, "you should have set out with. No, Sir, I cannot afford myself these comforts."

His long fustain trowsers concealed nearly the whole of his foot; but about the instep I thought I perceived considerable inflammation, and made inquiry respecting it. "Oh, it is nothing particular," said he; "it is a little tender." Perceiving that he had a miserable pair of shoes upon his feet, I asked him if he thought he could wear a pair of mine. He said he felt obliged to me for my kind intention, but he would not trouble me. I however fetched a pair, and with much persuasion made him accept them. He expressed himself much gratified; only adding, with his accustomed humility, that they were too good. I mention these circumstances, in themselves trifling, to shew how very different was the conduct of this poor man from what might have been expected from a person in his destitute condition. I am persuaded that it was not apathy or pride, but a far higher principle, that thus had taught him, "in whatever station he was, therewith to be content."

My engagements now requiring my presence elsewhere, I left the poor creature for the present by the side of my kitchen fire, determining to see him the next day, *and to have some farther conversation with him.*

When I visited him, I found him in his usual station, working upon his chains. He was sitting —a posture in which he did not often indulge. I requested to look at his foot, for it was turned away from me towards the wall. With the greatest astonishment and alarm, I found the whole leg, from the foot to the knee, so prodigiously swollen, that he had been obliged to rip up his trowsers. It exhibited one continued appearance of black, except where it was distained by bladders and patches of blood. It was only partially protected from the extreme inclemency of the weather by the separated parts of the fustain trowsers. He continued to manifest his usual cheerfulness. "I must insist," said I, "upon your allowing something to be done to it. The doctor is expected in the village today, and you *must* see him; I will give orders for him to call in upon you." "That is kind, *very* kind," he replied. At this moment some ignorant prattler in the shop was exclaiming, in a very vexatious and offensive manner, that he would not have such a leg (taking off his hat) for *that* full of guineas. The old man looked up somewhat sharply at him, and said, "Nor I, if I could help it." The other, however, proceeded with his canting, when the afflicted creature added, "You only torture me by your observations." I mention this, because it was the only instance approaching to impatience witnessed by those who had the most constant access to him.

I proposed getting a bed for him, for I found that of late he had slept in one corner of the work-shop, upon the bare earth, without his clothes, the blankets as customary being wrapped round his shoulders. We wished to have procured him a bed within some habitable abode; but he preferred remaining where he was, and requested us only to provide for him

some clean straw. As he seemed fixed to his purpose, we consented to comply with his wish; and after arranging every thing as well as we could for his accommodation, I mentioned my intention of immediately sending him some warm broth, which he declined with his usual answer, "I have had enough; it would be intemperate." I then left him under the care of his worthy friend.

The next morning I visited my patient as early as I could, and was greatly alarmed to find that the swelling and blackness of his leg had increased, and were now extending themselves rapidly towards the vital parts of his body. The blood which had oozed from his wound had literally soaked his straw-bed, and his leg was unprotected from the friction of the straw, and was exposed to the cold air; for his extremities, when I came into the shop, were in a state of complete nudity. He was at times delirious, and his whole frame was in a degree convulsed; but he dozed during the greater part of the day. Nothing could exceed this picture of misery! Having attended to his immediate wants, I went up by his side, and gently inquired how he was. From his head being muffled in his blanket, he did not hear me. Mr S. removed the clothes, and asked, "How are you?" "Happy, happy!" was the reply. "I am truly grieved my friend," I said, "to see you in this deplorable condition. Are you suffering much pain?" "I am sick," said he, "and very weak." At this moment the arrival of the medical gentleman was announced. I ran to him, and begged that he would come and see this wretched object. He accompanied me back to the workshop, which he had no sooner entered, than I perceived by an involuntary gesture that he had not *before witnessed* many such objects of misery, even in a very extensive country practice. He at once informed me there was but little hope of life. Warm fomentations, and large dozes of bark and port wine, he said, were the only remedies. Of course no time was lost in administering them. I had previously provided a bed in a neighbouring house, and informed the suffering patient of my wish to remove him to it, and my anxiety that he should take the medicines prescribed. He very meekly submitted to all I proposed, saying that he was willing to take any thing; but, he added, "One night more, and I shall be beyond this world."

The next morning, Saturday, I found him lying in the comfortable bed to which we had carefully removed him the preceding evening, in his usual calm and contented frame of mind, willing to live, but still more willing to die. I cannot describe the dreadful appearance which his whole body now assumed. His leg was again fomented, and he partook of some broth with eagerness, but his dissolution was evidently drawing near. His speech was almost unintelligible. Delirium became more frequent, and his hands were often apparently employed in the task to which they had been so long habituated, making links for chains: but, alas! it was a fruitless effort, no wire was now near him, no chains were the result of his labours. By addressing him, you seemed for a moment to recal his mind from its aberrations, and during such intervals he was perfectly collected. His respiration became more and more hurried. Finding that there was scarcely a ray of hope of preserving his life, I gave orders that he should be allowed to remain quite quiet upon his bed, being simply supplied with what sustenance was necessary. After his attendants were gone, I

sat down by his bed-side, and said to him, "I am afraid you are very ill; but I trust you have no fears respecting your future happiness, should it please God to summon you to appear before him?" He opened his eyes, and instantly said,

"Fed by his hand, supported by his care,
I scarce can *doubt*: why then should I *despair*?"

"Ah, my friend," I rejoined, "what an inconceivable blessing it is to have the Son of God for our Friend!" "It is, it is!" said he, in a tone and manner that indicated that he was accustomed to look to God through that Divine Mediator, and that he was practically acquainted with the truth of that scriptural declaration, "To them that believe, Christ is precious."

Seeing his spectacles lying upon his pillow, I said, "There are your spectacles; but I do not think they have brought your Bible: I dare say you would like to read it?" "By and bye," he replied: "I am pretty well acquainted with its contents."

All his fire had now expended itself. I found him articulate so indistinctly, and he appeared so exhausted, that after commending him to the protection of his God and Saviour, I took my leave of him. As I was departing, he said, "You have done your duty by me, I can say without flattery."

Alas! poor soul, would that I had thee here again (if that were not to bring thy spirit from the mansions of rest and peace,) that I might shew thee how deeply conscious I am of not having done my duty! I pray God to pardon my coldness, my inactivity, my general remissness! Yes, much more would I have done for thy comfort, much more might I have *learned* for my own. But thou *art gone*! May the impression thou hast left upon my mind never be effaced. May I learn also more diligently to work while it is called to-day, since the night cometh in which no man can work! Oh how many opportunities of doing or receiving good do we suffer to pass away, not knowing their value till they are for ever beyond our reach!

On Sunday morning, the knell too well convinced me that my humble friend was no more. I hastened to his chamber. His happy spirit had fled to the bosom of his Maker. He died about two o'clock in the morning without a sigh. His last word was in answer to the question, How are you? "Happy"—a happiness built upon a solid foundation; for, notwithstanding his afflictions in this world, the Saviour was his Friend, the Holy Spirit was his Comforter, and God was his Portion and exceeding great Reward.

I could not avoid adverting in my discourses on that day to the happy circumstances of this departed saint, who, without a friend, excepting those whom Providence had unexpectedly raised up in his emergency, and without any earthly comforts, had so completely divested himself of every murmur and complaint. Surely nothing but Divine Grace could have enabled him thus to triumph in tribulation. It was in the school of Christ, as I have before remarked, that he had thus learned, in whatsoever state he was therewith to be content.

A very respectable funeral was arranged under the management of the kind friend who at first sheltered him, nor forsook him so long as he continued a tenant of our earth. The corpse was followed by a long train of, I think I may say, very sincere mourners; for though his residence in the village had been short, and his station was very obscure, yet his cha-

racter, wherever he was known, conciliated a degree of affection and esteem, which were the more unequivocal, as they were an unbought, and perfectly disinterested, testimony to virtues which a homely exterior could not conceal or poverty disgrace.

It has been already mentioned, that this poor man was a regular frequenter of Divine worship, and a diligent reader of that holy book which was able to make him wise unto salvation, through faith that is in Christ Jesus. I add with much pleasure, what might have been anticipated, that he was also "a man of prayer." The first night of his taking to his straw-bed, being exceedingly indisposed, he retired before the men had left their work. Mr S. missed him from the shop for a considerable time; and going into an adjoining store-room, in which no business was done, he found him in the posture of devotion, praying to his Father who seeth in secret. This no doubt was his constant practice; but as Mr S. and his men usually quitted their work before the old man retired to rest, his habits of secret communion with God were now for the first time discovered. He was one of the last of men to sound a trumpet before him; so that it is impossible to ascertain to what extent he carried his habits of prayer and reading the Scriptures, in addition to those sacred meditations which doubtless cheered his mind throughout the day, in the midst of his solitary and monotonous employment.

In an early stage of our acquaintance, I had learned that he had a considerable taste for versification, and that he used occasionally to amuse his leisure hours by composing a poem. My first step therefore after his decease was to get possession of his manuscripts, of *which I found two* books of considerable thickness, which appeared to be duplicates. From them I was confirmed in the opinion, if indeed I needed any farther confirmation than what my own eyes and ears had witnessed, that his religious principles were strictly consonant to that holy book which he so much valued, and which he made his companion and guide.

In a blank leaf of his Bible is written, "Thomas Hogg, born in Jedburgh, 1753."

"Yes—dust and ashes is my proper name:
Ready to perish—is my title clear.
From two poor rebels, I their offspring came,
My first, my native attribute is fear.
Yet let Thy love on this dark void descend,
All shall be safe—the Three in One my friend."

The poem ends with a prayer to be "built up in wisdom and usefulness."

Upon the cover of the book in which he has entered his poems, I find the following passages:—"To you, O men, I call, and my voice is to the sons of men." (Prov. viii. 4.) "Hear, for I will speak of excellent things." (Prov. viii. 6.) "Thy statutes have been my songs in the house of my pilgrimage." (Psal. cxix.) "And they sang a new song." (Rev. v. 9.)

I regret that an epitaph which he composed for himself cannot be found. He once repeated it to Mr S. and promised to give him a copy of it; but death put a stop to that, as well as to many other intentions. His longest poem, which consists of nearly two thousand lines, is entitled "The Flower Knot," or "Guide Post." In a short preface, he states, that "twenty lines or thereabouts were the most I could compose in a week; and sometimes I have written none for half a year or longer."

The particulars which I have been enabled to gather of my humble friend's history, in addition to

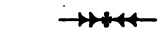
what has already been related, are very few. He was a name-sake of the Ettrick Shepherd, and a fellow-countryman, but I am not aware that they were related. He was brought up, I find, in a religious family; and in his youth had serious impressions of eternal things upon his mind. These, however, grew feebler by intercourse with the world, although they do not appear ever to have entirely forsaken him. He left his home at an early period of life, and for some time carried hardware about the country. This business becoming unproductive, about fourteen years since he took to the employment in which I found him engaged, making scissar-chains and skewers. Twenty-nine long years had passed, he told me, since he had visited his native place; nor could I learn what had alienated him from his family and friends. A hedge, or a stable, were to him an asylum of peace—the habitation of contentment; for he carried that tranquillity within him which was not to be ruffled by the adventitious circumstances of life. The vagrancy of his life necessarily exposed him to much hardship; and his pious soul must have been frequently "vexed with the filthy conversation of the wicked." Whether he had the habit of boldly reproving the sinner, when he daringly violated the laws of his God, I cannot affirm, not having been present on any such occasion; but judging from his ordinary freedom in expressing his mind, and from his courage in sustaining many of the ills of life, I should imagine he would suffer few opportunities to pass of reproving or exhorting, where prudence and discretion marked out the duty. Sometimes, doubtless, his mind must have been depressed by anxious fears, or disappointed hopes. There were seasons when the "candle of the Lord" did not shine so clearly upon his path as at other times: during such periods he used to sing Addison's beautiful version of the 23d Psalm, to which he added a verse of his own composition, which I have in vain endeavoured to find. He called it the Traveller's Song. It was peculiarly appropriate to his own case, exposed as he was, solitary and wandering, with none to look up to for support or protection, but the Helper of the friendless.

Thus have I presented a faithful, although imperfect, history of a poor man, who, in the lowest depths of poverty, evinced such remarkable contentment and cheerfulness, under severe sufferings, as may well excite us to godly jealousy, and animate us to aspire after like precious faith; a man who showed no symptoms of a desire to hurry from life, yet was ready at all times to obey his great and final summons, and the practical language of whose life was, "To me to live is Christ, to die is gain."

Reader! how does this simple tale call upon you to adore the Father of all mercies, who graciously furnished a poor object, in the lowest depths of earthly misery, with principles capable not barely of supporting him, but of enabling him to soar far above the afflictions of mortality? No one, I feel assured, can doubt whence this man obtained his transcendent faith. It was of no common stamp: it was not the spontaneous growth of the human heart: it must have come from Heaven.

Permit me, then, to remind you, that the same faith which supported him, the same principles by which he was actuated, may be obtained by you. The Divine Spirit, who implanted them in the subject of this memoir, offers to produce them in you. And can I wish you a richer gift? Can

I take my leave of you in a more affectionate manner, than by praying that the same Spirit would make you like-minded with this humble, but exemplary, follower of a suffering and crucified Saviour? W. R.



REMARKS ON THE FIRST EPISTLE OF TIMOTHY, CHAP. i. 10, 11.

CHRISTIANS are frequently exhorted in the New Testament to walk becoming the gospel of Christ; to consider it the grand rule, as well as the great principle of every part of their conduct before God and man. The same idea seems taught in these words, "And if there be any other thing contrary to sound (or wholesome) doctrine, according to the glorious gospel of the blessed God." Whatever is opposed to the holy nature of the doctrine of the cross, subjects to the divine curse equally with the violation of the express precepts of the law.

It is the glory of Christianity that its rule of morals is simple, explicit and soon learned; the child and illiterate peasant may acquire the most accurate knowledge of it, as readily as the man of the most improved intellect. This remark applies to the moral law, which is defined by the two precepts, "Love the Lord with all thy heart, soul, mind and strength, and thy neighbour as thyself;" and it is not less applicable to the rule, "Esteem every thing that is agreeable to the gospel of Christ; avoid all that is opposed to it." Whoever acquires the knowledge and love of these great rules of life will, while he attends to them with care, find his way always plain and delightful. No code of laws could probably be found to embrace every crime. Were it possible for human language to define every crime of thought and action, which are so numerous and diversified, a long life would be necessary to learn the catalogue of them. An extensive code of laws has seldom been found of much advantage to society; it has served to promote a litigious spirit, rather than a useful life. Ignorance and wickedness render perhaps the multiplication of laws indispensable; but this seems not successful in lessening the number of crimes, while it is confessedly one of the greatest imperfections of civilized society, and is one of the most grievous burdens that press upon it. And it is remarkable that the magnitude of this evil grows in society, almost, if not altogether, in the vast proportion of its progress in civilization, apart from Christianity.

The law is made for all; the gospel is a rule which those only can regard who understand it. Were we perfectly holy, our minds would be a perfect guide to us; and the more spiritual one is, the more readily he perceives what is duty, and what is sin. Imperfection characterizes all men, and hence the folly and danger of regarding mental impressions as the rule of conduct in many cases. It is, however, undeniable that we shall often err, if we follow our own inclinations, or the maxims and manners of the world, by indulging in practices, for which our only plea is, that they are not prohibited in the Scriptures in so many words. To walk so as to please God, and preserve a good conscience, we must regard the chief principles of Christianity, and especially the doctrine of salvation by the death and resurrection of Christ. There is a divine propriety in making the glorious gospel the great and ultimate guide of the Christian's life; for,

First, It illustrates more impressively than even the moral law, the

immeasurable perfection of Deity, his holiness, justice, power, and majesty. The law revealed what we owed God, and the punishment which we were in justice to dread from him; the gospel reveals what his love can bestow, and the awful scheme necessary to be executed in order to our salvation. The former announced him as the living and true God, worthy to be loved; the latter as the just God and the Saviour. The one discovered him in a cloud, the other revealed the brightness of his face. Nothing in the universe can convey the unspeakable nature of his gift: "God so loved the world that he gave his only begotten Son." The only being in whom God in the fullest sense of the word delights, in whom his soul is pleased, he delighted to bruise, to put to death, under his curse, in the stead of sinners, that he might righteously admit them to his friendship. Thus the love and purity of God appear to man in resplendent glory, to awaken his gratitude and fear; and he who contemplates this object must exclaim with joy and trembling, "Who is a God like unto thee, that pardoneth iniquity? Who is a God like unto thee, glorious in holiness?" Hell itself will not manifest so awfully the holiness of God as the cross of Christ. In the one case, are seen objects of Divine indignation receiving the just reward of their sins; in the other, the chief, and I may say, the exclusive object of Divine complacency is seen suffering for sins not his own. "If this was done in the green tree, what shall be done in the withered and the dry?" "The cross once seen is death to every sin." To refer to this as the ultimate rule of life manifests the wisdom of God.

Again, the peculiar spirit which *distinguishes the* gospel, is glory *to God, and* benevolence to man. This spirit breathes throughout the whole scheme of sovereign grace and mercy by Jesus Christ our Lord. He finished the work given him to do; he proclaims free, full, eternal deliverance and eternal life to all who believe in his name; and he puts all such in possession of his kingdom, that through him may be manifested for ever the exceeding riches of the grace of God, and his kindness to man. The glory of God is the most worthy object that can be accomplished by the doings of either the Creator or the creatures that he hath formed, and this is the ultimate object, evidently desired and secured by all the measures pursued and effected by the wisdom and power of God. At his command Christ came into the world; to do his will, is the end never lost sight of for a moment by the Saviour in all his works and sufferings while on earth, and in all he continues to do as the head of all things. In accomplishing this grand object, the blessedness of man is constantly kept in view. Now then we have two great principles by which to judge what is duty or sin. If any thought or deed tends to dishonour God or injure man, the legitimate inference is that it is sin, and that it exposes us to divine displeasure.

Further, the design of the gospel is to conform all who receive it to its peculiar spirit; to incline and enable them to glorify God and advance the welfare of mankind. The Lord Jesus gave himself for us that he might redeem us from all iniquity, and present us faultless before the presence of his glory with exceeding joy. He calls all who trust in him from darkness to light, that they should abound in good works, and thus shew forth the praises of the Lord. They are bought by his precious blood, that they may glorify God in their bodies and spirits that are

his: they are, therefore, not their own. When our minds are in a state of suspense, let us only ask what line of conduct accords with the design of the gospel, or what obviously counteracts it, and all hesitation must vanish.

Moreover, the infallible and unceasing tendency of the gospel on the minds of those who receive it in love is, to accomplish its ultimate end and design, by conforming to its spirit. In it they discern, and under its influence they feel motives to glorify God and seek the good of man, numerous, inexpressibly strong, and without a parallel. The love of God, the grace of Christ Jesus the Lord, the gift of the Spirit of Christ, the sufficiency of grace to sanctify and save, and the gift of eternal life, are inexpressibly valuable blessings, for which they feel that they can never be enough grateful, till they are entirely changed into the image of God and his Christ. Having received these blessings, they cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "The love of Christ constraineth us, thus judging, that if one died for all, then all died, that they who live should not live to themselves, but to him who died for them and rose again, and who is Lord of the dead and the living." Thus living, the very possibility that a thought or action may dishonour God or hurt men, must produce serious consideration; and hence, genuine Christians must not only be disposed to avoid all evil, but even all *appearance* of evil.

Finally, The Christian life consists in the assured faith and hope of the gospel, which it works effectually in those who believe. They live by faith; they walk by faith; they are saved by keeping in memory that Jesus Christ died for their sins, and rose again the third day according to the Scriptures. Consequently, if one is really possessed of Christian life, he has ever before him the great rule of morals. He may forget particular precepts; he may know of no precept to direct him in many instances; he may be under powerful temptations to sin; but he is strong in the grace of the Lord Jesus Christ, and if he do nothing which does not harmonize with the principles of his life, we know that he will live so as to honour God and promote the best interests of mankind. Acting in character, he can do nothing against the truth of the gospel of Christ.

Much is it to be deplored that this rule of conduct is so little regarded by those that name the name of Christ. How many of them live like the world, and pursue a course of conduct and pleasure that the doctrine of the cross decidedly condemns. No argument has weight on their minds; you cannot point to the law which they trespass, and they exult over you as weak, superstitious, bigotted or enthusiastic. You would deny them pleasures which you cannot obtain, or which you cannot, from habit, age, or taste, relish. Appeal to the holiness of God, the purity of the life of Christ, the life recommended by his first followers, the holiness of heaven, they turn away in disdain, and demand a special precept or prohibition to direct them. This is not the Christian spirit, which leads the possessor to watch and pray that he enter not into temptation. His great and prevailing desire is to maintain a conscience void of offence towards God and man. Such an individual will rather shun than embrace what is doubtful; he sacrifices perhaps to his scrupulous disposition momentary pleasure;

but he enjoys what is infinitely preferable, the testimony of a good conscience.

The gospel, in every light in which we can view it, is of inestimable value. It affords not only the hope of eternal life, it conducts all our steps to the eternal city. Deprive the true believer of all his mental faculties and bodily senses, except the power to *think*, let all his former ideas be lost, and he still enjoys a perfect guide through life, a guide that will assume its entire power over him when all laws become unnecessary. The rudder saves many a vessel which the storm has stripped of all other means to carry her to port. The gospel is the first and last thing to which the Christian looks, and finds rest, safety and peace.

SIMPLEX.

ON THE SHORTNESS OF TIME.

"Brethren, the time is short."
1 Cor. vii. 29.

How deep and lasting the impression which these few but emphatic words should make on every heart: They speak volumes to those who believe, that the present life is but the dawn of their existence, and who have their views happily directed to the contemplation of the unseen and eternal realities of a future world. Such will consider the great business of life, to consist in preparation for eternity. They know, that the period allotted to them in this vale of tears, is not only short but *uncertain*. It is true the great Author of our being, who hath appointed the bounds of our habitation, and determined all the circumstances of our lot, hath also wisely decreed the number of our days, and unalterably fixed *the time and manner* of our death. But we cannot pry into the hidden volumes of the divine decrees. It is enough for us to know, that the doom of mortality is irrevocably passed on all the human race, in consequence of sin; that the forfeit of our lives may be required of us, or in other words, the awful sentence executed, whenever our righteous Sovereign shall see meet. Perhaps the shadows of the evening may be already gathering around us, and the gloomy and lonesome night of death rapidly approaching. Soon we must stand before the judgment-seat of Christ,—render in an account of our stewardship,—be judged according to our works,—welcomed to the joys of Heaven, or condemned to the miseries of Hell through eternity.

How precious, how invaluable, then is time when regarded in this light! Every moment of it granted us by our Creator, was designed for some valuable purpose. Yet alas! though we are almost daily complaining of its shortness, how great a portion of it is misimproved and mispent! how prodigal, how profuse, of this most inestimable of all our possessions! When once expired, the wealth of the world could not recall a single moment of what has been lost, nor protract our lives beyond the limits appointed in the divine purpose, a single moment, though our eternal all might depend on it. And yet we lavish away the present on trifles, and in the pursuit of mere vanity; presumptuously calculating on many years to come, and fondly deluding ourselves with good resolutions and fair promises of future amendment, and a more diligent improvement of time. We indeed, it may be, willingly acknowledge, that the past part of our lives has been short and unsatisfactory; but it is with great reluctance we can be brought to think, that the future,

once it is gone, will appear
same light.
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ye of the observer; and to
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to interest or excite atten-
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eous shall not inherit the kingdom of God? Be not deceived. God is not mocked: for whatsoever a man soweth that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption; and if he sow to the Spirit, he shall of the Spirit reap life everlasting." But is the nominal professor in a more safe state? Will the adoption of a sound and orthodox creed save a man, whose heart remains unrenewed, whose evil tempers and dispositions of mind still reign with undiminished force; and whose life continues destitute of the fruits of righteousness, and the evidences of real conversion to God? No, my friends. "If ye live after the flesh, ye shall die." A form of godliness will avail no one who is a stranger to its vital power. Is there not great reason to fear, that multitudes of professors, like the foolish virgins, will be taken by surprise, and overwhelmed with shame, awful disappointment, and everlasting confusion, when they shall be denied admittance to the mansions of glory?

But an answer to the question, Who are prepared for eternity? may be best obtained by showing wherein this preparation consists; or, in other words, how we shall find acceptance with God, and attain to that holiness of heart and life, without which no man shall see his face and live? It is through the atoning blood and perfect righteousness of Christ alone, imputed by faith, that the sinner obtains pardon, justification, and acceptance with God. But the faith by which the sinner is justified, let it never be forgotten, is a living, purifying principle, implanted in the heart by the Holy Spirit. "He that believeth that Jesus is the Christ, is born of God." And we know who hath said, "Except a man be born again, he cannot see the kingdom of God." "Ex-

amine yourselves, therefore, whether ye be in the faith; prove your ownselves; know ye not, that Christ Jesus is in you, except ye be reprobates?" Review the objects of your faith; the foundation on which it rests; and the practical effects it produces on your heart and conduct. Does your faith work by love, purify the heart, and enable you to overcome the world? Then it is saving faith. You will have cause to "give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." It is true, the sanctification of the believer is not perfected at once, but is progressive. "He, however, who hath begun a good work in you, will perform it until the day of Christ Jesus." "Work out your own salvation, therefore, with fear and trembling: for it is God who worketh in you, both to will and to do of his good pleasure." Then shall you, at last, be presented by the Redeemer, "holy, and unblameable, and unreprovable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel."

The habitual and lively exercise of faith in the Son of God, will deprive death of its sting, and remove the gloom and terror which hangs over the grave. The believer will be enabled to say, "When I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod, and thy staff, they comfort me." To him the vail is turned aside, which separates between time and eternity. He beholds the throne of God and the Lamb, surrounded with the countless multitude of the redeemed, and all the angelic throng. He joins in spirit in their hymns of praise, and enjoys a sweet foretaste of their unutterable felicity. He feels a growing desire to exchange earth for heaven; with the apostle, "to depart, and be with Christ, which is far better."

To such the shortness of time, instead of being an object of regret, becomes a cause of joy. It reconciles their minds to all the inconveniences, the trials and the sorrows of a present life. "Yet a little while, and he that shall come, will come, and will not tarry." Then, they shall have done for ever with sin, with temptation, with care, with disappointment, with pain, with sickness, and with woe. The days of their mourning shall be ended. "God the Lord will wipe away every tear from every eye."

Again, the consideration, that "the time is short," will teach them to moderate their attachments to earthly objects, wean their affections from the world, restrain them from indulging in carnal mirth, on the one hand, and from sinful and excessive grief, on the other. Death will soon sever all the strongest and tenderest ties of nature:—"The world, and the fashion thereof, passeth away." But, believers have a better and enduring portion, which inspires them with nobler joys, than the men of the world ever feel, or of which they can form any conception. Confidence in the infinite wisdom, faithfulness, and love of their heavenly Father to his people, produces in them resignation and submission to his will, in the midst of the darkest, and most distressing dispensations of Divine providence. Are they bereaved of Christian brethren, who were dear unto them as their own souls? a beloved partner in life, a dear child, or a faithful and tried friend? "They sorrow not as others, who have no hope." "The time is short:" they soon shall join them in their Father's house above. There, there shall be no more death, no more separation, no more

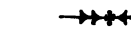
weeping nor crying, but everlasting joy and gladness. The communion of saints above, shall be pure, complete, uninterrupted, and eternal.

Further, the consideration, that "the time is short," should excite Christians to watchfulness, to diligence and fidelity in the work of the Lord. The Divine admonition to them is, "Watch and pray, lest ye enter into temptation." He has given to his servants talents according to their several ability, and his command is, "Occupy till I come." He will soon come, to take an account of his servants. A most fearful doom awaits him who is slothful and negligent in his Lord's service. He will appoint him his portion with the unbelievers and hypocrites. Let us remember, that the day of the Lord so cometh as a thief in the night, and that it is our duty to watch for his coming—to hail the first signal of his approach; so that when the voice shall be heard, saying, "Behold the Bridegroom cometh, go ye forth to meet him," we may be ready to obey the summons, and be welcomed, as good and faithful servants, into the joy of our Lord.

But, Oh! how appalling, to mere worldlings, is the reflection, that "the time is short." They have no hope, no portion beyond the grave. Death will force an eternal separation between them and all their idols. When God shall require their souls, then where shall all their wealth and grandeur be? It has been amassed with toil and anxiety; perhaps, in part at least, by unfair dealing and dishonourable gain. If so, what comfort will your riches afford to you in a dying hour, or at a judgment seat? You have only been heaping up fuel for the fire which shall never be quenched. With grudging heart, and sparing hand, from your abundance, you give the crumbs which fall from your tables to the needy, to get rid of their importunity; or, if ever you are induced to give, what may be considered, from you, a liberal donation, to aid the necessitous, further some plan of benevolence, or assist some religious Institution, it is merely an offering at the shrine of vanity, or as an opiate to lull the clamours of a guilty conscience asleep. How fearful your condition; how sad your prospects; how near your destruction! While yet space is granted, repent of your wickedness; flee to the atoning blood of the Lamb of God, as a covert from Divine wrath; "break off your sins by righteousness, and your iniquities by shewing mercy to the poor;" bring forth the fruits of righteousness, which are by Jesus Christ to the praise and glory of God.—Though I have been now chiefly addressing myself to rich and prosperous sinners, on the gloomy aspect which the shortness of time wears in regard to their state and prospects, let no one who is still in unbelief, whatever diversity of temporal circumstances there may be in his case, presume on escaping the righteous judgment of God. "The wicked shall be turned into hell, and all the nations which forget God."

ITHIEL.

T——, 7th June 1823.



THE NEW COMMANDMENT.

OUR Lord and Saviour, before he left our world, enjoined his followers to love one another. This he informed them would be peculiarly pleasing to himself, very becoming towards each other, and have an attractive influence on the world around them. "A new commandment," says he, "I give unto you, that ye love one another; as I have loved you, that

ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another," John xiii. 34, 35. The observance of this new commandment by the followers of the Lamb, is very much calculated to display the amiable spirit of Christianity, and is peculiarly fitted to excite conviction of its truth and excellence in the minds of worldly men. Thus where this benign influence is shed abroad, many careless sinners may be induced to consider their ways, to examine with care the nature and tendency of Christianity, and to believe in Christ Jesus to the saving of their souls. A temper and spirit so sweet and delightful to the Christian himself, so attractive and convincing to a careless world, so honourable for Christ, and so glorious for Christianity, is surely of the utmost importance, and should be cultivated with the greatest care. We shall endeavour to illustrate its beauties and enforce its observance.

This commandment wears the venerable and commanding air of antiquity, and yet is clothed with all the charms and attractions of novelty. Hence John, the beloved disciple, says of this endearing injunction of our Lord, "Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth," 1 John ii. 7, 8. The commandment under consideration might well be called an old commandment, because it had been always their duty to love the children of their heavenly Father, and to manifest love to those who were still rebellious, by seeking their reconciliation and pardon. And it might also be called a new commandment, because it was not only enacted anew, but was enforced by new grounds and motives, and would have new and forcible reasons for its observance. This commandment was, as we have observed, enforced by new grounds and motives. The Lord Jesus had manifested to them love strong as death, which many waters could not quench, nor the floods drown. Surely then, when he had loved them so as to lay down his life for them, they ought to love one another. Surely love and gratitude to him who hath done so much for us, must induce us readily and joyfully to love those for whom he manifested himself so deeply interested. "As I have loved you, says he, love one another." Besides, as they were soon to be exposed to various perils while promoting his cause among an ungodly world, it was peculiarly necessary to enjoy the countenance and support of their brethren, and therefore they would have the most pressing occasion to love one another.

We may either do much good or much harm according as we are found observing or disregarding this commandment. If we are found living in obedience to this injunction of our blessed Lord, we will greatly promote the comfort and satisfaction of those with whom we have intercourse; we will exhibit religion in such light as must produce a strong impression in its favour upon the minds of men around us. They will perceive, to their mortification and conviction, what a difference exists between them and their friends, from what they discern among genuine Christians. They will perceive, that instead of their own altercations and contentions, peace, harmony and affection regulate the behaviour, and dictate the language of believers in Jesus. The detection of such an important

and striking difference of temper and of conduct, may lead them to inquire into the cause, and may be the means of discovering to them the danger of their state, and may persuade and incline them to believe in Jesus to the saving of their souls. And even where such an important result does not take place, an effect may be produced highly creditable to religion. When observers have to say of us, as heathens did of the primitive Christians, "Behold how these Christians love one another!" if the observation does not lead to their conversion, it may at least prevent them from persecuting and calumniating religion.

But if we should be found disobedient to this commandment, how hurtful and pernicious may our example be! We should then exhibit to the world a most forbidding picture of religion, and lead them to form a very unjust notion of its spirit and tendency. They would be ready to ascribe all the faults discernible among professors to religion itself, and thus would feel strong prejudice against it themselves, and greatly excite the antipathy of others against it. However groundless the objections of the world may be against religion, those inconsistent and unamiable professors, who are continually biting and devouring one another, are doing every thing in their power to justify the ungodly in their neglect of religion, as they display nothing interesting or amiable before them. We may surely say in this case, "Woe to the world because of offences, for it must needs be that offences must come, but woe to that man by whom the offence cometh." What awful guilt must it be, to be chargeable with hardening the wicked in their ways, and turning them away from the only remedy!

Our real state and character may be known by our obedience or disobedience to this commandment. Men are often backward to enquire into their own state and character, and try to conceal them from themselves, but they cannot by this means prevent them from being known. The world are often very shrewd in discerning men's characters. When any person makes a profession of religion, the eyes of the world around are turned upon him, and if they find him living just like themselves, they despise and calumniate religion on his account. They expect to find him who professes attachment to religion, to be a changed character in temper and in conduct. But when they find him worldly, covetous, malicious, envious, proud, given to deceit and calumny, they must be convinced that whatever be in religion, he has no more of it but the name. And while they readily condemn him, they perhaps bless themselves that they are not hypocrites. Instead of saying of such an one, "He is an amiable, affectionate and heavenly minded character," they will say, "He is no Christian; he is a hypocrite, a deceiver."

Our state and character will be fixed for eternity by our obedience or disobedience to this commandment. Whether we are Christians in truth and in reality, or merely by profession, will be decided at last. And it will be decided according as we are found obedient or disobedient to this new commandment. At the last day he will enumerate acts of kindness to his people, as proofs of faith in him, and fruits of love to him and his people. When the saints shall disclaim all merit on account of what they have done, and will hardly admit that they have ever done any thing, he will tell them, "In as much as ye have done it unto one of the least of these my

brethren, ye did it unto me." Whereas the ungodly, whether they had been professors of religion or not, being found destitute of such an evidence of love to the saints, or of subjection to the King of saints, by disobeying this new commandment, will be condemned. They may indeed excuse themselves, like the sons who built the tombs of the prophets, and garnished the sepulchres of the righteous, and said while persecuting the Great Prophet himself, if we had been in the days of our fathers we would not have joined with them in the blood of the prophets; by saying that they never had enjoyed an opportunity of shewing kindness to him, as he had never been personally present among them. Verily, verily, I say unto you, will be his reply, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. And these shall go away into everlasting punishment, and the righteous into life eternal." Do not delay because you may think the day of decision far distant; for death may overtake you in an hour, and then, if unprepared, you are undone forever! You may discover your real state, if you are only faithful with yourselves. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him: but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his *brother. And* wherefore slew he *him? Because* his own works were *evil, and his* brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren," 1 John ii. 9—11. iii. 11—16.

ABDIEL.

To the Editor of the Christian Herald.

MY DEAR SIR,

Since the death of Dr MILNE, of Malacca, I have been favoured, by the kindness of his relations, with a perusal of his private letters. In looking them over, I found them containing such excellent advice, and breathing such a spirit of love to the Redeemer and the souls of his fellow-creatures, that I asked permission to take extracts from them for insertion in the Christian Herald. I cannot promise to give you these extracts in any thing like a regular series—a number of the letters are lost, some of those which remain are very much worn with reading, and others it would be improper to publish, for reasons with which every one is acquainted who is in the habit of writing to near relatives. But if the following specimen be such as you approve, it is at your service, and you may expect a few more of a similar kind. I am, my dear Sir, yours, &c.

JOHN HILL.

Huntly, 25th August 1823.

London, Aug. 26. 1809.

Dear Mother and Sisters,

THROUGH the tender mercy and goodness of that God who is Lord of sea and land, I arrived safely in London about two hours ago. I was very kindly treated by all on board. We were fully

six days at sea owing to contrary winds. My greatest affliction was the want of sermon on Sabbath; but I had the Bible and a throne of grace: yet, alas! I had also a wicked heart. It is wonderful how kind the Lord's people are to such a sinful creature as I am; but I consider it as *his* kindness.

I will now give you a few thoughts which occurred to me at sea. Believers are vessels of mercy, commanded by Jesus the Captain of salvation. They sail in the ocean of Divine grace and love. The country whence they are sought out is the land of destruction, the region and shadow of death. Regeneration is the entry to this ocean. All believers must enter at this port, and all that enter here shall be brought safely to Immanuel's land, and obtain the immortal prize. None of them are lost, or wrecked in this ocean—all believers, of every country, and climate, and colour, and kindred, and tongue, and people, shall land at *one haven* of rest. Their Captain is *always* with them as their only and unchanging Friend. They have help at hand in the time of trouble, Psal. xlvi. —"With Christ in the vessel they can smile at the storm." The sea of waters is immense; so is that *eternity* to which we are going in haste; and so is that *grace* which poor sinners are invited to taste of—it knows no bound; 'tis full and free.' Ships sail as fast in the night when passengers are asleep, as in the day time when they are awake; so does this short and hasty life of ours. ——— Wishing each of you an interest in the well ordered covenant, and the daily guidance and comforts of the Holy Spirit, I am, dear Mother your affectionate son, and dear Sisters your affectionate brother, WILLIAM MILNE.

Religious Intelligence.

DOMESTIC.

LONDON MISSIONARY SOCIETY.

A PUBLIC meeting was held in the Assembly Rooms, George Street, in this city, on Friday the 29th ult. George Ross, Esq. in the chair—to receive a Deputation from the above Society. After prayer by Rev. J. Brown, the meeting was addressed by the Rev. Messrs H. Grey, Durant of Poole, Brotherston of Dysart, Broadfoot of London, Dr Paterson from St Petersburg, His Excellency Mr Papoff, minister of State, and one of the Secretaries of the Russian Bible Society, and Rev. J. Campbell, London.

In consequence of the details communicated by Dr Paterson of the progress of religion in Russia, Prussia and Germany, and the statements given by Mr Campbell, the meeting continued from one to five o'clock, but such was the interest excited by the whole of the addresses which were delivered, and particularly by the facts communicated by Dr Paterson and Mr Campbell, that we heard of no complaint on the part of any individual, of the extraordinary length to which it had been prolonged.—The reviving accounts given by Mr Campbell of the wonderful change effected among the poor Hottentot population in Africa by means of the labours of missionaries from the London Society, produced a most powerful sensation on the minds of the assembly, and it will be regarded as no mean evidence of the genuineness of their Christian sympathy, when it is added that the collection at the close amounted to upwards of £[illegible]. It ought not to be omitted, that the genuine piety and Christian philanthropy, which marked the short, but impressive speech of Mr Papoff, appeared to afford very general and unmingled satisfaction.

FOREIGN.

LONDON MISSIONARY SOCIETY.

SOUTH SEA ISLANDS.

We mentioned in our last, that letters have lately been received from Messrs Tyerman and Bennet, relating their return from the Sandwich Islands to Huahine. We have now the pleasure of inserting the substance of those interesting communications.

Extracts of a Letter from Messrs Tyerman and Bennet; dated Raiatea, 14th November 1822. *Addressed to the Secretary of the London Missionary Society.*

Dear Friend and Brother,—THE last time we had an opportunity of writing to you, for the information of the Directors, was from Woahoo, one of the Sandwich Islands, by the ship America, Captain de Covin, bound for China, which was in the beginning of August. That letter afforded all the information which we deemed it necessary to communicate up to that period. Though a visit to the Marquesas was our primary object when we sailed from Huahine, in the month of February 1822, with the hope of introducing the gospel among those Islands, and which we supposed were to have been the sphere of our usefulness, yet an unerring providence had otherwise determined, and it was in the Sandwich Islands that we were to be the means of advancing, in some measure, the glory of God, in the furtherance of the gospel. The letter above alluded to will have informed you that our visit to the Sandwich Islands issued in a call for Mr Ellis and his family, with the Native Teacher Auna, and his wife, to settle there.

After being detained four months at the Sandwich Islands, we took leave of our kind and affectionate friends, the American missionaries, and sailed for the Society Islands on the 22d of August 1822. The winds were singularly contrary, and had we intended to visit the Marquesas, *it would* have been impossible to *reach them*. We could not make even the Society Islands, but were three degrees to the leeward of them, when we reached their latitude. This obliged us to run nearly to the southern tropic, in order that we might reach Huahine. All our attempts however were baffled, and after being six weeks at sea, twice the time necessary to complete the voyage had the winds been favourable, we were put upon allowance both of bread and water.

At length, through a kind Providence, the very day that all our stock of fuel was consumed, we made the island of Rurutu, to our no small joy. Now, the designs of God in sending winds which we thought adverse, were explained, in affording us an opportunity of visiting the people of that beautiful little island. When we reached it, we were not certain what island it was; but were greatly surprised, and not a little delighted, to see several neat white cottages at the head of a bay, on the north-east part of the island. From this we concluded, that the gospel had reached its shores, and that some missionaries had visited them. Soon, a native canoe came off to inquire in the name of the king who we were and what we wanted. The man was quite overjoyed when he found who were on board, and hastened back to give information. From him we learnt that the island was Rurutu, concerning which, we presume, you will have received information from the missionaries before this reaches you. Until fifteen months before our visit, this island had remained in the hand of the *enemy*, and in the slavery of idolatry. Then two pious men, natives of Raiatea, were taken thither by the missionaries, and the people abandoned their idols, which probably have reached you,* and have embraced the gospel. Soon, a canoe came off from the shore to invite us to land; this was very difficult, and attended with no small danger. A heavy surf was breaking upon a reef, which extends across that part of the bay where the landing-place is. Through this reef is a narrow, crooked opening, scarcely

* The idols alluded to by the Deputation have been received, and will be placed in the Society's Museum.

wide enough to allow a boat to pass; but, directed by a kind Providence, we reached the shore in safety, and landed upon an artificial stone quay, which the people have lately built, and carried forwards into the sea. The king, a pleasant youth, the two native missionaries, and all the people, were waiting to welcome our arrival upon their island, and expressed their joy by frequent volleys of musquetry, if this expression may be applied to the discharge of two or three guns, which are all they have.

We were kindly invited to the houses of the missionaries, (Native) where we received every possible attention both from them and from the natives, who soon supplied us with baked pigs, fowls, and yams, in profusion. Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, (80 feet by 36,) wattled, plastered, well floored, and seated; built within a twelvemonth at the expense of great labour by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time, Mr Ellis preached several times to the people, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's Day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. We had one meeting with them as the representatives of the Missionary Society, and in your names gave them the right-hand of fellowship, which afforded them great pleasure. All the people, men, women, and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility, but we witnessed it with our own eyes. What hath God wrought! Oh, what a miracle of mercy! We have reason to hope that our visit to this island, and Mr Ellis's preaching and advice, were the means of much good; and we are truly thankful for those adverse winds which would not allow us to reach Huahine till we had seen this island, which we shall never forget.

Within a few miles of Rurutu is another small island called Rimatura, to which the missionaries of the Leeward Islands have lately paid a visit in the Tuscan, Captain Stavers; and where they also left two natives from Borabora, to instruct the people, who received them with joy. This island, also, has embraced the gospel. Indeed, it appears that such is the state of all the islands in this quarter of the Southern Ocean, that it is only necessary to send the gospel to the people, to insure the downfal of idolatry, and their conversion to Christianity. These fields are all white to the harvest, and God is raising up many native labourers to go and put in the sickle of the word, and reap them.

Towards the evening of the second day, we took an affectionate leave of the pleasant inhabitants of this delightful island, regretting that we shall probably see their faces no more. The wind was now favourable; we passed close to the island of Tapuamanu,* but did not land; and next day reached the island of Huahine, to the no small joy of our friends there, who had entertained many painful apprehensions for our safety. We all landed in health and safety, sensible, we hope, in some degree, of our obligations to that all gracious God, under whose care we had been so mercifully carried out and returned. The vessel, in which we had performed this voyage of between 6 and 7,000 miles, was only 84 tons burden, and by no means in the best condition. The kind attentions of Captain Kent during the voyage we shall ever remember with gratitude. He spared no pains to compensate for the inconveniences of so small a vessel by his own assiduous and polite atten-

* Sir Charles Saunder's Island.

tions. But it was not till two or three days after we landed, that we were made fully acquainted with our obligations to a kind and superintending Providence over us during the voyage. We then found that the rudder of our little bark had broken two of the pintels on which it turned. Had the third also broken, we must have been in the most distressing condition imaginable. How long we had been in this perilous state we know not. Had we known it, our distress would have been great indeed, without the power at sea of remedying the evil; but God mercifully kept us ignorant of our situation, till we had passed the danger and reached the desired haven.

We left Huahine and reached Raiatea on the 20th of last month. We had made previous arrangements for obtaining a General Meeting of the Brethren of the Leeward Islands when we arrived here; and had the pleasure to spend several days in consultation with Messrs Threlkeld and Williams of this station, Barff and Ellis of Huahine, Orsmond of Borabora, and Bourne of Taha.

The first thing which occupied our attention was the removal of Mr Ellis and his family from Huahine to the Sandwich Islands. [Then follows their unanimous concurrence in this proposal, with the account of deliberations respecting the probability of their being eventually able to train natives by a course of instruction for the work of the ministry.—The Deputation then proceed to state the want of more missionaries to fill up the places of Messrs Ellis and Williams; (should the latter, whose health is in a very precarious state, be finally obliged to remove from the islands,) to assist in the establishment of a Mission in the Marquesas: and, perhaps, also of another in the Friendly Islands, to which latter, three Native Teachers have already been sent out by Mr Orsmond.]

We are happy (observe the Deputation) to be able to inform the Directors, that a considerable proportion of both the Old and New Testaments is in an advanced state of *translation by the* different missionaries, *but the* difficulties of completing them are so great, that we fear it will yet be a long time before they will be all in the hands of the people. The Acts of the Apostles is however in the press at Tahiti. Be assured we shall continue to use our utmost influence to facilitate this most important object. Ample materials are in the hands of the missionaries for publishing a Dictionary of the Language, but there are great difficulties for this work also. The language is far more copious than has been supposed. From 14 to 16,000 words have been already collected, and the missionaries are almost daily meeting with new ones. Several attempts have been made at compiling a Grammar, but no one has, as yet, been able to satisfy himself in this difficult task.

Having been detained so much longer by our voyage to the Sandwich Islands than we expected, our stay here must be protracted somewhat beyond the period originally proposed. It is probable that we shall not be able to leave these Islands finally till towards the Autumn of 1823. After spending four or five weeks in this station, (*i. e.* Raiatea,) we propose visiting Borabora, and then Taha. Afterwards, we intend returning to Tahiti and Eimeo, and shall spend about the time before mentioned at each of those stations. With the state of things at Huahine, we have been most highly gratified. We are much pleased with what we have seen at Raiatea, and hope to be able to make such a Report of this station also, as will afford the Directors and the religious public a high gratification, and great encouragement to persevere in the work of the Lord.

We often wish it were possible that both the friends and the foes of Missionary exertions could but see what we have seen, both in these islands, where the Gospel has had so glorious a triumph, and in those which we have lately visited, and where "Satan's seat" yet is—the *foes* of missions would retire ashamed and confounded at their inhumanity, while the *friends* of missions would "thank God, and take courage," while they gave scope to more abundant liberality, and redoubled their zeal in this most glorious of all benevolent undertakings. How far the Gospel has extended its victories among the islands of these oceans it

is impossible to say, but we have reason to believe that it has reached many of the Islands in the *Dangerous Archipelago*, induced them to abandon their idols, and reconciled those who have been, from remote periods, the most cruel and savage of all human beings. Among these Islands we hope to extend our inquiries before we finally leave the South Seas.

We have been in dangers oft, but we prefer recounting our mercies, and speaking of the goodness of that God whom we are anxious to serve, and whose glory we are solicitous to promote. Hitherto we have been singularly preserved amidst vast oceans, and the innumerable and dangerous reefs by which these Islands are every where surrounded. No real evil has befallen us. We are favoured with good health, and meet with the most affectionate treatment wherever we go, both from the missionaries and from the natives, kings, chiefs, and people. All concur in one wish to give us proof of their friendship and esteem. They thus testify their gratitude to God for sending them the gospel of his Son, and to that Society whom we have the pleasure and honour to represent. In our multiplied mercies, we recognise the answers of your prayers and those of our beloved friends, who have the direction of the affairs of the Society, and those of the religious public in general, who, we doubt not, continue to take a lively interest in the success of our mission, and our personal success. Brethren, pray for us.

DANIEL TYERMAN.
GEORGE BENNET.

The following letter, written by Mr Bennet to Mr Montgomery of Sheffield, contains so interesting an illustration of the glorious effects of Christianity in elevating human character, and diffusing among mankind the blessings of Christianity, that we are happy to annex it to the foregoing communication.

"I have not leisure for a long letter, but will give you a slight sketch of the improved state of this island of Raiatea, which is surrounded by a reef, having several beautiful little islands about it, which are called *Motus*. This island is very *picturesque and beautiful*, most luxuriantly fruitful, and about 45 miles in circumference. We came hither three weeks ago from Huahine, in a schooner of 80 tons, which the kings of the Islands of Raiatea, Taha, and Borabora, have purchased for the purpose of sending their pork, cocoa-nut oil, tobacco, &c. to New South Wales: and receiving back such articles of clothing, furniture, tools, &c. &c., as they may want, or be able to purchase; and for the express purpose of visiting the islands around, to convey the Gospel where it is not, and the knowledge of the useful things which their Missionaries have taught them.

"The missionary Settlement, where all the inhabitants reside, is on the west side of the island along the shore, and extending somewhat towards two beautiful valleys. The first object which impresses us with the idea of great improvement as we approach the shore is, a stone pier, ten feet broad, terminated by a quay for landing goods, &c., 18 yards square, extending altogether into the sea 130 yards. From this pier, which is about the centre of the settlement, there are many respectable-looking houses (perhaps 200) neatly plastered and whitewashed, extending each way along the margin of this beautiful bay.

"The houses of the two Missionaries, Mr Williams and Mr Threlkeld, are nearly opposite to this pier, and would be thought respectable and commodious in England. They are, with good taste, each placed in a separate garden, well fenced and neatly laid out and stocked, suggesting ideas of neatness and comfort, whether surveyed within or without; and all the labour has been done by natives under the direction of our friends the Missionaries. At a short distance is a large schoolhouse, in which, at sunrise, all the children of the Settlement, and many adults, assemble for the purpose of being taught, or of teaching to read, the Scriptures, &c. Those who do not attend the school assemble in the large and handsome chapel, which is near, for the purpose of being questioned concerning their knowledge of the sacred Scriptures. The attendance at these meetings is truly surprising. The King and Queen are among the most punctual and intel-

ligent. We have several times been present, and at the particular request of our Missionary friends, have proposed free questions to them on the verses which we have heard them read, and must confess ourselves to be much gratified by the intelligent and appropriate answers they have given.

"This commodious chapel, which is 150 feet long, by 45 within, and which is fitted up, and in the evenings lighted, with great taste and beauty, is well frequented by neatly dressed and attentive congregations.

"Turn which way we will from the Missionaries houses, we are gratified with the sight of some particular indications of advancing civilization. Over several streams which flow through the Settlement to the bay from the adjacent mountains, the natives have carried five bridges, partly of stone and partly of wood, (one of these is more than 200 feet span), which do them great credit, and minister much to their convenience.

"In a boat-house near at hand, we see a number of natives building a boat which is large and well proportioned, and nearly ready for sea. She would not much discredit an English boat-builder, who had all his tools near him. Just beyond the boat-house is a manufactory of bedsteads, sofas, and chairs. The men are just now turning the legs of a sofa with much neatness, and in a lathe which has nothing to recommend it but the ingenuity of the Missionary who could construct it out of such rude materials. A little further off is a forge, where natives are at this moment busy repairing the rudder irons of the Mermaid cutter, and making her a pair of new ones. The Mermaid, of only 80 tons burthen, (in which we made our voyage to and from Owhyhee, 7000 miles) broke two of her rudder irons at sea, and thereby was near being cast away while we were in her; but happily we, as well as the Captain, were ignorant of the misfortune until we got to land, otherwise in running upon the first shore that we could make, we might all have perished amidst the breakers on the coral reefs. Very near the forge is a sugar-mill, with large upright rollers, made out of the wood called Ito, very hard, and neatly cogged with the same wood. Beyond this mill is the department for sorting, drying, sweating, &c. tobacco. There are also innumerable inclosures for the growth of tobacco, sugar, taro, &c. &c.

"A code of laws also is in operation, drawn up in the spirit of our own admirable constitution, to which laws all ranks yield a prompt and cheerful obedience, approving of them as obviously beneficial to all, and exceedingly superior to those absurd regulations by which they were formerly guarded, and which, being essentially mixed up with their wretched superstitions, necessarily fell in the downfall of idolatry.

"When we reflect on these things we cannot but admire the goodness of God to this people, who little more than six years ago were in the lowest state of ignorance, vice, and idolatrous superstitions; and also the zeal, diligence, and wisdom which our dear friends have been enabled to employ, and by them to overcome the habits of inveterate indolence, to which the people were recently given up; nature having spontaneously furnished every thing for them without labour, which they formerly regarded as essential to the enjoyment of life.

"These islands have a very fine climate with great equability of temperature, the average heat is about 82, and the variation is from 76 to 86; but yet English constitutions find it too relaxing. Two of our most valuable Missionaries are very much affected by it; one of these and his wife will be obliged almost immediately to return to their native country, but the other we hope will find health and continued usefulness in the Sandwich Islands, which islands afford a field of large promise for extensive usefulness. Our own health both by sea and land is preserved to us in the most merciful manner, and the kindness of missionaries, and kings, and chiefs, and people, is exceedingly great. No kindness could exceed that with which we were treated by our American Missionary friends, during our four months residence in their family at Oahu, Sandwich Islands."

SOUTH AMERICA.—PERU.

[We inserted in our Number for May an interesting communication from Mr Thomson, respecting the prospects which are opening for the introduction of the gospel into South America. The following is the copy of a letter of a subsequent date, containing some details which will enable our readers to form a much more accurate judgment respecting the real state of things in these regions, as it regards the progress of free enquiry, than could be obtained from the former letter.]

"I have already informed you of the installation of a congress in this city, and that San Martin has gone to Chili, leaving all the affairs of Peru in the hands of this constituent body of Peruvians. This body continues to hold its sittings daily, and is occupied in various matters relative to the present state and to the future prospects of the country. A triumvirate chosen from among the representatives, holds the situation of executive, subject to the control of the congress.

"An expedition sailed lately for the southern part of the country, to attack, and, if possible, dislodge the Spaniards from that quarter. We have yet had no accounts from it since it sailed. The Spanish army there is of considerable strength in point of numbers. Whether the troops are to be relied on or not, is another question, but one which will be very speedily brought to a trial. The people in general, in that quarter, according to the best information, are decidedly in favour of emancipation from the Spanish yoke. It is now currently reported, and I believe there is no doubt regarding the matter, that San Martin will very soon join the independent troops in the neighbourhood of Arica, along with some reinforcements from Chili. In that case, the termination of the war will be hastened I trust;—an object much to be wished for.

"Some weeks ago, a committee of the congress was entrusted to draw up the *outlines* of a political constitution for the country. This has been accomplished, has been presented to *congress, and ordered to* be printed. The congress is just now engaged in discussing it article by article. A good deal of interest is thus excited and kept up regarding the subject, and in consequence, the congress hall is daily well attended by all classes. The discussion of the article on the form of government, and that on religion, have excited the most attention. The form of government has been unanimously declared to be republican, agreeably to what I hinted to you in one of my late letters. In 'the outlines,' the article on religion runs thus: 'The religion of the State is the Catholic Apostolic Church of Rome.' One of the members of the committee wished to add the word *only* or *exclusive*, but the rest not agreeing to it, he entered his protest. On this account, as well as from the general interest of the subject, the matter was keenly discussed. I went, as you may well suppose, to hear what should be said on both sides, and to see the result. The first who ascended the tribune to speak was a clergyman, carrying in his hand a book about the size of a New Testament. He began by stating, that it was his sincere desire that all men might be of the Roman Catholic Church. He then stated, that the only proper way, in his opinion, of bringing men into the church was, not by force nor by persecution in any shape, but solely by persuasion; by the force of reason. After speaking a few minutes to this effect, he went on to treat of the article, as stated in the 'Outlines.' He regretted the divisions among Christians, and the distinctive names one body and another had taken. He then opened the book he had in his hand, which I now found to be one of the Bible Society's New Testaments in Spanish. He read the 12th and 13th verses of the first chapter of the first Epistle to the Corinthians, and proceeded to make some remarks upon the passage, and to apply it to the article in question. It appeared to him, he said, very like the divisions censured by the Apostle Paul, to see the article stated in the words *Roman, Catholic, Apostolic.* Having done this, he proposed that the article should be stated in this manner; 'The religion of Jesus Christ is the religion of the State.' He then made some observations upon the propriety

of stating it in this way, in preference to the way in which it stands in the Outlines, and so concluded. As might have been expected, this alteration or amendment was opposed. My memory is not so faithful as to give you the various speeches upon the subject, but a great deal was said on both sides of the question. In particular, the member of the committee who had protested, defended what he had done in a long speech, in which he paid but little respect and fewer compliments to us foreigners. He concluded his long story by saying, that he was so full of matter upon this subject, and felt so much interested in it, that he could still speak four whole days upon it. Another speaker got up with a volume of the Bible in his hand. He turned to two passages in the law of Moses, where the children of Israel were admonished to deal kindly towards strangers and foreigners, and concluded by a short comment upon the passages, in reference to the subject in hand. In a country like this, where all the natives are of the Roman Catholic Church, every thing that is said upon toleration has a direct reference to foreigners, for it is never for a moment supposed, that any one of the natives will leave the Roman Catholic Church to become a Protestant. The introduction of foreigners, and the consequent advantages and disadvantages, entered deeply into the debate. I shall refer only to one speech more upon this subject. An aged member and a clergyman rose up and said—'Gentlemen, this is the first time I have risen to speak in this house, and it is not my intention to detain you long. I understand that the grand and principal features of our religion are these two: To love the Lord with all our heart and strength, and to love our neighbour as ourselves. We must then take care that our zeal for the *first* of these two commandments, does not make us overlook the *second*. Now, I ask, whether foreigners residing among us are to be considered our neighbours or not? If they are, then we ought to love them. Gentlemen, I have nothing further to add.' After being fully discussed, the votes were taken. First, whether *the article* should stand as stated in *the Outlines*, or be altered? It was carried that it should remain as stated. The next question was, if the word exclusive should be added, and it was unfortunately carried in the affirmative. The article now stands thus, 'The Roman Catholic Apostolic Religion is the religion of the State, and the exercise of every other is excluded.'

"We are not to be surprised that the matter has ended in this manner; perhaps we should rather wonder that there was any one of the members of the congress disposed to speak or even to think on the side of toleration. The members who are friendly to religious liberty may amount to one-third of the whole, or perhaps somewhat more than one-third, and they are men of influence and respect in the country. These made a less vigorous stand for toleration at the present time, from the consideration that what is done now in regard to the sanctioning of the basis of the constitution is only provisional. The Spaniards at present possess many of the best provinces of Peru, and these provinces have, strictly speaking, no representatives in the congress. The manner of proceeding in reference to these provinces was this: The natives of each province residing in Lima, met and chose members from among themselves to represent the province, until such time as the enemy shall be dislodged, and have freedom to choose their own representatives. As soon then as the country is free, the present congress will dissolve itself, and a general congress will be immediately elected, and the outlines now under consideration will be presented to the new congress to be examined, and if judged necessary altered. There is therefore still some hope that toleration may have a place in the Peruvian constitution. During the interval, the press may forward the good cause, as there is perfect freedom for speaking and printing any thing upon the subject on both sides of the question. We may indeed call this freedom of speaking and writing upon the subject a kind of toleration, at all events it is a prelude to it.

"Pamphlets of every shape, size, and name are issued from the press. In these every subject is handled, and abuses and prejudices are attack-

ed with freedom and courage. The poor friars are not overlooked in these. On the contrary, almost every body is against them, and none seems to rise up in their defence. One of the members of congress has made a motion for the reformation of the convents. The bill he is about to bring in contains four articles. The first is to allow all those to leave the convents who wish to do so. The second is to allow no one in future to become a friar. The third is, that the government should take possession of all their property, and out of it to allow them what is necessary for their support. The fourth article is, to make them all live in *one* convent, instead of occupying *fourteen* as they now do. This you see is a bold proposal, and if carried into effect will be a great step in reformation.

"At the time the article on religion was under consideration, a certain individual went about with a paper containing a petition to congress, praying that the Roman Catholic religion might be the religion of the State, *and the only one tolerated in the country.* The last part of the petition was the object he had in view. He obtained a number of signatures to the petition, and without loss of time laid it before the congress. It was, however, not allowed to be read, and several were for calling this individual to account for his officiousness. This medical gentleman (for he is of that profession,) has been sadly handled in the pamphlets of the day for this conduct; so much so I think as to keep him from being forward to engage a second time in such an undertaking. I have already mentioned how freely all matters are discussed in these pamphlets. One of them has just begun to give a history of the Popes. From the specimens already published, this history promises not to be very honourable to the personal character of the Popes; neither does it appear intended to strengthen their pontifical authority and influence, but quite the contrary. There was a monthly magazine published in London during the despotic reign of the present Ferdinand. In this work there was given a history of the Popes, and I believe what is a-publishing here just now is copied from the work I have mentioned. This magazine was called El Espanol Constitucional. It was written by one of those who had fled from Ferdinand's despotic hands. He was a liberal man, and writing in London he felt himself under no restraint in speaking of the abuses of the Church of Rome. There was another periodical work in the Spanish language published some years before it. This was also printed in London, and was written with the same liberality and spirit. Both these works have reached South America, and have been a good deal read; and as you may suppose they have served considerably to enlighten the people of these countries.

"I mentioned in some of my late letters, the very gratifying circumstance, of the rapid sale in this city of 500 Spanish Bibles, and 500 New Testaments. These were all sold off in *two days*, and as many more could have been sold, in the two days following, but there were no more, and thus many were disappointed. From this cheering circumstance, I am daily looking with great anxiety for a considerable number of both Bibles and Testaments, expected from the Bible Society. The above mentioned circumstance is truly encouraging, as no desire at all comparable to it has yet been manifested, in any other part of South America, for the holy Scriptures. From this and some other occurrences, I am led to anticipate that the word of God will, indeed, have free course in this place, and let us pray that it may not be circulated only, but that it may be glorified also. I have another thing to relate to you, perhaps more cheering still. It is this: the nearly confident expectation of getting the New Testament introduced throughout Peru as a school book. I trust this expectation will not be disappointed, but verified in due time. Every thing promises fair at present for its accomplishment.

"As soon as the Bibles got into circulation, as above mentioned, there was some ferment excited, from reports that it was not fairly printed from the Spanish version of Scio, as indicated in the title page. This report was raised, or at least increased, by the discovery of a typographical error or two. An honest priest, actually burned the Bible he had

bought, on the discovery of one of these oversights in the printing. The consequence of this stir was an examination of the Bible Society's edition, by comparing it with the edition printed in Spain. The result of this examination was highly satisfactory, as the London edition was found to be an exact reprint from the latest Spanish edition, with the exception of some slight oversights, in passing through the press. About the time this matter was under consideration, the Deputy Archbishop, (for there is no Archbishop here at present,) having learned that a certain priest was likely to say something from the pulpit against the reading of the Bibles from London, sent a message to him telling him "not to preach any thing against the reading of the English Bibles." By English Bibles he meant Bibles from England.

"A curious little piece, in the poetic form, appeared about a fortnight ago, in one of the newspapers of this city. There is a great deal of truth and force in it, and as it is but short, and will not occupy much room, I shall give you a translation of it. To do it justice, it should be put in poetic dress, but as you know I am neither poet nor rhymester, you will please accept of it in plain prose. —'Simon possessed a fishing bark, and just a fishing bark; nothing more he left to his sons. They however were great fishers. They caught much, and grew rich, and could no longer be content with their small bark, but got a larger one. This bark afterwards became a brig, and then a ship. At last it grew into a man-of-war, and frightened the world with its cannon. How wonderfully is this ship-of-war now changed! How different now to what it was in former times! This great ship is now grown old; and, shattered by the storms it has encountered, it now lies rotting in the harbour. A thousand times has it been repaired, but at last it must be laid aside altogether, and its owners must once more be content with *Simon's fishing bark.*'—You will find no difficulty I dare say in applying this little piece, and I believe you *will join* with me in wishing that *the concluding* part may be verified as exactly as the preceding parts have.

"There is a great revolution going forward in South America. I speak not of the revolt from under the Spanish yoke, for that, in the present day, may be said, not to be going forward, but accomplished. The revolution I speak of is a moral one. Those who have eyes to see this goodly prospect, and those who have ears to hear the harmony of this moral change, meet on every hand with indications of its approach. You will not understand me as saying that South America has become like the land of Eden, like the garden of God. No. But a change has been begun—a happy change. Let us put our hand to this work, let us bear it onward, and God Almighty will consummate it in due time.

"My dear brother, begging your intercessions, and the intercessions of all who love our Lord Jesus Christ in sincerity, I bid you for the present, farewell.

(Signed) "JAMES THOMSON."

SCOTTISH MISSIONARY SOCIETY.

ASTRACHAN.

IT is with unfeigned pleasure, that we communicate the intelligence which has been recently received of the progress of the work of God at this station. "The spirit of enquiry," say the Missionaries, "excited among several of the Persians, will rejoice the heart, and give a new impulse to Christian feeling in the bosoms of all friends of missions." — "We cannot deny ourselves," they add, "the pleasure of making known to the Directors, without losing a moment, that it has pleased the Lord so to ripen the convictions of one of the Persians mentioned in said Journal, namely, Mishedi, that, on Thursday last, he renounced Islamism, and professed his faith in Christ; and that in the same day, other four Persians had been led to speak and act so as to encourage the hope, that they rank among the number of candid enquirers. One of them in particular, Mollah Russul, of Derbent,

as you will see from the Journal, is under very strong impressions, and as we have since learned, has begun to pray in the name of Jesus. Another, Agha ————, of Tabriz, seems, after much enquiry, to be fully prepared for abandoning Islamism, and equally so, we trust, for giving a candid hearing to the Gospel; while the other two are evidently under impressions, to which, till of late, they were strangers."

The following are extracts from the Journal of Messrs Glen and M'Pherson.

"*June* 12, 1823.—In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Never, perhaps, in the history of our intercourse with the Persians, has the wise man's maxim been more forcibly illustrated, in its application to Missionary work, than in the occurrences of this day. The seed sown has begun to vegetate in more cases than one, and the same grace that has made the blade spring up, can ensure a plentiful harvest in its season.* In our progress down the Moskovskie Ryadd (a street so called,) the question was put, To which of the Persians shall we proceed first? It was answered, what if we should call on the Kulahduz. To be sure he is almost as hopeless a subject as M. Y. but let us go—our fears may be disappointed. On reaching his lodgings, we found the door shut. The window being open, we observed him apparently asleep on his tachta, and not wishing to disturb him, withdrew. But no sooner had we reached the street, than we recognized him looking out at his front window, and being kindly invited to his lodgings, we retraced our steps, and entered into conversation with him immediately, on the concerns of eternity. A circumstance that occurred during our morning lesson, to Mahomed Ali, and adverted to as we left the Mission-house, led us to address him on the shortness of time, the uncertainty of life, the value of the soul, and the importance of securing its salvation. The address was listened to with more attention than we had ever observed on former occasions; for though not so much addicted to gainsaying as M. Y. and some others, he had almost uniformly appeared to be settled on his lees, and altogether indisposed to set his face *Zion-ward*. The address was followed by a friendly consultation, in the course of which he opened his mind in a way that at once surprised and delighted us. 'None of the Persians,' he remarked, 'knows my secret. It is true I am looked upon by them as a suspected person, and charged with having given up the Mohammedan faith, because I am enquiring for the truth. In reply, I tell them I have not yet renounced it, and have no wish to do so, if they can put into my hand a proof of its divine origin. This none of them can do; and I begin to see that no proof is to be expected. I illustrate my case by that of a man who is bewildered between two ways, and whose sole desire is to ascertain which is the true one. I say to them, if the Mohammedan faith be true, prove it by rational arguments, and you shall have no reason to complain of me as being an infidel. One day,' continued he, 'I called on Mahomed Ali to get some account of his experience; but just as I was about to make my enquiries and hear his story, a number of Persians came in upon us, and of course I was under the necessity of retiring without the wished-for explanations. I thought with myself, it is now about three years that I have had opportunities of hearing of the doctrines of the gospel, but M. A. who came here only a few months ago, has got the start of me.—God willing, I intend calling on you soon, to hear more about your religion. This world, what is it? It is vanity. Let a man have ever so much wealth, he can-

* One day when Mr M'Pherson was remonstrating with some of the Persians for their inattention to the instructions which one of them in particular had been receiving at times for years, they replied, Sow you the seed, and be assured that in its season it will spring up. In Arabia there is a particular kind of tree which yields no fruit till forty years have elapsed from the time the seed was sown.

not carry a particle of his gold along with him. All must be left. To lose the soul from the fear of man, would be folly; and I trust that God will shew me the right way.' At this stage of the conversation, we gave him a brief view of the method of salvation through Christ the Son of God—*Immanuel, God with us;* to which he listened with undivided attention, and without a single objection to the mystery of the incarnation. Meanwhile the Persians, some of whom had, no doubt, observed us entering his lodgings, were every now and then looking in at the door, or the window, to make their observations, and seeing us in close conversation, uniformly turned round and went off, without uttering a word. We hope this is another brand plucked out of the burning.

"After dinner, Mishedi called, alone, * with a view to discuss the pretensions of the Christian and Mohammedan faith respectively. Some inquiries were made respecting his views of the fast, now that it was over, and as to the impressions he had of the truth of a religion, of which it formed such a conspicuous part. From his answers, it soon appeared that he had come, not so much with a view to dispute the point, as to give it up, and to profess his faith in the Gospel of Christ. His remarks were, in substance, as follows: 'I found no inward satisfaction of soul in observing the fast, and I failed, in all my attempts, to find a proof that its author is God. I asked many of the most learned of my countrymen, how it came to pass, that Mohammed, if really the prophet of God, had made no provision for the case of those who, living in regions, where for a while in summer there was no night, could not possibly keep the fast in the manner appointed. The uniform answer by all their Mollahs, was, 'God knows.' But how the want of such a provision could be reconciled with the pretensions of Mohammed, as the revealer of a new religion, of which God, who knows the circumstances of all his creatures, was *the author*, they could not tell me. I asked them what Mohammed meant when he styled Christ the Spirit of God. I told them the expression was a singular one, and never applied to Moses or any of the other prophets, and therefore Mohammed must have known, that Jesus was more than a prophet, else he would not have employed such language. They heard me, but gave me no answer. I asked them proofs for their religion, but none fit to be trusted were produced. I concluded that a religion without proofs and evidences of its divine origin, could not be from God, and after much thinking, I am convinced that truth is with you, and to you I have come for instruction respecting the way of salvation.' The frankness of these and similar declarations exceeded all our anticipations, and gave a new impulse to those feelings of gratitude and admiration, which had been called forth by our visits to the Persians on the former part of the day. Following out some remarks that had been made respecting the fast (during which they refrain from drink as well as meat,) we took occasion to read to him the greater part of the 4th chapter of John's Gospel, and were happy to find him quite prepared to feel the force of our Saviour's illustrations and remarks in the conversation with the woman of Samaria, respecting

* The following is an extract from the Journal of Monday, 9th inst. Mishedi called, accompanied by a young man from Baghdad, and heard us at length on several things connected with the questions at issue between us and the Mohammedans. Being exhausted by the fast, however, he proposed deferring the full discussion of said questions till Thursday, when the fast being over, he would be prepared for debating the matter at length, after which he would either become a Christian, or make us Mussulmans. Among other things, he reported a conversation he had with the Roman Catholic Priest, which was to the following effect:—*Priest.* Is it true that one of your Persians has become an English Christian? *Mishedi.* It is. *P.* Why did he not come to us? If he had, we should have given him a house, a wife, &c. which would have made him something. *M.* These were not the things he was in *quest of.* He was seeking for truth, *and* he thinks he has found it.

the living water he had to give, as well as in reference to that spiritual worship which alone can meet the acceptance of God. Part of the 3d chapter of John was also read, and suitable remarks offered. On being asked what might be the meaning of the new birth? he replied, it must surely imply a change of heart. Our confidential conversation was for a time interrupted, however, by a call from Molla Hassan and a young Molla Russull, of Derbent, who, as we found in the course of an hour or two, was under stronger impressions than any of the Persians (Mahomed Ali excepted) who have as yet opened their mind to us. All the three, Molla Nassan, Mishedi and Molla Russull were prepared to be instructed, as opportunity offered, privately; but though the views of the former two were known to us, they were ignorant of each other's feelings, and were, of course, as much afraid of each other, as of any other Mussulmans of their acquaintance. So far as known to us, the candid enquirers, now 6 or 8 in number, (besides Mahomed Ali, whom we consider a thriving Christian) are ignorant of each other's feelings, and as it would be premature in us to reveal their secret, till they themselves are prepared to make a public profession of their faith, we are of course under the necessity, whenever two of them call at a time, to construct our exhortations and instructions in such a way, as to convey no intimation that we are aware of their doubting of the truth of Islamism. But without any anticipation of the consequences on our part, an opportunity was soon afforded Mollah Russull of declaring himself. As more than two hours had been spent in Mr M'Pherson's, Mr Glen invited all of them to come and spend an hour or two with him. After passing a few minutes with the friends aforesaid, in Mr Glen's, the young man, Mollah Russul, asked Mahomed Ali to step out with him a few minutes to his room, as he had something to say to him. He belongs to Derbent; and having in his boyish days been in good circumstances, and a companion of Mahomed Ali's, he naturally associated with him during their stay in Astrachan last winter, before the latter left his father's longings for the Mission-house. After beginning to examine the evidences of Christianity in good earnest, Mahomed Ali often took occasion to read the New Testament with his friend privately, and to state to him the views he entertained of it, as being the word of God, and, in connection with the Old Testament, the only sure guide to truth and happiness. He (M. R.) heard him with calmness, but still continued a decided Mussulman. Yet the remarks made by Mahomed Ali, in connection with his conversion to Christianity, had made an impression on his mind, which after the lapse of a few weeks, became deeper and deeper, insomuch that for several days past the subject had engaged much of his attention. Last night, a circumstance, which apparently was quite of a fortuitous nature, struck him with peculiar force, and revived the impressions formerly made. Having fallen in with two Indians, in conversation with some Armenians, and within hearing of a few Mussulmans, he stopped a minute or two, and was surprised to hear them averring, that Mussulmans had been created merely to be the slaves of the Indians, and that, so decided was the pre-eminence of Christianity above Islamism, that in their books (those of the Indians) it was foretold, that after sixty years from this date, the inhabitants of the whole world should become Christians. This remark, to use his own way of describing it, cut his heart like a knife; for Mahomed Ali had once told him before, that the time was undoubtedly coming, when all the world should receive the Christian faith, and that were he to live thirty years longer, he might probably hear of half of the inhabitants of this globe having embraced it. What a strange coincidence, thought he with himself. M. A. said in 30 you may *probably* hear that the half of the world has become Christian, and this Indian says, in twice that time the whole shall become Christian. The idea stuck fast in his heart like an arrow. He returned to his lodgings, went to bed, and fell asleep; but in the dead of night awoke, sprung up, and leapt from his tachta to the floor in such a state of agitation and alarm, that he feared he was on the point of

losing his reason. In this state he continued, as he thought, about an hour. What he had heard from M. A. about the new religion, as he terms it, then rushed into his mind, and engrossed almost his whole thoughts, but without dispelling the uneasy feelings which succeeded the perturbation into which he had been thrown as he awoke from sleep. On the other hand, the fire continued to burn, till at length he resolved to unbosom himself to his former friend and associate, as the only way left of probably getting that peace of mind of which he had heard him talking. The instructions and admonitions given him by M. A. (the substance of which he afterwards told us) were excellent, and prepared the way for what Mr M'Pherson judged it advisable to say, on being called in and apprised of the nature of the case. Indeed he seemed to feel it a case of life and death; and when Mr M'Pherson drew his discourse to a close, he signified his acquiescence by saying amen, amen, with an emphasis that shewed he was speaking from the heart. O that the peace of God which passeth all understanding, may keep his heart and mind, through Christ Jesus.

"Meanwhile Molla Hassan having retired, Mishedi explained himself more fully to Mr Glen. Among other things he stated, that about two years had elapsed since he began to read the New Testament, under an impression *that it might be the word of God.* In the course of that time he had read, and thought much. He closed his remarks on this point nearly in the words of the Kulahduz. 'Though I have visited you as a friend for some years, and heard the truths of the Gospel often, M. A. has become a Christian before me!' He wishes his conversion to be kept an entire secret from the Persians in the mean time, till he be better prepared, by a course of instruction, to defend himself and get arrangements made for breaking off all connection with the Mohammedans, who, the moment they know him to be an apostate from their faith, will, he is well aware, strain every nerve to embarrass and distress him. He was assured that till he was prepared *to confess* Christ publicly, nothing *should be said* of his case to the Persians, but warned, at the same time, of the necessity of confessing with his mouth, what he believes in his heart, and of the danger of denying the Saviour. Of this, indeed, he seems to be aware, and will be preserved, we trust, from casting away his confidence.

CRIMEA.

We have the pleasure of intimating, that the work of conversion appears to have likewise commenced at this station; although, from the non-arrival of letters from Mr Carruthers, the particulars are still unknown to the Committee. Mr Carruthers, in forwarding to Mr Knill the following petition from the Tartar *Mehmed* to Prince Galitzin, merely states that his "heart is rejoicing in this triumph of the gospel."

(Translation.)

"*To His Excellency Prince Alexander Galitzin.*

"I Mehmed, by birth a Tartar, and a native of Sarabus, a village in the government of Taurida, enter into the presence of your Excellency, and lay at your feet the desire of my heart, and the prayer of my life.

"Some months ago, the English pastor Mr Carruthers came to our village, and distributed some copies of the Holy Gospel. While our people read that book, I listened, and from that time felt an ardent desire to see the pastor, and to hear more from his lips concerning the holy Christian religion. I came to Baktcheserai, saw the pastor, and am now residing with him.

"Having then come into the presence of your Excellency, I will make known my desire. I request permission to live with the pastor, and to be taught and baptized by him; and as permission has been given to those Jews who have adopted the Christian faith to enter into what communion they please, if the same permission can be granted to me, it will be a great favour, and I shall always pray for your Excellency. Your servant,

(Signed) "Mehmed."

Baktcheserai, May 22. 1823.

The result of this petition is contained in the following extract of a letter from Mr Knill.

"In a packet which I forwarded two weeks ago, I mentioned that Mr

Carruthers had sent a petition from a Tartar to Prince Galitsin, requesting liberty to be baptized; and I felt at a loss for some time how to act, as the prince had so decidedly stated before, what were the privileges granted in the 12th and 13th of the Karass document. However, Dr Henderson advised me to present the petition, and I rejoice to say that yesterday the full permission was signed and sealed. It is very probable that the young Tartar will be baptized before you receive this. It is a wonderful coincidence, that all this should be taking place at this critical moment. Adored be the name of the Lord. May all the saints who have prayed for this, now praise the gracious Giver. Amen."

In the last letter received from Mr Knill, dated 15th July, he mentions that the answer from Prince Galitsin to the above petition states, that it is unnecessary, in the case of persons wishing to be baptized by the Scottish Missionaries, to present any petition to Government to that effect, as the Karass privileges give them sufficient authority to receive their converts into church-fellowship.

The following is a copy of Prince Galitzin's letter to the Scottish Missionaries, referred to in our last.

His Excellency Prince Galitzin's reply to the Scottish missionaries at Astrachan, respecting the converted Persian's request to his Imperial Majesty; dated 30th May 1823.

"Your most agreeable letter, dated Astrachan, 7th May, respecting the conversion of the Persian Mirza Mahomed Ali Bey, and the enclosed petition from him to his Majesty the Emperor, I have duly received. I was at the same time favoured with a communication from his Grace, Abraam, Archbishop of Astrachan and the Caucasas, relative to the same subject.

"Taking a cordial interest in the conversion of this young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before his Imperial Majesty, that the pious wish of Mirza Ali Bey to obtain the sacrament of holy baptism might be fulfilled with all possible dispatch.

"His Majesty the Emperor having himself perused, with the greatest satisfaction, the account of the conversion of this Mohammedan, has most graciously been pleased to order me, Gentlemen, to inform you of his Majesty's pleasure, *that this Persian should receive baptism in the communion with which he wishes to be united.* This measure is in perfect accordance with the privileges graciously bestowed on the 25th Dec. 1806, on the Scotch colony settled in the government of the Caucasas; in the 12th, 13th, and 19th Articles of which, is contained a sufficient decision, authorising them to receive, by holy baptism, all who are converted to the Lord through your instrumentality.

"The delight with which I communicate to you this pleasing intelligence, is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May his blissful reign be extended everywhere throughout the earth!

"Requesting you will transmit in future an account of those individuals who, like this Persian, are converted with their *whole heart and soul to the faith of Christ;* it is with pleasure I at the same time assure you of my sincere good will towards the object of your Society, and my constant readiness to render you my services—and all necessary protection. With the highest respect, I have the honour to remain, Gentlemen, your most humble servant,

(Signed) ALEXANDER,
PRINCE GALITZIN."

St Petersburg, May 30. 1823.

AMBOYNA.

By a letter from the Rev. J. Kam, we learn that the eight missionaries sent from Holland, have all proceeded to the places of their destination, so that no missionary now remains at Amboyna, except Mr Kam, who says he wants seven or eight more for the Sangir and other islands, &c. Mr Kam expresses great thankfulness for the large supply of the Chinese New Testament and Tracts sent him by our missionaries at Ma-

lacca, which have been thankfully received by the Chinese inhabitants. He is desirous of a further supply for the islands of Banda, Ternate, and Menado, to be distributed by the brethren who are now labouring there.

DEATHS OF MISSIONARIES.

We noticed in our last Number the decease of that truly excellent and useful missionary, Mr William Ward, of Serampore. The general cause of missions, as well as that of the Baptist brethren in India more especially, has sustained in his death a most serious loss—a loss which no doubt we feel the more keenly in consequence of the opportunity we lately enjoyed, by his visit to England, of witnessing his worth, his piety and zeal, and since, of reading his "Farewell Letters," which contain such a copious fund of affecting information, and which so powerfully recommend the East India missions.

The melancholy event to which we allude, took place on the 7th of March 1823. He was attacked on the 6th by that most formidable and fatal disease, the Spasmodic Cholera, which proceeded, with such rapid force, as to terminate his mortal existence. He had attended the Monthly Missionary Prayer Meeting, at Calcutta, on the preceding Monday, the 3d of March; when he enjoyed good health, and was thought by his friends to look remarkably well. But on the following Friday, in the morning, when his venerable brother, Dr Carey, called upon him, he was fast approaching "that bourn from which no traveller returns." In the afternoon of that day, Dr C. wrote the following note to one of the missionaries at Calcutta:—

"Our dear brother Ward breathed his last about half an hour ago, viz. a quarter before five o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta, on that painful occasion."

Mr Yates, another of the missionaries, in a letter to a friend in England, communicating this mournful intelligence, says, "I know not of *any death* that has affected me so much since that of our beloved Trowt. Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation."—"Oh, how true it is, that in the midst of life we are in death!"—"The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!"

"I pray that this event may be graciously sanctified to us all. Does it not say, Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh?" "His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the mission. I am afraid that coming so soon after the death of his son, Felix, it will have too powerful an effect on the doctor's mind, though, on these occasions, it is astonishing how much Christian resignation he displays."

The Baptist Mission has sustained another loss in the death of Anunda, a converted Brahmin, and useful teacher, who was so highly esteemed by the brethren, that they generally speak of him as the "beloved" Anunda. On the 7th of September he was suddenly attacked by the *cholera morbus*, and in six hours his strength failed, and his spirit quitted its earthly tenement. He had been baptized about one year, and had laboured together with the late Mr Harle, with whom also he chiefly resided.

We are grieved to be obliged to add to these distressing bereavements, the death of several other missionaries connected with the West African Mission. The yellow fever has again visited Sierra Leone, and in the course of six weeks carried off no less than *eighty* Europeans. The Rev. W. A. B. Johnson, the Rev. S. Flood, the Rev. H. Palmer, the Rev. W. H. Schemel, and Mr Bunyer, have all been removed in a short time.

THE

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OCTOBER, 1823.

SKETCH OF THE LIFE AND CHARACTER OF LADY GLENORCHY.

[Extracted from Dr Jones' Work, lately published.]

Lady Glenorchy was the youngest daughter of William Maxwell, Esq. of Preston, in the Stewartry of Kirkcudbright. She was born, after her father's death, on the 2d of September 1741. Her mother having lived a widow twelve years, was afterwards married to the Hon. Charles Erskine, of Alva, one of the Senators of the College of Justice. Under his roof Wilhielma, the subject of this memoir, and her sister Mary, lived seven years, and were treated by him with much kindness and attention. Both the young ladies were endowed with eminent personal accomplishments, and received an education suited to the sphere in which they were destined to move. They were introduced into the scenes of gay and fashionable life, and it was their mother's great aim to connect them in marriage with families of distinction.

Mary, the eldest, was married on the 14th of April 1761 to the Earl of Sutherland. About the same time a proposal of marriage was made to Wilhielma by John, Lord Viscount Glenorchy, only son and heir of the Earl of Breadalbane. Such a prospect was too flattering to the ambitious views of her friends to be treated with indifference, and the marriage took place on the 26th September 1761, in the 21st year of her age. In forming this connection sufficient care does not seem to have been paid to the personal comfort of the parties. Lord Glenorchy was a man of peculiar temper, and his Lady was consequently far from experiencing from him that confidence and sympathy so essential to the happiness of the marriage state.

Shortly after, Lord Glenorchy succeeded to the estate of Great Sugnal in Staffordshire, which he derived from his mother. Lord Breadalbane had a house in London, where he usually resided during winter—he had also apartments in the Palace of Holyroodhouse, besides the celebrated Castle of Taymouth in Perthshire. After the death of his Lady, he usually resided with Lord and Lady Glenorchy, to whom he resigned the establishments of Edinburgh and Taymouth. About this time they set out on a tour through Europe, and spent about two years in France and Italy. "Lady Glenorchy was now about 23 years

of age, and had hitherto walked according to the course of this world. She entered, with ardour, into the pomp and splendour of high life, and frequented public places and fashionable amusements. But among these, she found no place on which she could rest the sole of her foot. In the full possession of all those things which are objects of envy to the worldling, she was wretchedly forlorn. She was the subject of frequent indisposition, and during such seasons she often resolved to abandon her present pursuits, and to commence a devout and religious life; but on the return of health these good intentions were forgotten."

Great Sugnal was in the neighbourhood of Hawkstone, the seat of Sir Rowland Hill, Bart.—At this time several of the younger branches of this family, Mr Richard Hill, the Rev. Rowland Hill, Miss Hill their eldest sister, and another sister, were of a decidedly pious character, and bore the reproach usually connected with it. Lady Glenorchy visited this family, revered and loved its members, and secretly wished that she were like them. This desire was soon to be accomplished.

In the early part of Summer 1765, while at Taymouth, she was seized with a dangerous putrid fever. On her recovery, a train of serious reflections was produced, which ended in a complete change of heart and conduct. Lady G. and Miss Hill were about the same age. They had before been intimate, but from this time they became bosom friends. A frequent correspondence commenced between them, in which Lady G. communicated her various difficulties and temptations, and found in Miss H. an able and faithful adviser. Unhappily no vestige remains of Lady Glenorchy's letters, but those of Miss Hill were carefully copied out by her Ladyship, and exhibit very clear views of Divine truth, and a mind fully alive to the importance of spiritual and eternal things. It is delightful to observe the way in which Miss Hill introduces the doctrines of the gospel to her noble friend. It were greatly to be wished that the letters of young persons more generally adverted to this most interesting of all subjects. We shall give an extract from the first of these productions, though it is difficult to select any one as more worthy of attention than another.

"July 1765.

"It gives me great pleasure to hear that your illness has been so sanctified to you.—You say you wish to overcome the fear of death. In order to this, I would advise you to examine whether you are really building upon the only sure foundation of hope; and what that hope is, the apostle expressly declares in the following words: 'Other foundation can no man lay than that is laid, which is Christ Jesus.' Try then whether, as lost and undone in yourself, deeply sensible of the natural apostasy of your heart from God, weary and heavy laden with the burden of sin, and renouncing all hope and help in your own righteousness, repentance, resolutions, &c., try if you really rest upon Christ as your only Saviour, relying solely upon his blood, applied by the Spirit, to pardon you, his righteousness imputed to justify you, and his grace to be given to sanctify you. It was he who came to seek and to save that which was lost, and we must see and feel ourselves thus lost without him, before we can in earnest seek an interest in that salvation which he hath purchased, for 'they that are whole need not a physician, but they that are sick.' So long as, either in whole or in part, we cleave to our

own doings, and are not brought off from all dependance on the covenant of works, one or other of these two things must happen; either we shall have so high a conceit of ourselves, as to think lightly of, and greatly undervalue the redemption that is in Jesus, or else we shall walk in continual darkness and want of comfort, under a slavish dread of wrath, whereby all our endeavours to avoid sin will proceed from a wrong principle—a principle of fear instead of love and gratitude, and all our obedience will be the forced drudgery of a slave, and not the effect of the filial disposition of a child. This, I am convinced, is the case with many sincere people; and it is wholly owing to a lurking spirit of self-righteousness and unbelief, which prevents them from submitting to the righteousness of God, and closing with that full, free, all sufficient salvation, which the gospel holds forth to guilty helpless sinners, shewing them, that by the obedience of Christ unto death, the law is fulfilled, and infinite justice satisfied to the uttermost: that by his resurrection from the dead, God accepted the payment which he had made for his people, and discharged him from the prison of the grave, in token of their full acquittal, and that he is now at the right hand of God, having entered the holy place as their head and forerunner, dispensing his gifts, according to their various necessities, and making intercession for them, that where he is they may be also. Well then may we say with the apostle, 'Who shall lay any thing to the charge of God's elect?'

"Many, I know, object against thus living wholly upon the blessed Redeemer, making him our all in all, our Alpha and Omega, as a doctrine that tends to licentiousness, and to the prejudice of morality and good works; and this is sometimes done even by those who pretend to mighty zeal for the interests of holiness, whilst they themselves are living after the course of this world. Whoever makes this objection, hereby plainly shews himself to have never received the grace of God in truth, and to be a stranger to the nature of justifying faith, and to the constraining power of Christ's love; for how is it possible that we should be one with Christ, and not endeavour to be like him? If we partake of his Spirit, will not the fruits of that Spirit appear in our lives and conversation? Can he that is brought into the marvellous light of God's dear Son, have any longer fellowship with the unfruitful works of darkness? Can the head be holy, and the members unholy? Can he who is united to Christ, be employed in the service of Satan? Can the new creature delight in the works of the old man? Certainly not.

"The following questions I have found useful to myself. If we are able to give a comfortable answer to them, death cannot be to us a king of terrors, but a messenger of peace. Have earthly or heavenly things the chief place in our thoughts and affections? Do we prize that great salvation which the gospel offers to sinners, beyond every thing else in the world? Are we crucified to the world, and the world to us? Are we dead to its riches, pleasures, honours and esteem? Does the humble temper of the meek and lowly Jesus reign in us? Is his service our delight? Is sin our burden? Are we hungering and thirsting after righteousness? Are we taking up our cross daily, denying ourselves and following Christ? Are we working out our own salvation with fear and trembling? Are

we giving diligence to make our calling and election sure? Blessed indeed is the person who can say, *I find this to be my case,*" &c.

This letter, by the divine blessing, produced the desired effect. It was the means employed to bring Lady Glenorchy from the depths of despondency, and to set her feet on the rock of ages. "From that interesting moment," says her Biographer, "without hesitating or conferring with flesh and blood, she resolutely turned her back on the dissipated world, and without reserve devoted herself, and all that she could command and influence, to the service of Christ and the glory of God, and in this she invariably persisted to her latest breath."

The change produced on the mind of Lady G. is narrated with beautiful simplicity by herself, in her diary:

"Aged 27. September 2. 1768. —I desire this day to humble myself before God, and to bless him as my Creator, who called me into being from the dust of the earth; who hath been my preserver in the midst of many dangers, and who hath ever since my birth loaded me with tender mercies and loving kindnesses. But, above all, I would bless his holy name that he hath not left me in the state of alienation from him, in which I was by nature, but that he hath, of his free grace and mercy, brought me out of darkness, and shewn me the glorious light of his gospel, and caused me to hope for salvation through Jesus Christ. Many a time was he pleased to convince me of sin in my early years; but these convictions were as the morning dew, that soon passeth away. A life of dissipation and folly soon choked the good seed. Carnal company and diversions filled up the place in my soul that was due alone to God. The first twenty years of my life, were spent after the fashion of this world. Led away by vanity and youthful folly, I forgot my Creator and Redeemer; and if at any time I was brought by sickness or retirement to serious reflection, my ideas of God were confused and full of terror. I saw my course of life was wrong; but had not power to alter it, or to resist the torrent of fashionable dissipation that drew me along with it. Sometimes I resolved to begin a godly life, to give all I had in charity, and to live only to God. But I was then ignorant of God's righteousness, and went about to establish a sort of righteousness of my own, by which I hoped to be saved. God was therefore gracious in letting me feel how vain all my resolutions were, by allowing me to relapse again and again into a life of folly and vanity. My ignorance of the gospel was then so great, that I did not like to hear ministers preach much about Jesus Christ. I saw neither form nor comeliness in him, and thought it would have been more to the purpose had they told us what we should do to inherit eternal life. My idea of Christ was, that after I had done a great deal, he was to make up the rest. This was my religion. How marvellous is thy grace, O Lord, to pardon such a worthless creature, who thus depreciated thy great sufferings and meritorious death, and endeavoured to rob thee of the glory which belongs to thee alone!

"But this was not the only way in which I tried to rob God of his glory. I claimed great merit in the patience with which he enabled me to bear the severe trials and afflictions he was graciously pleased to send upon me, to bend my stubborn heart to his yoke. I thought I had not deserved such a lot, and thus I secretly rebelled

against the good will of the Lord. About this time, I got acquainted with the Hawkstone family, some of them had the reputation of being Methodists. I liked their company and conversation, and wished to be as religious as they were, being convinced that they were right; but I still loved the world in my heart, and could not think of secluding myself from its pleasures altogether. I would gladly have found out some way of reconciling God and the world, so as to save my soul, and keep some of my favourite amusements. I used many arguments to prove that balls and other public places were useful and necessary in society, that they were innocent and lawful, and that the affairs of life could not go on well without them. The Lord however followed me with convictions. My own thoughts became very uneasy to me, the burden of my misfortunes intolerable. My health and spirits at last sunk under them, and for sometime before I left off going to public amusements, where I appeared outwardly gay and cheerful, my heart was inwardly torn with anguish and inexpressible grief. The enemy now suggested to me that I had no resource left but to give myself up entirely to the gaieties of life, and seek consolation in whatever way it presented itself, without paying any regard to those maxims of wisdom which hitherto had kept me within some bounds. To the best of my remembrance, it was the very same night in which this thought was suggested, that I was seized with a fever which threatened to cut short my days; during the course of which, the first question of the Assembly's Catechism was brought to my mind, "what is the chief end of man?" as if some one had asked it. When I considered the answer to it, "To glorify God and enjoy him forever," I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him for ever. Death and judgment were set before me; my past sins came to my remembrance. I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus the friend of sinners. At this time, the Lord put it into the heart of Miss Hill to write to me. I received her letter with inexpressible joy, as I thought she might possibly say something that would lessen my fears of death. I immediately wrote to her of my situation, and begged her advice. Her answer set me upon searching the Scriptures with much prayer and supplication that the Lord would shew me the true way of salvation, and not suffer me to be led into error. One day in particular, I took the Bible in my hand, and fell upon my knees before God, beseeching him with much importunity, to reveal his will to me by his word. My mouth was filled with arguments, and I was enabled to plead with him, that as he had made me, and given me the desire I then felt to know him, he would surely teach me the way in which I should walk, and lead me into all truth; that he knew, I only wished to know his will in order to do it; that I was afraid of being led into error, but as he was truth itself, his teaching must be infallible. I therefore committed my soul to him to be taught the true way of salvation. After this prayer was finished, I opened the Bible then

in my hands, and read part of the 3d chap. of the epistle to the Romans, where our state by nature and the way of salvation through a propitiatory sacrifice are set clearly forth. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. I saw that God could be just, and justify the ungodly. The Lord Jesus now appeared to me as the city of refuge, and I was glad to flee to him as my only hope," &c.

While at Taymouth, the only place of worship to which Lady Glenorchy had access, was the parish church of Kenmore. There, however, the service was conducted chiefly in the Gaelic language, only one short sermon being delivered in English. In these circumstances, she was obliged frequently to apply to her friend Miss Hill, to solve her difficulties, which was an agreeable task to her affectionate friend. Before the end of autumn, Lord Breadalbane's family left Taymouth for London, probably with the view of diverting the mind of Lady Glenorchy from those reflections, which to them no doubt appeared very injurious to her own peace, and to that of her friends. But in Miss Hill, she found a faithful monitor, who knew how to bring forward the most powerful motives to fortify her mind against the seductions of worldly pleasure. Attempts were also made to prejudice her against what are called the doctrines of grace, which at that time were extremely unpopular, and exposed the few pious ministers who taught them to great obloquy and reproach. On this subject, too, she consulted her friend Miss H., who unfolded the practical tendency, as well as the scriptural basis of these doctrines with so much good sense and warmth of feeling, that the mind of Lady G. became more and more established in the faith.

Under the pressure of other trials of a more delicate nature, she could unbosom herself without reserve to her Christian companion, who adduced every argument to console her, while through much tribulation she was called to enter the kingdom of God.

About this time, she met with a severe trial in the loss of her sister Lady Sutherland, and her husband: their death happened under the following melancholy circumstances. "They had two children, one of whom dying, the parents were so affected by the event, that in order to relieve their minds, they repaired to Bath. Shortly after their arrival, Lord Sutherland was seized with a fever, which carried him off in 54 days. For the first half of this period, his Lady constantly attended at his bed-side, and at last, overcome with fatigue and grief, she sunk under her troubles, 17 days before the death of her Lord. While Lady Sutherland's mother was hastening to her assistance, she happened to alight one day at the door of an inn, on the road to Bath, where she saw two hearses standing. Upon enquiring whose remains they contained, she was told they were those of Lord and Lady Sutherland on their way to the Royal Chapel of Holyroodhouse in Scotland, for interment."

While Lady Glenorchy resided in the country, she was not only deprived of intercourse with Christian friends, and in a great measure of the benefit of religious ordinances, but was exposed to the reasonings of those who disregarded them. She was also obliged to receive and to return the visits of the neighbouring gentry, whose conversation she found very unprofitable, and especially unsuited to the Lord's day. She also began to experience the re-

proach usually connected with decided and consistent piety. At Taymouth, however, she enjoyed occasional visits from several of the clergy, both of England and Scotland, who were attracted by the beautiful scenery of the place. Lady G. invited such of them as she approved to perform family worship in the castle, and to preach, on the Lord's day, to her servants and as many of the neighbours as chose to attend. She diligently embraced every opportunity that might promote her spiritual improvement. Among others she attended meetings for religious purposes, composed chiefly of ladies of rank, such as the Marchioness of Lothian, the Countess of Leven and Northesk, Lady Bamff, Lady Maxwell, Lady Ross Baillie, and many others. The Rev. Mr Walker of the High Church, Edinburgh, usually presided on these occasions. At first, these meetings were held in the houses of one or other of the ladies, but afterwards in Mr Walker's own house, and were continued weekly by him to the close of his life.

In the year 1768, Lady Glenorchy became acquainted with Lady Maxwell, the friend of Mr Wesley. Though differing on some religious topics, they were warmly attached to each other, and united their counsel and their prayers in promoting the great object they both had in view, the glory of God, and the good of souls.

(To be continued.)

Address to those Individuals (who make a Christian profession) who are not Members of a Bible or Missionary Association.

Christian Brethren,

THE holy Scriptures are infinitely valuable. By means of these divine communications, knowledge absolutely requisite, and eternally beneficial, is conveyed to the mind —the heart is purified—the conscience obtains solid peace—the soul is supported and comforted under the sorrows and trials of life—the conduct is adorned with the beauties of holiness—and the feet guided and kept in those ways which lead to the regions of immortal felicity. "They are able to make men wise unto salvation, through faith which is in Christ Jesus—they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

And shall it be a matter of indifference to an individual amongst us, whether these inspired records, which are of such transcendent value, be possessed and read by many or few?—Are there multitudes in Britain, still greater multitudes in foreign countries, bearing the Christian name; millions on millions in Pagan and Mahommedan lands, without a Bible to teach them the way of salvation? And shall no means be used, no measures be pursued by us to supply this want? Can we remain insensible to their extremely wretched and fearfully perilous situation? Loudly do their necessities plead in their behalf, and is it possible that we can give a deaf ear to the heart-rending cry that comes from so many quarters? If we really esteem the Word of God—if we sincerely believe that in it we have eternal life; if we have tasted its sweetness, and experienced its saving power, we must be ardently desirous that it may be imparted to those who are destitute of it, and perishing for lack of knowledge. Our hearts will melt in the tenderest pity and compassion towards them, and we will exert ourselves that they may be put in posses-

sion of the most precious of all treasures.

The Divine Oracles are given to us not for our own use only but for the use of others also; and we ought to discharge with fidelity the important trust committed to us. We have no right to keep them to ourselves. They are a common good. They who possess the sacred treasure are bound to impart it to others, till, passing from people to people, and from country to country, it enrich the world. An attempt to monopolize, or, which amounts to the same thing, a refusal to circulate it, is treason against the law of Heaven. Let it not then be our dishonour and our crime to betray both contempt of the authority of God, and injustice to our fellow-men, by declining to communicate to them the Word of Life: "Freely we have received; freely let us give."

As Christians, we profess, that the glory of the Lord Jesus Christ is the object most dear to our hearts, and most worthy of our pursuits. We profess to believe that the redemption of the soul is precious, and that without the virtue of his blood it ceaseth for ever. Is this a *sincere* profession? Can it at all consist with unwillingness to use the means in our power to spread abroad the knowledge of his name, and of the way of salvation through it? Must not a guilty blush crimson our faces if we presume to pray, "Thy kingdom come," when we are conscious that *we are doing nothing, and endeavour to do nothing* for the extension of his spiritual empire? Do we verily believe that there is no other name under heaven, given among men, whereby they can be saved, but the name of Jesus Christ, and yet look on with cold indifference and unconcern *while* multitudes are perishing, *nor ever* attempt to send them help and deliverance? Surely, brethren, active, zealous, persevering exertions to give them the Word of Christ—the Word of salvation—*are a tribute to the decency of our Christian profession*—and if nothing is done by us, is there not just ground to suspect that our profession is mere pretence?

While we are commanded to love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength, we are commanded also to love our neighbours as ourselves. And, who are our neighbours? Not merely those inclosed in the little circle of our personal acquaintance; the neighbourhood of a Christian is as extensive as the moral agents that are to be found on the face of the earth. Our religion teaches us that every one who is a partaker of the same common nature with ourselves—every member of the human family—is our neighbour. It matters not what is his colour or his country—what is the language he speaks, or to what nation he belongs—he is our neighbour—he is our brother, and we are to love him; and as there may be occasion, and as circumstances may direct, to extend our kindness to him. And how can we better display our benevolence to our brethren, who are perishing in ignorance and sin, than by putting into their hands the Bible? What boon can we bestow on them equal to this? What nobler act of philanthropy can we perform to them, than furnishing them with a volume which presents to them a complete and effectual remedy for sin, and all the evils and miseries it has entailed on their nature—a volume which can guide them to present peace and everlasting blessedness. And if we withhold from them this inestimable gift, while it is in our power to confer it, are we not ne-

ıg a most important duty? ve not guilty of a flagrant on of the royal law: "If orbear to deliver them that awn unto death, and those ıre ready to perish; if thou , Behold, we knew it not! not he that knoweth the consider it, and he that h thy soul doth he not know ıd shall he not render to e- nan according to his works?" are assured that "all ends earth shall remember and nto the Lord, and all kin- of the nations shall worship him," that "from the ris- the sun to the going down : same, his name shall be among the Gentiles, and in place incense shall be offer- his name and a pure offer- The Most High hath said d sworn it, and his word and ith cannot be broken. The stery of Iniquity" shall be med; Heathenism, with its us and abominable rites, shall rept away; the delusions of rabian Impostor shall utterly ı; every form of superstı- lisappear; and religion, pure ındefiled, prevail over the of the habitable globe. And s all this to be accomplished? the written and preached . To assist then in the dis- ation of the Scriptures is to e in a work, which, in spite opposition, obstacles and lties, shall prosper; and a which shall bring the great- ıry to God, as well as the st good to mankind. What ful and animating consider- are these!

e duty to which we call you, sely and deeply connected our own interest. It is both nt and profitable. Wherever erformed from right princi- nd right dispositions, it is ctive of pleasure. Here the ıl maxim holds true, "In keeping of God's commandments there is great reward," and the words of the Lord Jesus are verified, "it is more blessed to give than to receive." Money laid out on worldly, and especially unhallowed pleasures, produces regret and remorse; but money wisely expended in the service of God is a perennial source of pleasing reflections. It is a present enjoyment to give, and it is a permanent enjoyment to think we have given.—It is also advantageous. We must not, indeed, for a moment harbour the proud, the foolish, the impious thought, that our liberality in the cause of God can procure for us the divine favour or the heavenly inheritance. These are not to be purchased with money. In the midst of our contributions we must acknowledge ourselves unprofitable servants, and look to the blood—the all-perfect, the infinitely valuable righteousness of the great God our Saviour alone for salvation. But flowing from evangelical motives—from holy principles—from zeal for the divine honour, love and gratitude to the Redeemer, and compassion for the souls of men, they shall be richly recompensed. They are "an odour of a sweet smell, well pleasing to God." Perfumed with the incense of our Great High Priest's merits, they ascend with acceptance before the throne, and shall receive a gracious and an abundant reward. "God is not unrighteous to forget your work and labour of love, which ye shew towards his name:" "He which soweth bountifully, shall reap also bountifully."

Come, forward then, brethren, and give of your worldly substance for the glorious object of filling the earth with the word of God, and diffusing saving knowledge, sanctity, and happiness, among all nations. Begin not to make excuse.—Do any say, "The heathen

are not asking the Bible. It will be time enough to send it to them when they seek it from us." Alas! they know not their absolute need of it, and this renders their case the more piteous and affecting. Their ignorance, their guilt, their misery, cry louder than ten thousand tongues. It is the dumb eloquence of the dying.—Do any say, "The time is not yet come for evangelizing the nations." How do you know that the time is not yet come? Hast thou known the mind of the Lord, or hast thou been his counsellor? What was the source of your intelligence? Answer honestly, and say, My own indifferent, worldly, unbelieving mind. The duty of disseminating the Word of Salvation is binding on us *at all times;* and that the period appointed of God for its universal promulgation is the present, the movements in the Christian world, and the success of the gospel in pagan countries, abundantly testify.—Do any say, "The Bible Society should supply with Bibles the poor at home who are destitute of them. It should attend to their wants." The Bible Society does so, and so also do its auxiliaries, scattered throughout the united empire. And if you wish that what you give should be expended in furnishing your own countrymen with copies of the Word of God, you have only, when you become members of our Association, or when you send your donations, to state this, and every farthing which you give shall be faithfully appropriated to this purpose. Is it said, "The Bible Society has more Bibles than it can get disposed of. It has great quantities of them laid up in warehouses at home and depots abroad, like lumber for which there is no demand." These assertions we meet with a flat contradiction—a positive denial. They *are, we affirm,* totally groundless, and we fearlessly dare any man to prove them true. Is it said, "The funds of Bible Societies are not applied to the purposes for which they were intended: those who have the management of them, embezzle them, and enrich themselves." A more baseless slander than this was never fabricated. It is such a monstrous outrage on truth, that it requires no refutation. They who utter it must be conscious they are uttering a lie for which there is not even the shadow of a foundation.—Do any say, "We are so poor that we are not able to give any thing." Is this *really* the case? Can you appeal to the omniscient Jehovah, and say, *that you can give nothing* for the diffusion of his Word? Surely there are very few of you can do this. Are there not some who are not in more affluent circumstances than you, who are members of Penny Bible Associations? And why cannot you give as well as they? Does not your not giving arise from *want of inclination* rather than want of ability? Where there is *a willing heart,* there will in general *be an able hand.* Who was ever the poorer for honouring God with his substance? Has not God said, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he repay him again." Let the man come forward who can, and charge God with breaking these promises!—Do any say, "We can give so very little, that it is not worth the giving. It could be of little service in accomplishing the stupendous work of putting all nations in possession of the Scriptures." Remember that "if there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not." Remember

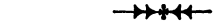
that the widow who of her poverty cast into the treasury two mites, was said by our Saviour to have cast in more than all they that of their abundance had cast in much. Remember the words of our Lord, "Whosoever shall give a cup of cold water to drink, in my name, shall in no wise lose his reward." Aspire after the praise awarded to her, of whom it is said, "She hath done what she could."—Though individual effort may be weak, and individual contribution trifling, union is strength. Slight and weak, almost imperceptible, is the hempen thread, but the union of these forms the cable that defies the tempest and mocks the storm. It is a collection of drops that forms the ocean.—It is a combination of atoms that constitutes a world.

Come forward then, brethren, to the help of the Lord.—Take part in the blessed undertaking of diffusing the light of Revelation, and bringing all the ends of the earth to the knowledge and the enjoyment of the salvation of God. Princes and nobles, statesmen and military and naval officers of the highest rank, think it no disparagement to take a lively and active interest in the good work, and why should any of you? Satisfy not yourselves with merely expressing your approbation of the Bible Society, but shew your approbation *by your works*, by aiding it — by contributing to its funds—that it may maintain and extend its godlike operations to enlighten, and bless, and save the world. Give "according as the Lord hath prospered you." If He, (for it is God that giveth power to get wealth,) has given you much, give plenteously; if he has given you little, give willingly of that little. "Every man as he purposeth in his heart so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound towards you, that ye, having all sufficiency in all things, may abound to every good work." Come forward without delay. While you delay, multitudes of those for whom we plead are dying—are passing into the eternal world untransformed by the grace of the Spirit, unreconciled through the atoning blood of Immanuel.—Come forward without delay. The time is short. There is a voice from heaven, saying, "Occupy till I come! Behold I come quickly!" The end of the present life is fast approaching, and then all your opportunities of promoting the glory of God on earth, and the interests of your fellow creatures, will be over for ever. Yet a little while, a very little while, and it shall be said to each of you, "Give an account of thy stewardship, for thou mayest no longer be steward." Withhold not good then from them to whom it is due, while it is in the power of thine hand to do it. "Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

We conclude, Brethren, by reminding you, that with your pecuniary contributions prayer ought to be connected—prayer "that the Word of the Lord may have free course and be glorified." The success of the oracles of truth in regenerating and reforming the world, depends solely on the gracious influences of the Holy Ghost, by whose inspiration they were given. By believing, fervent, importunate supplication, therefore, implore that his divine teaching and energy may accompany the circulation of the Scriptures, and render them efficacious for illuminating, converting, and saving the souls of men. Keep not silence, and give Jehovah no

rest, until the Spirit be poured from on high, and the earth which has so long groaned beneath the curse, become as a field which the Lord has blessed—and is beautified, adorned, and gladdened with the fruits of knowledge, and love, and righteousness, and peace.

Arise, O God! and plead thine own cause, and let the whole earth be filled with thy glory; amen and amen.



Letters from the late Rev. John Newton to the Rev. B— W—, on the last Illness and Death of Mrs B— W—, who died of a deep Decline, April 23, 1791, aged 26.

My dear Brother,

I LOVE you sufficiently to feel for you at any time: but my own late trial gives me a double sensibility for yours. I can, however, tell you, not from hearsay, but from experience, that the Lord whom you serve is able to support and deliver; he is all-sufficient, a present help in trouble; so I have found him, so I trust will you.

Not being able to obtain any information of dear Mrs W— that I can depend on, I apply to you. I know that, if your leisure and spirits admit, you will afford me a line. But, if my request should come at a time when writing would be inconvenient, I beg you would not make a point of answering.

My heart and thoughts are often with Mrs W—: if proper, you may tell her so. I pray the Lord to fill her with his precious peace, and to bless you both with a humble confidence in his wisdom and goodness, and a gracious submission to his holy will. His appointments, though often painful to the flesh, must undoubtedly be *right*, and for the best.

When I had been married about the time you have, *my dear* was brought to the gates of death, past all human hope of recovery. I then seemed to feel all the anguish of separation, though without the actual stroke. After she was spared to me more than forty years, I did not find the thought of parting less painful than formerly. Yet, blessed be his name! he has enabled me to say from my heart, he has done all things well. My wound is still as fresh as the first day: I miss her continually, yet I am not uncomfortable. Thus I learn that with him nothing is impossible. If it be his pleasure to call you to the like trial, may you find the like support. My love, alas! was strongly tinctured with idolatry, yet he has not dealt with me according to my deserts. I would gladly have run to see you, but the distance, the uncertainty of meeting with you, or of calling at a proper time, and my many engagements, have led me rather to take this method of assuring you of my regard and sympathy.

I am, affectionately, yours,

JOHN NEWTON.

April 11, 1791.

My dear Friend,

I HEARTILY thank you for your letter, though the perusal cost me many, many tears. Never since the stroke, which I yet feel, and expect always to feel while here, have I met with any thing that has so roused and accented all the emotions of my soul, as what you have written. But such sorrow of mind is preferable to all the joy that this poor world can afford.

There is a similarity in the cases more than you were aware of. My dear, like yours, was always reserved in speaking of herself. Her illness was likewise attended with such an acute sensibility in the nervous system, that the softest voice, or the lightest footstep upon the carpet, distress-

ed her. For a time she discovered the strongest reluctance to the thoughts of death; and it was no wonder, when clouds of black temptations had not only obscured her hope, but had deprived her of all evidence of truth: so that she hesitated and doubted, whether there was reality, or not, in what she had read, heard, and believed of the Bible or of the Saviour.

But she did not, like Mrs W—, find any freedom to speak to the last. But, blessed be the Lord, when, in the last day of her taking any notice of what passed, I desired that, if her mind was at peace, she would give me a token by holding up her hand; she held it up, and waved it to and again several times. This was a cordial to my heart; though I had reason to hope, long before that, she knew herself to be a sinner, and knew Jesus as a Saviour. Her conduct in life had been in many respects exemplary; and her patience during her long trying illness was wonderful; and therefore I was sensible her state in the Lord's sight had no dependence upon what she might, or might not, say to me.

If *you* have been an enthusiast, *I* was an idolater—grossly so, too long; and, I fear, too much so, to the last. She was not only my chief earthly comfort, but, as it were, the medium which connected me with all other things—which gave me pleasure or pain, chiefly as I thought she was or might be affected by them. I knew the word of the Lord was sure and faithful, and that he could give strength equal to the most trying circumstances, otherwise I should not have expected another cheerful hour after her removal. But O how great is his goodness! I had no remarkable, sensible consolations to counterbalance my anguish: but I had an abiding, clear sense of the wisdom and propriety of his appointments. How well submission became me both as a creature and as a sinner—how incompetent, no less than unworthy, I was to choose for myself, even if I was permitted—how blind to the possible consequences of my own wishes—and how much reason I had to be thankful she had been spared to me so long, when I had justly deserved to forfeit her every day, from the day that first joined our hands: these, and other considerations, were brought home, so to my mind, and I was so favoured with access to the throne of grace, that I had peace in the midst of conflict, and was so supported under my painful feelings, that a stranger would hardly have suspected I had any trial upon me. So that I understand some persons (surely they were strangers to me indeed) charged me with over-acting my part, and with having no feelings upon the occasion. I mention this for your encouragement.

I seem, indeed, to have the advantage of you, in that I am an old man. I was always willing to hope, that if this separation had taken place twenty or thirty years ago, the Lord would strengthen me to avoid a second connexion. For though there were many women of whom I was not worthy, my attachment to her was so peculiar and strong, and the mercy of the Lord had so nicely suited and paired us to each other, that I thought it probable there was not one woman in the world who could fully have supplied her place. But I was not called to the trial. I am now in the evening of life—my journey is almost finished. Yet a little while, and I hope to follow and join her before the throne. In the mean time, I bless the Lord I am not uncomfortable. I have a thousand remaining blessings to be thankful for. I can relish my food, the converse of my friends,

&c. The world is indeed a very little thing to me. The Bank of England is too poor to compensate my loss: but the all sufficient Lord still lives, and is near to uphold me. I am not weary of life; my times are in his hand: I trust in him, that I shall quietly and cheerfully wait his will: I only pray for grace to make full proof of my ministry, and to be useful in my post, till he shall recall me. May I then be found with my loins girded up, and my lamp burning, and all shall be well!

I beg you to say what you please and what you can to dear Mrs W—, to assure her of my regard and sympathy. You may tell her, that, far from forgetting her, I believe there is no person will be so much in my thoughts as herself and you for a time. How glad should I now be to cultivate an acquaintance with her, were it practicable. But you express no hope of her recovery. Trust the Lord, my friend, and he will surely stand by you. He is so good, that he will not afflict without a need-be, nor beyond the strength he affords: he is so rich, that he can easily give more than he will ever take away; and so wise and powerful, that he can overrule the severest trials for our great advantage. The hour is coming, when he will wipe away our tears, and we shall weep no more.

I am much hurried, or, as you say, I could write a volume upon such an occasion. Thus much I send as a token of my love and fellow-feeling. I commend you both to the care and blessing of Him who died to take away the sting of death, and is able to save to the uttermost. I am your affectionate friend and brother,

JOHN NEWTON.

April 15, 1791.

My dear Friend,

Last night I heard of the event! Now may the Lord be with you! It is possible to feel like a man, and at the same time to acquiesce as becometh a Christian. I have found it so. I trust you do and will.

I look at you, not as the priest and Levite did upon the man going to Jericho, but with sympathy. But what have I to pour into your wounds? Well, you are in better hands. Neither have you fallen among thieves. You are not robbed. The thing is of the Lord. He has lent and he has recalled. In both he has done wisely and well, without doubt; *believe* this news, and ere long you shall *see* it. There is good reason, independent of this authority, that when he demands we should cheerfully resign. For oh! of what did he empty himself, what did he resign and submit to for our sakes! *She* was not buffetted, spit upon, and crucified; she was not insulted by cruel enemies in her last moments. But *He* was. *She* had you with her; and every thing that from the nature of the case could afford alleviation to her sufferings, was at hand. But *He* looked on every side for help in vain; for a comforter, but found none.

But I will not run on with common-place thoughts: your wound is deep, and must have time to heal. You, likewise, *must feel it* for your benefit. This sore trial shall be good for yourself, and through you shall prove to the good of others. Your trial is something different from mine—perhaps, you may think, greater; but every heart knows its own bitterness. Mine was heavy—the Lord graciously and wonderfully interposed, or, I think, it would have crushed me like a mill-stone. I doubt not but he will support you.

I am to preach at the Lock this morning, but I could not set off to my mind, without sending you a little token of my love. The Lord bless you and your children. I am your affectionate friend and brother,

JOHN NEWTON.

26th April 1791.

REMARKS ON 2 COR. ii. 12—16.

THERE is here an allusion to the triumphal processions of the Romans which celebrated their martial victories. In these the most illustrious captives were led in fetters beside the triumphant chariot of the victor through the public streets of Rome. On such occasions the city was a scene of universal festivity; the temples were thrown open, were adorned with garlands, and filled with clouds of incense from the smoking altars; the spoils taken from the vanquished preceded the triumphal car, and near it were burnt the most fragrant perfumes. Thus, by a happy allusion, does the apostle represent himself and his fellow-apostles as triumphantly led by the Most High from one victory to another; and by him exhibited to the world as conquerors, much more worthy of honour than were the greatest of earthly warriors. By them did the Lord diffuse the odour of the gospel of Christ, and demonstrate to all in every place, that it was indeed "the power of God unto salvation to every one that believed it," whether Jew or Gentile.

The images employed to express this effusion of gratitude, discover just apprehensions of the high dignity and vast importance of the apostolic ministry. What were the victories and conquests deemed worthy of a Roman triumph, the qualities displayed in their achievement, or the advantages resulting from them, when compared with the victories and conquests of the cross, the god-like qualities which adorned the ambassadors of Christ, and the immensely great and glorious blessings poured with profusion on the trophies of redeeming grace. Though opposed by earth and by hell, the apostles were honoured to subdue many to the obedience of faith. However much despised by the world, they were, in a spiritual view, in the most dignified station. Many rejected their message; yet in every place numbers embraced it, and became trophies of victory, and living monuments of the divinity of the gospel. They did not merely polish the surface, they effected a radical change in the heart, by establishing there the influence of the cross. Folly, guilt, darkness, and sorrow, gave place to wisdom, holiness, hope, and joy. Multitudes sunk in the grossest ignorance and profligacy, alienated from God, yea obstinately hostile against his character and will, wrapt up in the meanest and most ungenerous selfishness, nay, bursting even the strongest bonds of nature itself in their envious, malicious, and worldly pursuits, were, by the preaching of what the world deemed foolishness, delivered from the bondage of error and corruption; were enabled to deny the strongest propensities; had the stream of their affections turned from polluted and empty vanities, to objects proper to engage and to fix them; and were raised from the lowest state of degradation to the enjoyment of God and the closest union and fellowship with him. The reasonings of the Jews, and the prejudices of the Gentiles, were overpowered, the fabrics of superstition and the empire of darkness could not maintain their ground, but fell before the preaching of the cross,

All this was effected in opposition to the authority of learning, and rank, and power, of long established habits and usages, and of the most inveterate prejudices. With such effects in view, the apostle could not help exclaiming, "Now, thanks be unto God who always causeth us to triumph in Christ, and maketh manifest by us the savour of his knowledge in every place." To be employed in such a ministry was surely to be highly honoured: to be eminently successful in it was to be put in possession of a spring of perpetual and transporting joy—joy of the same nature with that, the prospect of which supported and gladdened the heart of the Redeemer under his many, his unparalleled and complicated woes, and which now satisfies him at the right hand of God. This is joy adapted to the benevolence of a mind formed upon the character of the God of love, and calculated to gratify its pure, generous and godlike desires, and to satisfy its pious and philanthropic wishes, as it advances perpetually in the knowledge of the glory of God, and in proportional attachment to him as the transporting object of esteem, affection, and delight. This joy, instead of being bounded by time, will flourish in its highest glory, when, in the light of the invisible and the eternal world, the excellencies of Jehovah will be unfolded to the mind in their brightest lustre, and where the glories of the Mediator, the evil and demerit of sin, the unutterable value of the immortal spirit, the magnitude of the salvation of Christ, and the blissful and extensive consequences of the plan of mercy, shall be displayed in unclouded vision. Feeling thus, the apostle looks up to God, and with transport praises him for so remarkably honouring him as to entrust him with the gospel of peace, and make him the happy instrument of dispensing the unsearchable riches of Christ to myriads of rational and immortal creatures. Selfishness did not dictate his song, but piety and generous philanthropy; humility, and not pride, called forth the tribute of a pure and grateful heart. His soul was animated with the most exalted delight, while surveying the momentous effects of Divine truth in taking the fortress of the human heart, and bringing even every thought into willing obedience to the Saviour.

The allusion also discovers the source of his consolations in the midst of all his persecutions and trials. Often was he obliged by violence to flee from one place to another, reproach assailed him in every form, repeatedly did he suffer in ways the most disgraceful in the estimation of the world, and sometimes, as in the case mentioned in verse 13th, the urgency of affairs caused him to move, but all his removals he represents as under the direction of God. They were at best unattended by earthly grandeur, and not seldom accompanied with circumstances most ignominious; but when he contemplated the magnitude, importance, and imperishable nature of their effects and consequences, all the pomp and splendour of triumphal processions withered into nothing. Their charms, when thus placed beside the glories of his ministry, lost every attractive quality. He was enabled to glory in tribulation, and to take pleasure in reproaches for the name of Christ, because thus was the honour of his Lord promoted, and the purposes of Heaven fulfilled. This threw a lustre and a glory on his stripes and his imprisonments—his perils and his privations. This gave interest to his journies, to his entrance into, and departure from the scenes of his labours and persecutions. Contemptible, in-

deed, would the whole appear to the wise and the proud of this world, but in the estimation of angels, who rejoice at the repentance of but one sinner, and in the judgment of him who expressed his sense of the inconceivable worth of the soul in his sufferings unto death, there was exhibited throughout a spectacle surpassing all that the world calls splendour. Such views cheered the faithful labourer, and animated him to glory in the gospel, as that mighty instrument through which such blissful effects were produced; while the boasted wisdom, policy, and science of the world were employed in vain, the strong holds of the human heart resisting all their efforts. Contemplating the mighty energies of the doctrines of the cross in the hand of the Spirit of God, and viewing their unparalleled results, he saw that his light and momentary afflictions were indeed working out a far more exceeding and eternal weight of glory. Seen and temporal things he sought not; he dwelt on those which are spiritual and eternal, and rejoiced in the prospect of having many ransomed sinners as his joy and his crown in the day of the Lord Jesus. The love of Christ constrained him, and influenced by it he suffered every trial and every affliction for the diffusion of his gospel. The importance of this cause roused his mind and brought all the latent affections of his heart into action. The immense magnitude of the object engaged proportionable interest, and fixed his soul with the most animated concern to proclaim the unsearchable riches of the grace of his Lord for the salvation of sinners.

Among the causes of his joy in contemplating the result of his ministry, the approbation of God held a high place. Hence he says, "For we are unto God a sweet savour of Christ in them that are saved, and in them that perish." The savour or smell of a person or thing, is a quality good or bad which occasions approbation or dislike. The taste and relish of the body being transferred to the taste and relish of the mind, bodily sensations come to denote the sentiments of the heart. Hence disapprobation, dislike, and abhorrence, are signified by an evil savour, "Ye have made our savour to be abhorred in the eyes of Pharaoh," Exod. v. 21. "And Jacob said to Simeon and Levi, Ye have troubled me, ye make me to stink among the inhabitants of the land," Gen. xxxiv. 30. On the other hand, the approbation of the judgment, and the engagement of the affections, are signified by an odour or fragrance grateful to the smell. Thus, the acceptableness of sacrifice to God is expressed by his smelling a sweet savour, Gen. viii. 21. The fragrance of burnt-incense represents the acceptableness of prayer, Psal. cxli. 1, 2. Rev. viii. 3, 4.; and the sacrifice of Christ is termed an offering of a sweet-smelling savour, Eph. v. 2. In the passage I am now considering, the apostle appears to mean, that Jehovah was highly delighted with the incense of the character and the gospel of the Redeemer, as diffused by him and his fellow-labourers; and that he had complacency in them as servants of distinguished fidelity. God thus manifested his high regard for the gospel, because it was the revelation of his character and will, of the glories and excellencies of the Saviour, of the unsearchable riches of his grace, and of the nature and grandeur of his kingdom. He delighted in the doctrines of the cross as a manifestation of the immaculate purity, the unerring rectitude, the infinite wisdom, and the rich mercy and grace of the Divine character, all so combined

as to display in one view their brightest glories, and so exerted, that the excellence and grandeur of each singly, and of the whole collectively, are most illustriously exhibited, to the high admiration and advantage of all holy creatures, and in particular, for the recovery of the sinful children of men from all their spiritual maladies, and their restoration to the favour and the image of God. The fidelity of the apostles, and their unremitting zeal, called forth his warmest approbation. They did not corrupt the word of God by mixing error and truth together; but on the contrary, "as of sincerity," that is, in perfect purity, without the least mixture, they spoke the truth, "as of God," or just as they received it from God, without adding or diminishing. This they did as in the presence of God, and under the conviction of his authority, speaking ever "in," or concerning "Christ," who was the great subject of their ministry, ver. 17. Had they corrupted the truth, and accommodated themselves to the sinful principles, habits, and customs of men, and to the taste and humours of the ungodly, their doctrine could not have been a sweet savour, and they themselves had been abhorred as unprincipled and mercenary characters. Had they been cold and indifferent in the service of the gospel, they must have incurred the displeasure of their Lord. But they were zealous and faithful, and the Lord manifested his approbation by the rich and extensive communications of his Spirit. Through the endowments of this mighty agent they were fitted for their work, and through him were their labours crowned with the most astonishing success, in the face of numerous and formidable enemies, and *notwithstanding* unexampled difficulties. It was their joy, that they were not left to proclaim the gospel without the agency of Heaven, but were made instruments through the medium of whose doctrine a supernatural agency was exerted. To this agency they ascribed the praise, to it they ever looked, and on it they uniformly relied. Had they not preached the truth, the Spirit of God would not have blessed their labours, for error he never can countenance. There is a fitness in the gospel to effect the holy purposes for which it is designed, but no such fitness can there be in erroneous doctrines. The blessing of God is necessary to the success of the truth, but his blessing makes it to bear upon the mind, and to effect what it is calculated to produce, and what it would produce as a matter of course were it not for the deep depravity of the heart of man. To suppose that by the Divine blessing error might have the same effect as truth, is altogether absurd. The Lord indeed overrules the proclamation of falsehood for good; but this is quite a different thing, from using it for the direct production of good. The truth of the apostolic doctrine, and the Divine delight in it, and in the publication of it, account for the many tokens exhibited of the approbation of Heaven, and of the powerful influence of the message of reconciliation in turning men to God, and fitting them for holy fellowship with him. They were acceptable to God "in the saved," because they were the means of gathering in, and preserving the objects of his love. Faithfully did they expostulate with sinners; and when honoured to turn them from the error of their way, they did not imagine that their work was done. Instead of this, they continued to watch over them with tender care; they affectionately exhorted and consoled them; for them they suffered and laboured;

among them they were gentle as a nurse cherisheth her children, and were willing to impart to them, not the gospel only, but also their own souls, because they were dear unto them. Their instructions were skilfully adapted to the capacities and attainments of their flocks. They reasoned and exhorted, commanded or comforted, as varied or ever varying circumstances demanded. They were indeed "wise builders," and as such they enjoyed the smiles of their Lord.

The apostle Paul was distinguished among them. He was a man of a firm and an ardent mind, and his all was devoted to the Redeemer. With warm zeal and fearless intrepidity he laboured abundantly in the gospel of Christ. The evils prevalent in the Corinthian church obliged him to write them in terms of the deepest censure, but he did it "with many tears." With exquisite sensibility he describes his feelings on the occasion. He felt as does an affectionate parent when correcting a beloved child. His object was to bring them to repentance, and most anxious was he to learn the result. He had gone to Troas in the expectation of meeting his messenger Titus, and, disappointed in this, he went in quest of him to Macedonia. Anxiety corroded his mind, and under the painful feeling of suspense, agitated by the alternate prevalence of hope and fear, and panting for the knowledge of the issue, he became unfit for action and settled thought. Such was the perturbation of his mind, that strongly as he was attached to his delightful work of preaching the gospel, and favourable as was the opening at Troas, yet remain he could not. From this painful state of mind he was relieved by the arrival of Titus, and the delightful intelligence that his epistle had in a high degree effected the desire of his heart.

The happy issue of this perplexing affair he ascribed to God. His mind, however, went *beyond it*, and took a wide range, embracing a retrospective view of all that the Lord had done by him and for him. His piety and gratitude led him to consider the present token of kindness, as of a piece with former instances of love, and to break forth in rapturous strains of thanksgiving to God, for "*always* causing him to triumph in Christ, and making manifest by him the savour of his knowledge in *every* place;" and to rejoice that his doctrine and his labours among the saved were acceptable to God, and successful in their issue. Of this he had now a strong proof in the case of the Corinthian church, and to this and similar instances he refers. Such then were the labours among the saved, which were "a sweet savour," or highly acceptable, to the God and Father of Christ. They were "a sweet savour," or in other words, acceptable, to God "in those who were perishing," because they faithfully instructed and warned them, and solemnly and affectionately expostulated with them. Such was their fidelity, that the ungodly were generally constrained to declare themselves. Those who did not believe the truth, with a few exceptions, openly rejected it. Thus was the purity of the churches secured, and the unity of the disciples promoted. Had they adapted their doctrine to the corrupt taste of the world—had they employed art to palliate what most bore upon the sinful maxims and ways of men—had they softened what was particularly offensive — Christianity might soon have nominally embraced the globe. But where then would have been a kingdom not

f this world—a people separated rom it—a display of the power and wisdom of Christ, exhibited in his ruling in the midst of his enemies—where, in short, their fidelity to God and the souls of men, and ultimately how awful had been their fate?

(To be continued.)

ON AFFLICTION, &c.

"THE Christian, in his sufferings, is often tempted to think himself forgotten. But his afflictions are the clearest proofs, that he is an object both of Satan's enmity, and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his lust and his pride. But God has better things in reserve for his children: and they must be brought to desire them and seek them: and this will be through the wreck and sacrifice of all that the heart holds dear. The Christian prays for fuller manifestations of Christ's power and glory and love to him; but he is often not aware, that this is, in truth, praying to be brought into the furnace: for, in the furnace only it is, that Christ can walk with his friends, and display, in their preservation and deliverance, his own almighty power. Yet, when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so. But while he looked on himself as an outcast, the Infinite Spirit and the Wicked Spirit were holding a dialogue on his case! He was more an object of notice and interest, than the largest armies that were ever assembled, and the mightiest revolutions that ever shook the world, considered merely in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials, to honour his Master before such observers!"

"Affliction has a tendency, especially if long continued, to generate a kind of despondency and ill-temper: and spiritual incapacity is closely connected with pain and sickness. The spirit of prayer does not necessarily come with affliction. If this be not poured out upon the man, he will, like a wounded beast, skulk to his den and growl there."

"A sound heart is an excellent casuist. Men stand doubting what they shall do, while an evil heart is at the bottom. If, with St Paul, they simply did *one thing*, the way would be plain. A miser, or an ambitious man, knows his points; and he has such a simplicity in the pursuit of them, that you seldom find him at a loss about the steps that he should take to attain them. He has acquired a sort of instinctive habit in his pursuit. Simplicity and rectitude would have prevented a thousand schisms in the Church; which have generally risen from men having something else in plan and prospect, and not the *one thing*."

"*What I do, thou knowest not now*; *but thou shalt know hereafter*—is the unvaried language o God in his providence. He wi have CREDIT every step. He w not assign reasons, because he w exercise faith."

CECIL

Review.

An Account of the American Baptist Mission to the Burman Empire. In a Series of Letters addressed to a Gentleman in London. By ANN H. JUDSON. pp. 326.

IN examining the annals of modern missionary enterprise, we do not know that we are able to point to any instance, in which a spirit of more devoted zeal in the cause of the perishing heathen, or of more exemplary wisdom and prudence in the direction of that zeal, have been exemplified, than in the efforts recorded in the volume now before us, by Mr and Mrs Judson, to impart the light of the knowledge of Christ to the benighted inhabitants of the Burman Empire.

It is known to those who are acquainted with the history of the Serampore brethren, that Mr Felix Carey and Mr Chater were both for a season employed in attempts preparatory to the introduction of the gospel into that empire. The causes which led to the failure of these attempts are also known to the Christian public. The knowledge of these facts must serve very strongly to impress the minds of those who peruse the history now before us, with the deepest conviction, that the writer of this work, together with her husband, were possessed of no common measure of holy ardour in the cause of God, and of determined resolution to spend and to be spent in endeavouring to diffuse the knowledge of Christ among a people, who though in some respects very civilized, were at the same time, sunk in the grossest idolatry, and under the influence of a system of religion, which can in truth be regarded in no other light than that of *pure atheism.*

The minds of Mr and Mrs Judson had, at an early period after their arrival in India, been directed to the Burman Empire, as the theatre of their missionary operations; but for a season they were deterred by the accounts which they received of the ferocity of the character both of the government and the inhabitants. The hindrances, however, which were thrown in the way of their settling in Bengal, by the British Government, and the opening which was providentially afforded for their proceeding to Burmah, fully satisfied their minds as to the will of God, and determined then, in reliance on his goodness and protection, to encounter all the difficulties, privations and perils, which might result from this undertaking. Of these difficulties Mrs Judson presents us with some very interesting and affecting details.

The following extract, while it refers both to the perils of their situation, and the labour connected with the acquisition of the language, exhibits most pleasing evidence of the influence of their missionary zeal.

"We are still going on in the language, though our progress is so slow that it is hardly perceptible. You can form no idea of the difficulties of acquiring a language, like this, without a dictionary, grammar, or even teacher, who understands both the English and Burman. We should be quite discouraged, were we not convinced that the acquisition of this is the only means by which we can communicate religious truths to this perishing people.

"From our first embarking for India, we have had our eye on this empire, as a final residence; but we have been repeatedly discouraged by the dreadful accounts we have had of the ferocity and barbarity of the natives, together with the many privations we must suffer among entire heathens. Several missionaries have made an attempt to reside here, but have been discouraged, and left the place, without effecting any thing. And some of these missionaries, we had reason to think, possessed much more piety and devotedness to missions than ourselves. No wonder, then, that we were discouraged. But, after our heavenly Father had severely tried us, in causing us to be driven from place to place; he shut up every door, and made us feel willing 'to take our lives in our hands,' and to come to this heathen land, to spend the remainder of our days.

"But, will you believe me, when I say we are cheerful and happy; though we find the government and people just as we expected; though we find ourselves almost destitute of all those sources of enjoyment, to which we have been accustomed, and are in the midst of a people, who, at present, are almost desperate, on account of the scarcity of provisions; though we are exposed to robbers by night, and invaders by day, yet we both unite in saying we never were happier, never more contented in any situation, than the present. We feel that this is the post to which God hath appointed us; that we are in the path of duty; and in a situation, which, of all others, presents the most extensive field for usefulness. And, though we are surrounded with danger and death, we feel that God can, with infinite ease, preserve and support us under the most heavy sufferings. But, for these feelings, we are indebted wholly to the free, rich, and sovereign grace of our Redeemer, and are still dependent on him for a continuance of them; for it is not three months since we looked at this situation, with all that dread and horror which you can imagine. It is our daily prayer, that we may be continued *here*, and be made a blessing to the *poor Burmans*, who are perishing for *lack of knowledge*." pp. 25, 26.

The progress both of Mr and Mrs Judson in acquiring a language so entirely dissimilar from any of the languages of Europe, and under the disadvantage of having no teacher who could speak their own tongue, appears to have been very great and rapid. Notwithstanding a most serious interruption for the greater part of a year, by an attack of illness occasioned by intense application in the study of the language, we find Mr Judson in the fourth year of his residence, completing a grammar of the Burman language, and preparing in it, a tract on the knowledge of the true God, and of salvation through Jesus Christ, which his Burman teacher pronounced to be not only intelligible, but perspicuous. About this period, he was joined by Mr Hough, a missionary from America, who understood the art of printing, and shortly after we are informed, that "a Summary of Christian doctrine, and a Catechism on the principles of the Christian religion, were printed in the Burman language." "These two little tracts," says Mr Hough, "are the first printing ever done in Burmah, and it is a fact grateful to every Christian feeling, that God has reserved the introduction of this art here, for his own use." In August 1817, we find the gospel of Matthew printed and in circulation, and shortly after, a number of persons, in consequence of their perusal of the tracts and gospel, coming to the missionary-house to make enquiry into the nature of the new religion. Previous to this, however, Mr Judson, in a letter to the Secretary of the Board of Missions, dated March 1817, thus writes:—

"I have this day been visited by the *first* inquirer after religion that I have seen in Burmah. For although in the course of two years that I have preached the gospel to

many, some have visited me and conversed on the subject of religion, never until to-day have I met with one who was fairly entitled to the epithet of *Inquirer*.

"As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps, and sat down by me. I asked him the usual question, where he came from? to which he gave me no explicit reply; and I began to suspect that he had come from the government-house, to enforce a trifling request, which, in the morning, we had declined. He soon, however, undeceived and astonished me, by asking, 'How long a time will it take me to learn the religion of Jesus?' I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? 'No.' Have you seen any writings concerning Jesus? 'I have seen two little books.' Who is Jesus? 'He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.' Who is God? 'He is a Being without beginning or end, who is not subject to old age or death, but always is.' I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognized, and read here and there, making occasional remarks to his follower, such as, 'This is the true God—this is the right way,' &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times that I had finished no other book; but, that in two or three months, I would give him a larger one, which I was now daily employed in translating. 'But,' replied he, 'have you not a little of that book done, which you will graciously give me now?' And I, beginning to think that God's time was better than man's, folded and gave him the two first half sheets, which contain the first five chapters of St Matthew; on which he instantly rose, as if his business was all done; and having received an invitation to come again, took leave. Throughout his short stay, he appeared different from any Burman I have met with. He asked no questions about customs and manners, with which the Burmans teaze us exceedingly. He had no curiosity, and no desire for any thing, but 'more of this sort of writing.' In fine, his conduct proved that he had something on his mind, and I cannot but hope that I shall have to write about him again." pp. 89—91.

In January 1818, the same Burman came to the mission-house, and Mrs Judson (Mr Judson being absent) learned, that he had been appointed Governor of a cluster of villages, situated on the Syriam river in the country of Pegue, and had only visited Rangoon on public business once since he had seen Mr Judson, and had in consequence no opportunity of calling for him. Mrs Judson asked him, if he had become a disciple of Christ. He replied, "I have not, but I am thinking and reading in order to become one." "There was something," adds Mrs Judson, "so interesting and encouraging in the appearance of this Burman, so meek and unassuming, considering the dignity of his office, that hopes are again raised concerning him." He is once more mentioned, as professing to love the religion of Christ, but it does not appear that he had, during the period it includes, made any public profession of the Christian faith.

After a great variety of trials, into the history of which it is impossible for us to enter, and after the death of two most amiable and promising young ministers, Messrs Colman and Wheelock, who, with all the self-devotedness of a Brainerd and an Elliot, had left

America to spend their lives in aiding the prosecution of the Burman mission, it pleased God to crown the labours of Mr Judson with the most pleasing and surprising success. Not long after the period in which Mr J. began publicly to preach the gospel of Christ in the Burman language, the hearts of not a few were opened to receive the word. And these converts, in the face of all the danger to which they were exposed in consequence of their renouncing the religion of their country, did nevertheless profess the faith of Christ in baptism, and united together as a church for the observance of all his instituted ordinances. Before Mrs Judson left Burmah (having been obliged to return to her native country on account of her health) eighteen natives were united in the fellowship of this infant church, and the accounts which Mrs J. furnishes of the knowledge and the faith of these Burman converts, are such as must awaken feelings of the liveliest gratitude to the God of salvation, in the breast of every genuine disciple of Christ.

It is impossible for any friend of the truth, who may peruse this volume, to consider the difficulties with which this infant mission has had to struggle, and the danger to which it has repeatedly been exposed of being utterly destroyed, not to mark the wonderful agency of a gracious Providence in its protection, support and preservation. And surely there is no one who feels interested in the progress of the truth, and in the salvation of his fellow men, who will not rejoice to learn, that in consequence of the accession of a medical man, Dr Price, to this mission, there is reason to hope, that both he and Mr Judson, who have lately been invited to the seat of government by the Emperor, may obtain the sanction of his support and patronage to their missionary efforts in behalf of the perishing millions of Burmah.

We were not a little struck, in perusing this narrative, to find the sceptical philosophy of Hume, in full operation among the Boodhists of Burmah. Speaking of one Moung Long, Mr Judson says,

"He is in reality a complete sceptic, scarcely believing his own existence. They say he is always quarrelling with his wife, on some metaphysical point. For instance: if she says, 'The rice is ready;' he will reply, 'Rice! what is rice? Is it matter, or spirit? Is it an idea, or is it nonentity?' Perhaps she will say, 'It is matter;' and he will reply, 'Well, wife, and what is matter? Are you sure there is such a thing in existence, or are you merely subject to a delusion of the senses?'"—pp. 303, 304.

This man and his wife, are represented shortly afterwards as being both in a hopeful state.

We cordially recommend this most interesting volume to the attention of our readers, and have only to add, that those who may be inclined to purchase the work, will not only be gratified by the detail of many interesting particulars respecting the moral and political state of Burmah, to which our limits have not permitted us to advert, but will thus have it in their power to co-operate with the amiable and benevolent writer, in her philanthropic efforts in behalf of the poor Burmans; as any profits which may be derived from the sale of the work will be applied, in procuring the redemption of female children from slavery, with the view of instructing them in the gospel of Christ, when Mrs Judson shall be permitted to return, as she hopes, by the will of God, she may at no distant period, to this most interesting field of missionary labour.

The Loss of the Catherine of Iona. A Simple Narrative of Facts, accompanied by suitable Reflections.—pp. 34. price 4d.

In writing this narrative, the author informs us, that his chief design was to introduce such reflections as were suggested by the afflicting circumstance, to improve the event, particularly to young persons:—

"It is now some time since the accident took place; and the impression which at first it made on the mind of the public, must have, in some measure, subsided. To recal such impressions, however, will not be thought useless or unprofitable. Their tendency is to keep alive within us, a sense of our own mortality, and to show the necessity there is for preparing to meet death, in whatever shape it may come. The reflections and occasional remarks thrown out in these pages, it is earnestly hoped, may contribute to promote this valuable end. It is not enough that our curiosity be excited, or that feelings of pity, for others, be awakened within us, at the recital of tales of suffering and sorrow. Something more is necessary, in order that a lasting and saving effect may be produced by such accounts."—*Preface.*

To accomplish such a purpose has been the chief aim of the writer, and we certainly consider him as having succeeded in his attempt. As we hope the work will continue to be called for, after all that has been printed of this first edition shall have been sold, we would take the liberty of suggesting, that a more full and detailed illustration be presented to the attention of the reader, of the great and fundamental doctrines of the gospel, in any subsequent edition, than is afforded in the present. We do not think it sufficient, in any tract of this kind, after calling upon the reader to consider his latter end, merely to direct his attention to the fact, "that Christ Jesus came into the world to save sinners." We consider it very necessary to explain to the ignorant at once the necessity, the sufficiency, and the Divine freeness, with which all the blessings of Christ's atoning sacrifice are revealed in the gospel, to the free acceptance of every sinner who believes and receives the record God has given of his Son. While we think this little work may be thus greatly improved, we can, nevertheless, cordially recommend it in its present state, as well suited to lead the attention, both of young and old, by the Divine blessing, to the consideration of their guilt and danger; and so to impress upon their minds a sense of the value of that *refuge* from the wrath to come, which is revealed to sinners in the gospel of Christ.

Religious Intelligence.

LONDON MISSIONARY SOCIETY.

SANDWICH ISLANDS.

We are happy in being able to present our readers with the following account of the safe return of Mr Ellis to the Sandwich Islands.

Oahu, March 10, 1823.

Rev. and dear Sir,—Capt. Chandler, of the Pearl, being about to sail for America, I very gladly avail myself of the opportunity thus afforded, to acquaint you with our arrival here on the 5th of February last, after a safe and comfortable passage of five weeks from the Society Islands. We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by

our dear brethren and sisters, the American missionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the deputation.

I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr Pitt * sends the king's crier round to proclaim throughout every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath-days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. Messrs Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Taua, the native teacher we have brought with us this time from Huahine, is, by the chiefs' request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Taua and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the mission, so much so, that I could not even attend to the landing of our things from the ship. The regular meetings in the place of worship and in the village, the attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in harbour, &c. who have business to transact with him, sometimes detain me from home from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit, though Mr Ellis has had two very severe attacks since our arrival. The air is cool and bracing, and the weather to *us* seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thou-

* Karaimoku, the King's Prime *Minister*, so called.

sand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives and with the shipping that are continually arriving. Honoruru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the Indispensable, Captain Brooks, and the Princess Mary, Captain Clark, both of London.

The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this—Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole groupe. The King and Queen of Tauai, the Governor of Maui, several Chiefs of Hawaii, as well as the King and Mr Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary, and other books in the language, will be prepared and printed, and the translation of the Scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to Maui, or Hawaii, but the king and Karaimoku, with some others, wish us to remain. The American brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy. However, I shall be happy to receive the opinion and advice of the Directors, as to my continuing here, or removing to some of the adjacent islands.

Very considerable expense will be saved by the Directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons and calicos, coarse and cheap, are the most useful. I shall be much obliged if by the earliest opportunity the Directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its cost by saving fire-wood, which is perhaps the most expensive article in domestic economy. It costs the Mission family about 14 dollars per month, for this article exclusively. They have lately purchased a vessel for 400 dollars, principally for the fuel it will furnish. I have written to Mr Marsden for a stove, but it is not probable he will be able to procure one; however, should he send one, it will have saved its cost by the time one arrives from London, and will always be worth more than it cost. I regret exceedingly that our necessary expenses here should be so much greater than in the Society Islands; but I take this early opportunity of assuring the Directors, that the strictest regard to economy, and to saving as much as possible the funds of the Society, will invariably influence my conduct, both in putting up our dwelling, and procuring food and clothing. I trust, that after the first year, the expense of our support here will be very considerably diminished. The very extensive good to this nation, which our residence among them seems

calculated to produce, will, I hope, counterbalance the expensiveness of the place.

I feel very much the loss of the libraries of the Brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in Christian instruction of this people, would render no inconsiderable aid by donations of books. Those on History and Philology, together with any critical works on the Sacred Scriptures, particularly on the Old Testament, would be most valuable.

A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. It appears very desirable, should Brother and Sister Williams' indisposition render it necessary for them to quit the Society Islands, that they should remove hither before they finally depart for England. I think the climate such as would restore them to health, and allow them to remain on the field, (an object I know to be dear to their hearts) in a very important station among a people literally perishing for lack of knowledge, which Brother Williams' acquaintance with a language so analogous to their own, would soon enable him to impart. I have written him to that effect by the return of the Active, and I believe the American Brethren have done the same.

The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon *them in* a remarkable manner are *daily* becoming more numerous and *striking*. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence alone seems wanting, in order to *another* nation's being, as it were, born in a day. May God in mercy stir up the churches, both of England and America, to united, fervent, special prayer, not only for this nation, but for every groupe and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness and cruelty, that now envelop their delightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence,) with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them; that the chiefs and people were desirous missionaries should be sent to them, that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart.

The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

The letter of the king, I think,

will be peculiarly gratifying to the Society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs Thurston and Bingham and myself, will show the amicable manner in which we commenced and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour. *

I shall feel very considerable anxiety till I have the pleasure of hearing from you, though I am confident you will approve of our removal from Huahine. I hope to be favoured with communications by the earliest opportunity. † In the mean time, I remain,

Rev. and Dear Sir,
Your obedient Servant in the Gospel,
(Signed) WILLIAM ELLIS.

P. S. I have occasional applications from the people to bind books for them, which I should be happy to do, but we want materials for this purpose. A standing press, cutting-press, sewing-press, and plough with boards, &c. would be very useful.

* These letters we have not room to insert.

† It is probable that in course of the next month, Mr Ellis will receive letters notifying to him the Directors' approbation of the measure.

SCOTTISH MISSIONARY SOCIETY.

BAPTISM OF MAHOMED ALI.

[The following account of the baptism of this recent convert will, we doubt not, prove interesting to our readers.]

THE letter which contains the account of this important event, is dated 16th July 1823. The following are extracts.

"In our last monthly report, dated the first instant, mention was made of our intention to administer the ordinance of baptism to Mirza Mahomed Ali Bey, (now Mirza Alexander Kazem Bey) on the 11th instant; and we hasten to lay before you an account of the services of that interesting and memorable day; for memorable it is, and must be to your missionaries here, as being the commencement of a new era in our history—an era endeared to our hearts, and embalmed in our memories, by associations that can never be forgotten. It is the day on which the first convert we have had from Islamism in Astrachan was publicly added to our church, and that in circumstances which, in the adorable providence of God, place our whole missionary establishment in an attitude which, a few weeks ago, it would have been deemed presumptuous and even chimerical to have anticipated, and which we ourselves rather wished than expected. Not only is the privilege, as explained by his Imperial Majesty, clear and distinct, but, which gives it double force, the document reached us at a time when our fellow-citizens were on the tiptoe of expectation; some for a decision in favour of the missionaries, and others for the death warrant to our labours. The consequence is, that the news having darted through the city and its environs like lightning, the existence of our privilege *to receive into our communion all Mohammedans applying to us for baptism,* is so universally known, and so distinctly understood, both by the clergy and laity of all the nations residing in and about Astrachan, that a sceptic would only expose himself to contempt by insinuating a doubt upon the subject. The importance of this general understanding among the multitude, and of the assurance of its truth, possessed by all the government officers, will appear obvious to all who feel disposed to take even a cursory view of our circumstances; and it is mightily enhanced to ourselves, by the consideration that, should it please the Head of the church, as we hope it will, so to ripen the convictions of secret and avowed inquirers after truth, as to make them issue in a full change of heart, and an open profession of the faith, we have nothing to fear from the intrigues of those that would harm us.

"In pursuance of previous arrangements made at a meeting held

on purpose, the services of the day were commenced at ten o'clock A. M. by our brother the Rev. Mr M'Pherson, who, after singing part of a paraphrase in English, read a chapter and offered up a prayer in the Persian language; and having again sung, delivered an appropriate discourse in Persic on the following interesting prediction of the prophet Zechariah, (chapter ix. 10.) 'And his dominion shall be from sea to sea, and from the river unto the ends of the earth;' and concluded his part of the service by prayer in Persic, and singing in English.

"The next part of the service, that of laying on the vows, receiving his confession, administering baptism, &c. devolved on Mr Glen; and in order that you may have as correct an idea of the whole of this part of the work, as can be given in English, we submit to you the following literal translation, from Persic, of the questions proposed, and of the confession made by our dear brother, before the administration of the ordinance.

"Beloved brother, since thou hast, on this auspicious day, presented thyself in the midst of the Christian church, in order that, having confessed thy faith, thou mayest receive baptism; I would ask thee a few questions respecting the faith which thou hast in the name of Jesus Christ; and in doing this, I follow the example of the Apostles of our Lord.

"1st, I ask of thee, in the first place, dost thou believe that Jesus Christ is the only Saviour of sinners, and dost thou acknowledge that besides him there is no mediator between God and man?

"Dost thou, of thine own choice, accept of Jesus Christ as thy Saviour, and dost thou place thy confidence in him alone for eternal life and salvation?

"Dost thou believe that the Tawrat, the Zabour, and the writings of the ancient prophets, which among us are called the Old Testament, and that the Angeel, which with us is styled the New Testament, are in truth and undoubtedly the word of God; and dost thou acknowledge that, except the sacred books aforesaid, there is no revelation from God, that can shew sinners the true life-giving way?

"Dost thou promise and avow that, by the help of God, thou wilt at all times conduct thyself, both in the church and in other situations, agreeably to the will of God recorded in the Angeel?—After answering the above questions in the affirmative, he was asked, Art thou ready, brother, to explain to us thy views and thy faith respecting the Christian religion, and the way of salvation?—To which he answered as nearly as can be recollected, as follows:—

"When the most high God, of his boundless mercy, presented to me the tidings of the Angeel, I read and saw that it gave information concerning a Saviour, whom God most high had made a propitiation for his sinful servants. I next reflected on my own sinful actions which I had committed in times past. I saw myself to be a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life whatever, nor of salvation from the wrath of God. I then compared the Angeel with the other sacred books, namely the Tawrat, the Zabour, and the writings of the prophets, and saw that in sense they were all in perfect unison with each other respecting the fore-mentioned Saviour; nor could I find the slightest discrepancy between them. After this I was drowning in a multitude of thoughts; but at all times I earnestly entreated God most high to shew me that way in which alone the salvation of the soul is to be found, and that he would perfect his will concerning his servant. And after some days, in an *hour of hours, my heart, and soul, and my whole frame* gave me testimony, 'that the blood of Christ has become a propitiation for all thy sins. If thou shouldst at this time die, thou hast no cause to fear!' To the praise of God, from that hour to this hour, my belief is that Jesus Christ is the only begotten Son of God—that his blood was shed for the sake of sinners—and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily, and my hope is that it will continue to increase."

"Having heard the above short, but interesting confession, this part of the service was closed by the following warning and appeal to his conscience. 'Finally, bear in mind, Christian brother, that it is necessary for thee and us to give an answer to the heart-searching God at the day of judgment; not only for the work of this day, but for all the deeds done in the course of our life: and for this reason I would ask of thee, Canst thou say in the presence of the God of the day of judgment—O Lord my God, thou knowest that I have made all these explanations in sincerity, and seest that in every point I have made confession according to the belief of my heart?' An affirmative answer having been given, Mr Glen next offered up a short prayer in Persian, supplicating the Divine presence while administering the ordinance; and having baptized him, in that language, with water, in the name of the Father and of the Son and of the Holy Ghost, again addressed the throne of grace on behalf of our young brother, and concluded that part of the service which had been assigned to him by singing part of the 45th Psalm.

"The last part of the service was conducted by the Rev. Dr Ross, who addressed our young brother, in Turkish, on the duties incumbent on him as a Christian, and the obligations under which he lay, to hold fast the beginning of his confidence stedfast unto the end; and having given an appropriate exhortation, in English, respecting the improvement to be made of the services of the day, in their connection with the voice of Providence, concluded, in the usual form, by prayer, praise, and pronouncing of the blessing.

"At present the labours of Mahomed Ali, in assisting us, are incessant, either in giving lessons, or translating, or composing, or transcribing, or in addressing the natives who come to the mission-house; and it is but fair to state, that in this latter department his labours will bear a comparison with those of any missionary in the Society's service."

The above extracts are so extended, that we can only find room to extract from the letter of the missionaries of the first July, the following short, but encouraging paragraph.

"Messrs Glen and M'Pherson take the liberty of transmitting to the Directors a piece of information received by them yesterday, when calling on the *Culahduz*, who they hope will soon be added to the number of the faithful. On being informed that M. A. was to be baptized on Friday, and that a young Tartar convert in the Crimea had professed himself a Christian, he rejoined, 'And even in this city there are some whom you know not, who are ready to embrace the Christian faith. Two of the Persians in particular are in the habit of coming to me by night, to converse about religion, and having been brought to the same state of mind with myself, acknowledge themselves beaten or vanquished;' a mode of expression by which he meant to inform us they had nothing further to say in defence of Islamism. He added, 'they have their eye fixed on me, and are waiting the result of my deliberations with you, before they declare themselves publicly. God willing, he continued, I propose being present at M. Ali's baptism. After that I will wait upon you for your advice respecting the steps I should take; and whatever it be, I am resolved to follow it, and am persuaded that my two friends will do the same.' May the Lord himself perfect that which concerneth them."

CONTINENTAL SOCIETY.

As the friends of this Society in Scotland were not a little distressed by the accounts which were circulated some months ago in the public prints, of the imprisonment of M. Mejanel, in France, on account of his publicly preaching the gospel; we are happy in being able to present our readers with the following communications from himself, in which the history of the persecution to which he has been exposed, is fully detailed.

It is hoped, that the issue of the whole of this affair will be, the extension of the gospel in that kingdom.

Santain, Saturday, March 25, 1823.

My dear Friend,

Yesterday Porchat and I were condemned as violators of the law and vagrants, to a punishment, which

consists of a fine of 200f. each, and the other expences, three months imprisonment, and to be afterwards under the *surveillance of the police.* The trial was yesterday at St Quentin. A protestant minister, and we suppose some Catholic cures, were our accusers. The minister was one of the witnesses.

In two villages, called Hargicourt and Templeu, there are about twenty Christians, the fruit of brother Porchat's work under the blessing of God. One of them came to fetch me, while I was preaching in the churches of M. C——. The pastor and the consistory of Hargicourt, would not allow me to preach in the church. As the people were desirous of hearing me, I could not conscientiously be silent: I preached in a field to a congregation of 600 persons. The Sunday following the friends asked the use of the church for me, which was refused. At 12 o'clock there was a funeral, attended by several hundred persons, notwithstanding the snow. When the minister had finished, I preached to them in the church-yard, from "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." The same evening I preached in a barn. In the middle of the week, some persons said I had been accused and was to be tried. The Friday after, when I was going to Laon to see a noble and pious family, I heard that several people at Hargicourt had said, that if I were to preach again, they would walk ten miles to hear. I gave up the visit to the family of rank, and returned to the cottagers, desiring to be directed simply by the word of God, especially by the command to preach the Gospel. In the forenoon, I went to Templeu to preach in a field. Two gensd'armes came and led me to the Mayor. After an hour and half they left me, keeping my passport. I then returned to Hargicourt. They told me, that the gensd'armes of another place would arrest me, if I went to preach. The meeting was published. I went and addressed in another field a congregation of 800 people. When I had finished a number of them followed me. I preached to them again in another place, no gensd'armes came. We published a meeting for the Monday. It was held, and, notwithstanding the rain, it was attended by 150 persons.

All the crime of Porchat was, his being my attendant; they had forbidden him to preach. They think he called me thither. We have been fined for preaching, and condemned to prison, as vagrants who have no residence. They accused us of preaching a doctrine, not only contrary to that of the Roman Catholics, but also to the Reformed. Obeying only my indignation, I rose up and said, "C'est une faussete." They added, that we gave money to make proselytes. Porchat was called first. He spoke very well; but they would not allow us to justify our doctrine, and I was glad to have said, "It is a falsehood." They asked us what were the means of our subsistence. I answered, "I am as St Paul; I live upon the voluntary contributions of my brethren in Jesus Christ." We could not but speak of your Society. Over the judges there was a crucifix; I said, "If we receive money to do evil we are wretched people, but if we receive help in preaching Jesus Christ crucified, whose image is there, we do the work of true ministers of Jesus Christ." When I had pronounced these words, I heard a voice saying with energy, "Bien." I think it came from the advocates.

A great part of the auditory felt much interested in our cause. Some shed tears. Some of the assembly said as they were going, "If they would allow them, they would clear themselves." An advocate, who did not know us, endeavoured to assist us by pointing out articles in the code; and he said afterwards, "If I had had my gown I would have pleaded for them, without being requested to do it."

Much spiritual good is done by this open persecution. The minds of the people are in a state of effervescence. We have received many visits and have spoken of the way of salvation. After the second Sunday of my preaching at Hargicourt, the Cure said, "If that continues, before six months the people of the village will turn me away and the minister too." A mayor, who has received Porchat very well, said to him, "The priest will have nothing

to do if you continue." In another place, though Roman Catholics, the people hearing of my preaching, said, "If that man were here, all the village would be round about him." Some days ago an interesting conversion took place in a Catholic woman, by conversation in a room in which I am now writing. The second time she came, she said, "One of my neighbours will lend you his house to preach in if you choose. That is a village entirely Catholic, and the only one, in which the priest allows them to hear the Gospel. When I went, the house of that woman was filled in a minute. I spoke long. When I left the village, many went to her, and were very sorry not to have been present. The bailiff, who brought me the summons, and to whom I had spoken of the Gospel, said to some of our friends, "That dear Mejanel he comes to proclaim good news, and they persecute him." He added, "If you bring him to our village, I shall believe that salvation has entered my house." I could add many other circumstances very encouraging.

After mature reflection we have appealed to another tribunal. It is very desirable to avoid the sentence, and it is possible. In preaching without having a regulated society, I have violated no law. I said that to the judges: the advocate told me it was very right. As for being a vagrant, I can prove, that among the fields, woods, vineyards, and meadows where I was born, I have an abode in the house of my father and mother. I can prove, that, while in Paris, I did not sleep in the streets. Brother Porchat is no more a vagrant than myself.* A second trial will be the means of spreading the Gospel. The end of these things may be the opening of a very wide door for the preaching of the cross.

* By the French law they are unjustly condemned. By Art. 269, Vagrancy is a crime. 270, Vagrants are unrecognized persons, who have no fixed home, or means of subsistence; and who exercise habitually neither trade nor profession. By Art. 273, Persons condemned under the foregoing articles may be redeemed.

The French laws are not absolutely against the publication of the mercy of God. If they were, What is the code of Napoleon, who died, to forbid things commanded by Him who lives for ever? God will have the Gospel preached, not to twenty persons only, but to "all the world." If we are timid, we shall be the slaves of men, and the word of God will be bound. Victory is promised to courage and faith in him. A great revival—glorious times for the kingdom of Christ are to come; very likely they will be the result of an apostolic intrepidity. How far we are from the character of Peter, John and Paul! Perhaps the Lord will now give us to be imitators of them, as they were of Christ! When I was going to preach on the hill with the persuasion, that the gens-d'armes and the magistrates were watching for me there, I remembered the Lord going up to Calvary, and I found my situation much less trying than that of our Saviour. In those circumstances I thought, I should consider myself as a man dead to the world—caring for threatenings no more than if I were dead—for seducing promises no more than if I were dead—and the loss of my life no more, than if it were already exchanged for the holy and happy life of heaven. The sorrow that this will cause to my dear parents, &c. when they read it in the papers, is my greatest grief. I recommend them to the Lord, and to the prayers of his people. Perhaps I shall write to them, as it were to take leave of them, as a soldier who is to fight in a succession of battles, in one of which he is likely to be killed, or taken prisoner. Soldiers who fight for a temporal conquest have more courage, when they can keep the thought of death far from them; on the contrary, that very thought gave me strength. All the interests of this world vanish away, when I see through the veil the heaven gained for ever by souls through faith, or lost for ever by them through ignorance and unbelief. All the powers of the kingdoms are less than nothing, when I think of Him who sits on the throne for ever and ever.

Perhaps this persecution will be for your Society, as a great wind

which shakes the plumb tree or the fig-tree. I hope it will give strength to its roots in spite of all. My good friend, the success of your Institution is not doubtful. The Christians of N——, of S——, are the fruits of P——'s labours, one of your agents.—The Christians of H———, of T——, &c. are the fruits of P——'s labours, another of your agent's.—The Christians of L——, P———, E———, &c. are fruits of the labours of C——; and C—— himself is one of the fruits of your Society. If there are others in the north of France, where are they? Before your Society, the Gospel was not preached in this large part of our country; now it is proclaimed faithfully. Now among the hundreds of believers, you can number fifteen intelligent young men decidedly pious; who desire to devote themselves to the preaching of the Gospel. Several other parts of France have felt the same influence. It would be a murdering of *souls indeed to give up a work which is so blessed—so promising—so much alike with the work of the apostles.*

While we fight here, lift up your hands upon the mount, and be sure that we shall rejoice in the victory of our Lord. To him be glory for ever. May peace be with you, &c. &c. MEJANEL.

The appeal alluded to was made to the tribunal of Laon, which, in giving its judgment, repealed the sentence of imprisonment, but confirmed the fine. This, however, being considered by some of the judges an illegal decision, a farther * appeal was made to a still higher tribunal, a circumstantial account of which is given in another letter from the same, dated May 6, 1823, and addressed to one of the Vice-presidents of the Society at Paris.

Laon, May 6, 1823.

Dear Brother,

IT was my intention to have written to you the same day, in which the tribunal of Laon pronounced its judgment, but several indispensable occupations prevented my doing it till now. I might have sent you a few lines, as I did to several other friends, but with you I must enter into some details, which require time. The tribunal of Laon remitted that part of the sentence which related to P—— and myself being considered as vagrants. The judges being perfectly satisfied with the information they received, and the documents laid before them, there was no objection made on that head. With regard to the other part of our impeachment, the advocate presented several powerful arguments tending to prove, that our meeting was of that nature that the law had made no provision against, and consequently the sentence was not applicable to the case. However, the sentence of St Quentin concerning the fine was confirmed. All the lawyers, who were at the bar, insisted that the law had been misapplied, and that we ought to have been entirely acquitted. When the court had broken up, one of the judges said to the lawyer who pleaded our cause, "There are arguments for and against this affair." The king's attorney paid us a visit yesterday, and said, that, on this head, our arguments were good; but, however, the decision of the tribunal was right in his opinion: adding, at the same time, "*As this case is new, I advise you to carry it to the tribunal of Cassation, for it is possible, that the decision may be in your favour.*" From this, dear brother, you perceive, that it was well to have appealed to the court of Laon, and that the fears of your brother, Mr D., as well as several other persons, were unfounded, and that our hopes concerning the main point have been realized. This appeal was not, therefore, an act of imprudence or of presumption; nor was I speaking thoughtlessly or unadvisedly, when I wrote to Mr Saunders, for the information of the Committee, that I had violated no law. Now I have in my favour, not only the testimony of the opinion of the lawyers of Paris, of St Quentin, and of Laon, but I have also that of the judges themselves, who express some doubts respecting the rectitude of their decision. Our dear Brother C—— came to Laon, and at the request of the lawyer, pronounced several hon-

* This appeal has been since *withdrawn*: both these agents, however, are unobstructed at present, in preaching the gospel.

ourable encomiums upon us in the presence of the judges. Our brother C——, and in general all our friends, thought that we should do well to appeal to the court of Cassation in consequence of the opinion of the lawyer, and of the king's attorney; and we have done it. Besides the reasons I have just mentioned, the first and second decision of the court have been attended with so many spiritual blessings, that we are full of hope, that we shall cause the light of the gospel to shine in the third tribunal. There has happened in this place a very extraordinary circumstance: the Marchioness de C—— and her son wished to speak to the judges, to prevail on the court to pronounce a sentence entirely favourable. Their hearts burned with zeal in this business, but through a mistake, they could not see some of the judges, and we consider that the failure of entire success is owing to this mistake.

Madame de C—— is ill through it; but God knows what he is doing, and it is probable, that he did not design the business should end here, in order that it should be discussed in the metropolis of France, that the truth may there be made to shine. Here the gospel was preached before the court, not at any length, but in truth; and we have had several conversations with some of the magistrates on the subject of the gospel. Last Sunday eve we had a long conversation with the King's Solicitor, at the house of the Marquis de C——, where he paid us a visit. We spoke to him as faithfully and respectfully as possible. On his retiring, he told the young Count, "If I had seen those gentlemen before the trial, as I have had the opportunity of now doing, I should certainly have opposed the verdict being given against them, for their conversation is very pleasing."

I have no time to write directly to the Committee. I set off to-morrow for Leme, and it is at a late hour that I write you this letter. Be so kind as to tell Mr R—— to get a copy of it; and you will oblige me by sending the original to Mr Saunders. Some ill-disposed persons spread a report in the neighbourhood of Leme, that I was in prison, and we thought it advisable to visit that part, and to preach to them; I therefore set off. I think I ought the more to yield to the invitation of our Brother C——, as he told me, during my last visit there, that several souls in several churches were converted to Christ. He added, that the most strenuous adversaries now say, "If he come to preach, we shall go to hear him!" I received to day a letter from H———, which speaks of the Christians there. Last Sunday they had a meeting of sixty people in a garden. The Sunday after the decision of the court, we held a religious meeting in the house of the Marquis of C——. That noble family is of the royal blood of Hungary. The Marquis is a pious Catholic, and his son. The Marchioness is a protestant, a good soul! She is the daughter of a Russian admiral; and the whole of her family, who were present during the service, were much affected, and loaded us with thanks. The Marquis, who is an amiable and respectable old man, said, "After your sermon and your prayer I could not speak to you for five minutes, being much agitated." If God, dear brother, do not order these things, who does? This family, no less remarkable for their piety, than illustrious by their birth, affectionately pressed me to become their guest. It is from their house that I write to you, surrounded with many friends, and finding that the thorn is exchanged for the rose. Bless the Lord, &c. &c."

Poetry.

[The following extracts from some poetical effusions by Thomas Hogg, will serve to furnish a specimen of his mental energies, and afford perhaps, what will be regarded by some as a more satisfying evidence of his being a genuine partaker of the faith, than any thing contained in the Narrative in our last Number.]

SYMPATHY.

"From God himself where being first begins,

Down to the smallest thread which nature spins,
All living creatures have it for a law:—
* * * * *
In our belief 'tis call'd 'The Saints communion,'
Including all in one harmonious union.
When one is added to the church below,
The golden harps in heaven rejoice also.
It makes the strongest subject to the weak,
For parents hear when infant voices speak.
In lifeless things 'tis gravity or attraction,
In animals 'tis instinct or affection,
In human nature it is friendly care," &c.
* * * * *
"Were my pen pearl, with ink of liquid balm,
On Ophir's gold to write a heavenly Psalm;
Or what an angel's liberal thought could tell,
I could not speak too much, or sing too well.
None but true children can its form express,
Without its power none can its glory guess."

Under the head of *Hope*, he thus points out the object on which our hope should be fixed under severe affliction.

"There is a Rock, where thou mayest safely pitch
Thy hiding-place; where sorrow cannot reach,
There, when around is trouble, thou mayest find
Security of soul, and peace of mind.
Go to thy Father in submission's way:
Blessed are they who make his name their stay."
* * * * *

The following passage does not strictly come under any of the divisions of the poem.

"Oh! that I knew, says one, where I might find
One of a thousand, who could heal my mind;
With haste I'd get me to his very seat,
Like weeping Magdalen wash with tears his feet.
Say, then, what name, what sect should I profess,
To reach security free from distress?
I bid thee not be favourite Calvinist,
Nor with Arminian would I thee enlist,
Nor peaceful Quaker, nor rude Papist furious,
Nor Paper-dealer—no, nor Covenanter serious.
There is no need of toilsome pilgrimage
To holy martyr, or renowned sage;
'Tis vain to go to Peter, Mark, or Paul,
Mary, or John, or any of them all.
In heaven or earth there's but one proper name
Can answer thee—'tis Jesus Christ the Lamb.
To reinstate thy soul, he shed his blood,
His name alone can help or do thee good.
Lay hold upon his offer, do not fear,
If thou believe, thy pardon's sealed and clear."
* * * * *

HYMN,

Sung at the Public Meeting of the Auxiliary Missionary Society, held in Salem Chapel, Leeds, June 4. 1823.

O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend to bless a ruin'd race.

Give tongues of fire, and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at thy coming, light;
Confusion, order in thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

The dead in sin be born again;
Raise seed to Abraham from these stones;
Breathe on the armies of the slain,
In every valley of dry bones.

Baptize the nations,—far and nigh,
Gather them in with one accord;
The name of Jesus glorify,
Till every kindred call him Lord.

God from eternity hath will'd,
—"All flesh shall my salvation see:"
So be the Father's love fulfill'd,
The Son's redeeming grace, through Thee!

J. Montgomery

THE

CHRISTIAN HERALD,

New Series.

NOVEMBER, 1823.

SKETCH OF THE LIFE AND CHARACTER OF LADY GLENORCHY.

[Concluded from p. 331.]

Lord Glenorchy having sold the estate of Sugnal, his lady became anxious that some suitable place of residence should be purchased near Edinburgh, where she might occasionally retreat from the bustle of the city, and carry on her plans for the interest of religion. The estate of Barnton, about four miles from Edinburgh, was then for sale, and after some difficulty, she persuaded Lord Glenorchy to purchase it, an event which afforded her much pleasure. His Lordship having got possession of this property, employed a great number of workmen in its improvement, and in preparing it for the reception of the family. His lady, ever alive to the spiritual welfare of others, engaged persons to preach to the workmen. A Chapel was afterwards built near the house, where divine service was performed after the hours of public worship in the parish church. This continued to be the case while she resided there, and even occasionally during her absence; and many persons are known to have received their first serious impressions from attending the chapel. Among the ministers who supplied there, are enumerated the respectable names of Dr Balfour, of Glasgow, Mr Russell, of Stirling, Dr Campbell, of Edinburgh, and Mr Black, of Lady Yester's.

Among other plans of usefulness which she formed, in conjunction with Lady Maxwell, she hired St Mary's Chapel in Niddry's Wynd, Edinburgh, to be used as a place of worship, to be open to evangelical ministers of every denomination. She had previously informed Mr Walker of her intentions, but the plan received his decided disapprobation. She then consulted Dr Webster of the Tolbooth Church, whom she found much more accommodating to her views. With his assistance, the two ladies regulated the plan by which the religious services were to be conducted. One day of the week was to be allotted to Mr Wesley's preachers. Ministers of the Presbyterian and Episcopalian Communions were to officiate on other occasions. Lady G. engaged to procure an Episcopalian preacher. The hours of meeting, on the Lord's day, were at seven in the morning, in the interval between the morning and afternoon services, and in the evening.

Lady G. also accomplished another object which lay near her heart; the introduction of the regular worship of God in her family. This was an undertaking of considerable difficulty in her situation, but the practice was never afterwards laid aside. Mr Middleton first acted as her domestic chaplain. He was one of the six

young men who had been expelled from Oxford, for praying and expounding the Scriptures in a private house. By him St Mary's Chapel was opened on 7th March 1770. He took for his text Eph. ii. 8. Considerable numbers attended, and good was done to individuals; but as the design was altogether new in Scotland, it excited much opposition on the part of the religious public. After the Chapel had been open some time, the Ministers of the Establishment refused to preach in it, on account of the admission of Mr Wesley's preachers, who were not generally acceptable to the people. Miss Hill recommended to Lady G. a young clergyman of the Irish Church, the Rev. Richard De Courcy, as a person well qualified to supply the place of domestic chaplain, and to preach in the Chapel. Proposals were accordingly made and accepted; but while Mr De C. was preparing to visit Scotland, an attempt was made, by an anonymous letter, to prejudice Lord Glenorchy's mind against that gentleman, and to persuade him not to admit him into his house. The very opposite effect was however produced, and Mr De Courcy was received into the family with the entire concurrence of his Lordship. On his arrival, he officiated in St Mary's Chapel along with the Wesleyan preachers; but as his views were decidedly Calvinistic, their style of preaching was very different. This unpleasant incongruity was injurious to Lady G., who determined to give up all connexion with Mr Wesley's preachers. Lady Maxwell was deeply affected and surprised by the communication, but happily no variance took place between them in consequence.

During Lady Glenorchy's visits to London, several popular ministers were introduced to her, and among others Mr Whitfield, of whose piety and talents she highly approved. As she was also known to countenance the Wesleyan preachers, Mr Wesley himself, on his coming to Edinburgh, became acquainted with her. She had been previously solicited to join their society, which from difference of sentiment she declined. She had frequent interviews with Mr W. in company with Dr Webster, the result of which was, that she was confirmed in her orthodox opinions.

The improvements at Barnton being completed, Lord and Lady G. left Taymouth, in order to take possession of it, and to spend the autumn there. On the two first Sabbaths after their arrival, divine service was performed in the hall, in presence of a numerous audience, who seemed to be deeply affected. On the following Sabbath, Lord Glenorchy was suddenly seized with a fit, which much alarmed her. The complaint however abated, and he became convalescent. About a month afterwards she went to Edinburgh with the view of procuring a nurse to wait upon him, leaving him under the care of a medical person till her return. She had intended to remain over the Sabbath in Edinburgh to receive the Lord's Supper; but on the morning of that day, learning that he was worse, she went instantly home, and called in additional aid. On Monday his imminent danger become apparent. She therefore sent for several ministers from Edinburgh to unite in prayer with Mr De Courcy for his recovery: but the last solemn and important hour was come, and on Tuesday evening, while prayer was offering up for him, he expired. He seemed aware of his situation, and it was evident that the instructions and example of his excellent Lady had made considerable impression

on his mind. In her diary she remarks: "He had frequently that day expressed a sense of the evil of sin, and his inability to believe on Jesus. He said he had no hope but in the merits of Christ—he wished to believe, and attempted to pray—seemed pleased with the prayers of others, and desired them to continue."

She received this shock with becoming fortitude and resignation. The remains of Lord G. were conveyed to the burying place of his ancestors, and his widow took up her residence with Lord Breadalbane at the Abbey of Holyrood-house. On opening Lord G.'s repositories, it was discovered that he had made over to his Lady all his heritable and moveable property, including the estate of Barnton; and, as if to express his approbation of her favourite designs, he gave her power to convert the same into money, and to employ the proceeds in erecting schools and promoting the knowledge of the Protestant religion in Breadalbane, Glenorchy, and other parts of the Highlands of Scotland.

Lady G. was now left with a fortune of between £2 and £3000 a-year, at full liberty to prosecute her benevolent designs for the advancement of religion, nor does she appear to have at all wavered in her determination. She managed her temporal affairs with prudence and firmness, continuing to attend on Lord Breadalbane, by his own desire, during the months of summer and autumn. At Taymouth, she cheerfully undertook the charge of the family as before, though she no longer stood in the same relation to it. The succession had gone to a distant branch of the family.

No sooner had she acquired the means, than she began to turn her thoughts to the erection of a Chapel in Edinburgh, which should be in communion with the Church of Scotland. After some deliberation, she fixed on the Orphan Park as the most eligible place, adding, "I think in the eye of Christians it should be so, who consider not the house but the people as the church. I beg the prayers of all the faithful; that the Lord may not only build the walls of this house, but fill it with his presence, and gather into it a real church, an assembly of the faithful, to the praise of the glory of his grace." The building being completed, she wrote to the Presbytery of Edinburgh acquainting them with her design, and that she intended to apply for occasional aid, till a stated minister were engaged. To this an answer was returned, approving of the general design. This place of worship was opened on the 8th of May 1774. Dr Erskine preached in the morning from Prov. viii. *33, 34.*, and Mr Robert Walker in the afternoon from Gal. vi. 15. The few persons who survive speak of this day with much pleasure. The Chapel is a plain stone building, capable of seating 2000 people.

In the year 1772, Lady Glenorchy became acquainted with Lady Henrietta Hope, eldest daughter of the Earl of Hopetoun. Lady H. had been overtaken by a storm in crossing from Dover to Calais, and from that time became decidedly pious. She was of a delicate constitution, but possessed a cultivated mind and great gentleness of manners, and was ever after consulted by Lady Glenorchy, who placed much confidence in her opinion.

About this time Lady G. built or repaired a Chapel at Strathfillan, and endowed it, placing it under the patronage of the Society for Propagating Christian knowledge. This Chapel still remains. She also engaged two missionary

preachers of the Established Church to itinerate in the Highlands, at her own expence.

Lady Glenorchy appears to have suffered much trouble and uneasiness in procuring a minister for the Chapel in Edinburgh. In reading the account of the long and keen discussions which took place on that subject, we could not but lament the existence of those laws, which separate good men of different communions, and prevent them from shewing that love and esteem for each other which, without doubt, they cherish in their hearts. Thus, also, was Lady G. prevented from giving that degree of countenance to Christians of all denominations, which was so congenial to her benevolent disposition. This restraint she felt so unpleasant in Scotland, that it would seem she had at one time made up her mind to leave the country and reside wholly in England.

1775. The Chapel had hitherto been supplied by the ministers of the city and neighbourhood, and partly by two respectable dissenting ministers from England, Mr Edwards of Leeds, and Mr Grove of Wooburn in Buckinghamshire. Mr Grove having preached in it three months, returned to England, and brought his family with him, and continued his services till the end of the following year (1776) He was very generally acceptable to the congregation, and desirous to settle among them. This was also agreeable to Lady G. herself; but there were some who expressed themselves dissatisfied with Mr Grove's views of church order, and who spoke in such a manner as to render her Ladyship very uneasy. On the 27th December, she wrote to the Presbytery, stating that it was her intention to comply with the earnest desire of the congregation to have Mr Grove settled among them; to which she received the following answer: "Although we continue to approve of your pious intentions in establishing the new congregation within our bounds, we cannot give countenance to any person's being admitted minister thereof, until we have satisfying evidence of his having been regularly licensed and ordained, of his loyalty to Government, and of his conformity to our standards."

Mr Grove was one of those who had been expelled from Oxford on the same ground as Mr Middleton. This seems to have determined him to an uniform and consistent dissent from all Civil Establishments of Christianity. Not being prepared to subscribe the Confession of Faith, he refused to sacrifice his liberty of conscience to any secular interest, and when the resolution of the Presbytery was made known, prepared to return to England. Lady Glenorchy did not see it her duty to claim the same freedom for herself, though she declared that "Mr Grove had fully satisfied her as to his doctrine and life," and unwillingly parted with a man whom Providence seems to have eminently endowed with the gifts and graces of the Christian ministry. Her own better judgment was evidently overruled by the Church Courts, and the Chapel placed on a more narrow basis than she at first intended. Though it is clear that she wished it to maintain communion with the Establishment, yet she does not seem to have considered it necessary that the minister should subscribe the Confession of Faith, far less did she contemplate the exclusion of pious ministers of other communions from occasionally supplying the place.

After various disputes in the Ecclesiastical Courts as to the footing on which the Chapel should be placed, and on which we have

no inclination to enter, it was at last agreed to admit the minister who should be chosen by the people, "on proper care being taken that he conform to the standards of the Church." Mr Francis Sheriff was first elected, a young man of promising talents, but of delicate health. He proceeded to form the congregation into church order, but was soon obliged to discontinue his ministerial labours, and, after a severe illness, died in peace, at the early age of twenty-seven.

After an unsuccessful application to two other ministers, Mr Jones was invited to visit Scotland, and after preaching some time to the satisfaction of the church, was admitted to the pastoral charge, on the 28th of July 1780. In the beginning of 1782, the Lord's Supper began to be administered in the chapel every alternate month, without the usual appendages attached to it in Scotland. Only one sermon was preached on the preceding Thursday and Saturday evenings, except on occasion of the half-yearly sacrament in the City, when the usual days of preparation and thanksgiving are observed.

During Lady Glenorchy's visits to England, she was allowed to act on those liberal principles which were so agreeable to her enlightened mind, and held communion with different bodies of Dissenters, as she happened to meet with them on her journey. At Exmouth she procured a house, and formed it into a chapel, which still continues to be eminently useful.

During the last years of her life she performed frequent journies to England, which she found not only conducive to her health, but useful, as affording her opportunities of introducing the gospel into many destitute places. During one of these, she was joined by Lady Henrietta Hope, who now constantly resided with her. On the 17th of May 1780, they left Edinburgh for London, Lady G. being in rather a delicate state of health. On reaching that City, she was taken alarmingly ill, and the most eminent physican of the day being called in, he pronounced her complaint to be a gout in the head and stomach. From this she never afterwards completly recovered.

In the end of January 1782, Lord Breadalbane died in Edinburgh, not without affording some evidence of a happy change, which Lady G. was greatly instrumental in producing.

While in Carlisle she purchased an old Presbyterian meeting-house, which had been shut up, procured a minister for it, and assisted in providing a salary for him. The house has since been enlarged, and the congregation continues to flourish. In her way from Carlisle to Buxton her carriage broke down at Matlock, which detained her there a Sabbath. On learning the destitute state of this place in regard to religion, she made a purchase of a house connected with a cotton-mill, which had a chapel adjoining, capable of containing 300 persons. Much good continues to be done by the preaching of the gospel there.

At the end of the year 1785, she sold the estate of Barnton, apparently with the view of having more money at her disposal for purposes of benevolence. Her anxiety to be useful seemed to increase as her end approached. Shortly after, she was deprived of her friend and companion Lady H. Hope, who died at Bristol hot wells, to which place she had removed for the benefit of her health. This lady, before her death, had resolved to build a chapel near Bristol, in conjunction with Lady Glenorchy, and for this purpose left £2,500. The

chapel was shortly after commenced, and was named HOPE CHAPEL in memory of her deceased friend. In her way to Scotland, Lady G. visited Workington in Cumberland, purchased ground there for the erection of a chapel, and saw the work begun.

On her return to Edinburgh, a very unfavourable change was observed in her appearance. On the 14th of July 1786, she was much indisposed. The following day she kept her bed, and though she spoke but little, seemed remarkably tranquil. The curtain being drawn, her aunt approached softly, and heard her say: "Well, if this be dying, it is the pleasantest thing imaginable." Towards evening she fell asleep, and continued in this state during the whole of Sabbath, breathing almost imperceptibly, and about half past eleven on Monday forenoon she expired. She had expressed a wish to be buried in her chapel in Edinburgh. On the 24th of July she was accordingly interred in a vault under the floor of the chapel. On the Sabbath following, the solemn event was improved by Mr Jones and Dr Andrew Hunter, the former preaching from Luke xii. 42—48., and the latter from Psal. xii. 1.

She left upwards of £30,000 in money, and appointed Lady Maxwell her representative. Of this sum she bequeathed £5000 to the Society for Promoting Christian Knowledge, and £5000 to the Rev. Jonathan Scott for educating young men for the ministry. To him also she left the house and chapel at Matlock. The chapel and school-house in Edinburgh she put in trust. A tablet of marble was placed above the pulpit of her chapel, containing an inscription commemorative of her virtues, and her memory is still cherished by those who had the happiness of her acquaintance, and who were capable of estimating the grace of God so richly bestowed on her.

In the history of Lady Glenorchy, we have a bright example of true religion. This enabled her, in the bloom of youth, when surrounded by all the blandishments of fortune, to pour contempt on the pomp and vanities of this world. She was fitted to embellish the gayest scenes; but what things were gain to her, these she counted loss for Christ. She was not afraid to avow her attachment to his cause, or to speak to others of his matchless excellencies. Her time, her influence, her property, were viewed by her as important trusts, for which she must render an account. She particularly delighted in the exercises of devotion, and accustomed herself to early rising, that she might, without interruption, pour out her heart in prayer to God. She was ever attentive to the instruction of her domestics, and took frequent opportunities of conversing with them on religious subjects. The house of God was truly amiable in her eyes; the return of the Sabbath, she hailed as a season of refreshing to her soul. She rejoiced to unite with the great congregation in their supplications and songs of praise. She listened with attention to the preaching of the word, and was especially interested in what seemed to suit her own case. She greatly enjoyed opportunities of commemorating the Saviour's death, and was often much affected in approaching the table of the Lord. Private meetings for social prayer presented many attractions to her mind. She visited the sick poor, and felt often reproved and edified by the conversation of dying Christians. It was her practice, for many years, to note down in a diary the various conflicts and discouragements she felt in her

Christian course. Her mind was often beclouded by a sense of sin, which led her to entertain greater distrust of her state than the scriptural views she held seemed to warrant. At the same time, it cannot be doubted, that she enjoyed much peace in believing the testimony of God. Her impressions of the worth of eternal things were sometimes so great, as to bring tears of gratitude from her eyes. Her religion was eminently that of the heart; a sinful thought, a vain imagination, excited her regret, and led her to the throne of grace for pardon. Her piety was not confined to particular places or seasons: it was a steady and powerful principle, regulating all her conduct. Love to God and gratitude for his mercy constrained her to present her body and spirit a living sacrifice to him. These kindled a flame of holy desire in her soul, which, like the lamps of the temple, was never suffered to be extinguished. Her attachment to the doctrines of grace was the result of conviction; for she had been taught the truth as it is in Jesus. To him she looked with the most humble confidence as the only refuge of the guilty, and thought she could never do enough to testify her deep sense of his distinguishing grace. She met with many discouragements at home, in the practice of her religious profession, but she discovered no feeling of resentment towards those who were the cause of uneasiness to her: she viewed this as a part of the cross which her divine Master had called her to bear, and sought wisdom to direct her from above.

She was often under deep concern, lest, in her intercourse with the world, she should be left to make improper compliances, and was not ashamed to give her reasons for disapproving of those amusements which she thought injurious to the prosperity of her soul. She was naturally of a hasty spirit, but, by the grace of God, she was enabled to manifest great meekness, even when exposed to undeserved provocations. She dreaded much the indulgence of vanity, and studied great simplicity in her dress, as well as moderation in the management of her establishment. To her, the world had lost its delusive charm. She delighted in retirement, and was never so happy as when walking in the fields at Taymouth, meditating on the goodness and faithfulness of God. It was her custom to set apart certain seasons for extraordinary prayer, in which she pleaded her own case, that of her family, of the church and of the world. On the anniversary of her birth, she used to recount the mercies she had received, and lament the little progress she seemed to have made in the Christian life. Her reflections on these occasions, are generally beautiful and affecting. Like the amiable Dorcas, she was "full of good works and almsdeeds which she did." Her attention to the wants of the poor was most exemplary. The cause which she knew not she searched out: she was even ready to deny herself many of those conveniences which were suitable to her station, and her friends were obliged sometimes to interfere, lest her bounty should be abused by those who would take advantage of it without necessity.

But the *spiritual* wants of others lay nearest her heart. She was constantly devising some means to introduce the preaching of the gospel, where she thought it was wanting, and latterly sold the estate she had been so anxious to obtain, that she might be able to devote more of her substance to this labour of love. Her benevolent mind would no doubt have been greatly rejoiced, had she lived

to witness the commencement of those noble plans, which have since been formed for the general diffusion of religious knowledge. In a word, she was a singular instance of the grace of God, raised up to shew how successfully every part of the Christian character may be cultivated, even in the highest ranks of life, and is now enjoying that perfection of knowledge and blessedness, to which she had long looked forward as the end of her faith, and by the hope of which her mind was solaced while travelling through this valley of tears.

REMARKS ON 2 Cor. ii. 12—16.

[Concluded from p. 344.]

God is not here represented as pleased with the ruin of the ungodly, considered in itself, but with that consistency and faithfulness in the apostles, which kept unbelievers from making a false profession and corrupting his house. It was ground of great joy when sinners expressed their love to the truth; but the messengers of Christ never consulted the humours and sentiments of men, with the view of dextrously suiting their doctrines to the opinions, desires, and practices of the world. They sought not the praises of men, but the salvation of their souls; not their substance, but their souls as trophies of redeeming grace; not their own worldly interests, but the honour of their Lord. They listened not to the maxims of worldly policy, but, in the face of all kinds of danger and every form of opposition, boldly declared the whole counsel of God, as seasons and circumstances required that its several branches should be stated.

Thus, both "in the saved and *in the* perishing," was their ministry acceptable to God. In both the predictions of his word were verified. The saved had reason to adore that grace which had made them to differ, and the perishing had no ground of complaint, since they voluntarily rejected the message of mercy. In the whole, Jehovah appears communicating blessings of free and unmerited favour, agreeably to the views of his infinite intelligence. Under his administration his creatures verify the declarations of his word, under the influence of motives, which, though certain in their operation, impair not the liberty, nor infringe on the responsibility of moral agents. In the case of "the saved," we see the effects of his *positive* influence in overcoming their hostility to his character and will; but in the case of the impenitent, we see no direct positive influence of his producing their unbelief. It springs from their evil hearts, and is perfectly voluntary on the part of the sinner. It is permitted but not caused by God. The bestowment of his grace is a matter not of debt, or of equity, but of pure favour and mercy; and of course it interferes not with the grounds of obligation, nor with the freedom of the transgressor, as an accountable creature. Independently of its being communicated, the grounds of obligation remain, and so does of course the responsibility of man. Jehovah overrules all the actions of his creatures, together with the principles from which they spring, and so adjusts and directs the events of time as to raise one harmonious and universal song among all holy beings to the praise of his character, from the blissful result following the consummation of the complicated and extensive scheme of redemption through Christ. The wicked, however, are not punished merely in order to advance the Divine glory. The

Almighty takes occasion, indeed, from their rejection of the gospel and their rebellion against his law, to display his glory as a righteous Judge, but their own sins form the real cause of their woe and the sole ground of their condemnation. The glory of God as a gracious benefactor is displayed in the salvation of the heirs of bliss, and though he is not *actively* glorified by the finally impenitent, he will be so *in* them, inasmuch as their condemnation will exhibit his rectitude, holiness, and truth, as the moral governor of the world. Now, such was the conduct of the apostles in their ministry, that the real ground on which the ungodly and unbelieving are doomed to misery is clearly ascertained—such are without excuse, and perish because of their own wilful transgressions. It is thus made manifest, that the ruin of the condemned is the natural result of their character and principles; and the recollection that the means of salvation were within their reach, will be a bitter aggravation to their misery.

The idea of riding in triumph through the world, naturally led the apostle to describe the effects of his ministry, both upon believers and unbelievers, by images taken from a triumphal procession. As in triumphs abundance of odours were used, so the gospel of Christ, as ointment poured forth, was a sweet odour diffused by the apostles in every place. But, as in nature, the same thing is agreeable to one and disagreeable to another, and as in providence, the same dispensation is advantageous to one and injurious to another, so the same gospel which was grateful and pleasant to believers was offensive to unbelievers. The former embracing it were advancing towards eternal life, and the latter rejecting it were advancing towards everlasting death. To the one the apostles were "acceptable" as messengers of good; to the other they were "nauseous," as if messengers of evil tidings. Having been taught of God, the saved were quickened by the words of eternal life. By the illumination of the Holy Spirit, they were enabled to perceive distinctly the excellence, suitableness, and importance of the gospel of peace; and as strong perfumes exhilarate the spirit and renew health, so they were revived, invigorated, and cheered by the delightful message of reconciliation. In an eastern country, great indeed is the relief and refreshment afforded by fragrant ointments, so that the image very powerfully represents the high blessedness which springs from the knowledge of the Saviour. Wherever the apostles went they filled the scene of their labours with the fragrance of the blessed doctrines of the cross. These precious doctrines pacified the guilty conscience and calmed the trembling heart. Here the weary found rest and refreshment to their souls. To such how sweet and savoury is the gospel of peace! To a Christian, surrounded by many and heavy afflictions and temptations, and sensible of his weakness and his utter unworthiness, how soothing, refreshing and encouraging is the view given him of the character, work, and promises of the Redeemer! Rich and fragrant, indeed, is that consolation which fills the heart of the sufferer, who is enabled to look to this, and to feel its power and taste its sweetness. In the midst of all his trials his heart reposes on God, and with a tone of dignity and holy joy, he can bear witness to the complete suitableness and the unutterable preciousness of that gospel which at once calms, purifies, revives, and gladdens the heart. It was a savour of life *unto life*, because, as the relish for

the truth increased, in the same proportion did the spiritual life advance. The affections were the more engaged by the delightful message, the heart was the more cheered and animated, and the issue would be life eternal. The soul found in the gospel all that was fitted to support under every burden. And if as life advanced trials and sorrows were multiplied and increased in pressure, so the consolations of the blessed truth were augmented, and their sweetness were the more experienced. In their most bitter sorrows Christians here found suitable relief—in the midst of all earthly vicissitudes they found here permanent and growing bliss—and here they found that which inspired them with fortitude and courage in their harassing and perilous warfare. Here too they found that which calmed their restless and turbulent passions, enabled them to enjoy the blessings of a kind Providence, delivered them from the tormenting fear of death, and even filled them with joy unutterable, and like to the joy of the redeemed in the heavenly glory. Well might all things be counted but loss and vanity when compared with blessings so substantial, dignified, and lasting. Thus their minds were gained, their pride was conquered, they were detached in spirit and manners from the world, and made increasingly to know the transforming energy of the cross of Christ. New life was inspired, and fresh joys daily obtained, as the truth came to be progressively known. There was an enjoyment possessed which to be understood requires to be felt. Blessed, indeed, it is to know this happy effect of the gospel of peace.

The same important and glorious revelation was offensive to the perishing, and its heralds were *hated* and persecuted by them with *unrelenting* severity. The doctrine of the cross was to such nauseous in the extreme, just as where through disease the palate is vitiated, the most agreeable food is not relished but rejected. If the sense of smelling is not in a sound state, that natural perception of a refreshing fragrance which marks a state of health is wanting, and the most fragrant perfumes disgust rather than please. Void of all relish for the delightful and refreshing message of reconciliation, the perishing rejected it with disdain, or even abhorrence. The sublime, and interesting, and amiable views exhibited in it of the character and ways of God had no charms for them, and they remained insensible to the attractions of a revelation so remarkable. The combination of excellencies and glories, unfolded in the person, character, work, and kingdom of the Saviour impressed them not. All the melting attractions of the unsearchable riches of the Divine grace and mercy were void of any salutary effect. Motives the most strong and interesting had no force, arguments the most cogent did not convince, and warnings the most awful, whatever momentary influence they occasionally had, failed of imparting the habitual fear of God, and led not to those inquiries which become rational and accountable beings. They remained unwilling to honour Christ as a Saviour. They could not brook the thought of being indebted to his grace, and they refused to take his yoke upon them. They cherished a deeply rooted antipathy against that holiness, purity, spirituality, and self-denial, which they knew to be the direct and proper effects of a cordial submission to the gospel. They would not acknowledge their aversion to all that is spiritually good, but, blinded by the love of sin, of the world, and of error, and by the natural pride of un-

subdued corruption, they persisted in their impenitence. Thus did the gospel become "the savour of death unto death," because the inbred opposition of the mind being roused and called into action gained strength—evil propensities became more deeply rooted—boldness in sin and unbelief made progress—spiritual death advanced with rapid strides—and the issue would prove, if mercy prevented not, death eternal. There are many now who do not oppose the gospel in the same way as did the enemies of it in the apostolic age, who are in reality as hostile to it. Some, indeed, profess to receive it who are far from receiving the love of it. Religion is with such an act of penance. They have no delight in it, and were it not for fear of consequences they would at once abandon it. Such, however, cannot escape the miserable consequences of sin. Where the truth does not really dwell in the mind and influence the heart, there is an utter unfitness for the kingdom of God.

It was to be expected that upon such a survey the apostle would exclaim as he does, "Who is sufficient for these things?" There was here every thing fitted deeply to impress the mind. The important and momentous consequences of such a ministry demanded the most solemn reflections. The success of the gospel was not to be ascribed to man, but to God. The rejection of it was spontaneous; it arose from the love of error and of sin, from hostility to God, and proud rebellion, and of course plunged the guilty into merited woe, and who can think of this without feeling deeply! The word of life was never without effect: if it did not soften, it hardened; if it was not followed by a participation of its blessings, it was really a fearful aggravation of guilt and of misery: and surely then seriousness in meditation and teaching became him who was called to publish the message of grace and reconciliation in circumstances so solemn. The fruits of faith in it were delightful and profitable, but the fruits of its rejection, were most offensive and destructive. Both were connected with eternity, and with the manifestation of corresponding views of the divine character. The apostle saw that great simplicity of dependence on the divine Spirit, great humility of mind, and deep devotedness to God, became the situation he filled. In seeking the spiritual and eternal good of others, we ought not to hunt after unprofitable speculations and amusing discussions, but, ever looking into the unseen world, we ought to act with eternity in our view. The fear of man must be overcome, the allurements of a bewitching world resisted, a devotional spirit cultivated, and ourselves completely forgotten, that we may cherish growing compassion for the souls of men, and ardent zeal for the glory of God. The second coming of the Saviour ought to be anticipated, and in the prospect of it every object of a sublunary nature should be made to give way, that divine things may occupy the whole field of vision. We shall thus feel impelled, by influences at once sweet and powerful, to labour for the good of souls, as they who must give account of the talents committed to them. Official characters in the church of Christ, are in particular, but not solely, called to consider these views of the duty of seeking the profit of many, that they may be saved. Influenced as they ought, they will watch for those under their care, as persons respecting whom they must give an account at last, and will labour, in season and out of season, in preaching

the word with ardent zeal for the honour of their Lord; with faithfulness and warm affection; with deep seriousness and spirituality, and with fervent prayer for the communications of the Spirit of Christ. When the mind of any Christian is thus influenced, he will labour in his own proper sphere for the good of others, and will be enabled to witness the effects of his endeavours with a proper spirit. He will bless God for any measure of success, he will remember that the righteous Judge will reward fidelity whatever may be its result, and he will adore the inscrutable ways of that God, whose judgments are unsearchable, and before whom the most exalted intelligences sink into insignificance. He will look forward to the time, when the innumerable multitude of the saved shall be assembled in the heavenly temple, and shall be presented in the sanctuary without spot or blemish, and he will rejoice in the hope of participating in the exalted bliss, which shall fill the mind of the Saviour, when "he sees of the travail of his soul and is satisfied."

In reading such portions of the word of God, we ought to mark the spirit which they breathe, and to remember that true religion is, in its general nature, the same in all Christians. We shall thus be led to take the most eminent characters for examples, and become followers of them who through faith and patience are inheriting the promises. The same grace which transformed them into the likeness of God, is proclaimed to us as the free gift of God, and in going to the throne of the heavenly sanctuary, we find mercy and grace according to our necessities. The view which Paul had of the unutterable grandeur and glory of the gospel, ought to induce us to hold it fast and to abide ever under its influence. We ought ever to remember, that the sacred writers speak by the inspiration of God, so that what they say of the glory and the value of the truth, is the mind of Him who gave it, and who is acquainted with our whole character and wants, and has adapted the plan of redemption to our circumstances and condition. This gospel is the only cure for human depravity and for human wretchedness, and every one who receives it as the testimony of God, becomes a subject of its power.

If then the gospel of peace be thus fragrant, while but little known, what will be its fragrance in the paradise of God! In the mean time, let it be contemplated, and dwelt upon here, that growing likeness to the heavenly world may be acquired. D. R.

ON THE ADAMIC CONSTITUTION.

The account which Moses has given us of the creation of man, though brief, is remarkable for its precision and solemnity. For, although his body was formed of the dust of the ground in common with the animal creation, yet his soul, that spiritual, thinking, and immortal part, was formed after the Divine image. "Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he them." This remarkable address of the Deity seems plainly to intimate a plurality in the Godhead, and no less clearly to mark the dignity of the creature, whose formation was intended. To trace with precision every lineament of this moral likeness is, perhaps, impossible; but knowledge, righteousness, and holiness, seem to constitute its principal features.

Endowed with an understanding bright as the light—with a will which ran parallel with the will of God in every thing—with a conscience which naturally respected the Divine authority on every point—and with affections which were supremely fixed upon God himself, man was in every respect a perfect creature, fully furnished for every good work.

Corresponding to the dignity and perfection of the creature, was the law which was given him, and though it was exceeding broad, his ability and inclination were equal to its utmost extent. Consequently, obedience, perfect and perpetual obedience, must have been natural, easy, and agreeable, so long as holiness was the element in which he delighted to move. While such a strict analogy is observable between the ability of the creature and the law which was given him, the wisdom, goodness, and equity of the Divine procedure must prominently appear to every ingenuous mind, while a failure in such circumstances cannot fail to mark the criminality of the creature with equal precision.

Viewing the creature thus constituted for promoting the Divine glory by a natural and constant course of obedience, infinite wisdom and goodness had made suitable provision for the happiness of man, and that enjoyment was suited to the compound capacity with which he was endowed. As a spiritual, a rational, and an immortal being, God proposed to him no less a privilege than that of fellowship with himself. God was his portion and his exceeding great reward. And here let me ask, could a higher source of enjoyment be opened, or one more suited to an immortal creature? Between the Father of spirits and this favourite of heaven, there subsisted such a union of hearts, of interest, and design in every thing connected with the glory of God and the good of the creature, as secured a constant source of enjoyment to man, and a regular return of glory to God. The influence of such a happy union upon his devotions, and upon the whole course of his obedience, must have been cheering and animating in a high and an uncommon degree. Such was the spiritual life which man enjoyed in his primeval state, and that life would have been perpetuated, if he had maintained his allegiance to God inviolate. Possessed of such distinguished privileges, how truly might he affirm, "Life lieth in the favour of God, and his loving kindness is better than life."

But as man was formed for terrestrial as well as for spiritual enjoyment, it pleased God to make suitable provision for his earthly nature; a paradise was prepared, furnished with the richest variety and the greatest abundance that his heart could possibly desire. Between the quality and the quantity of the objects of sense and the sensitive nature of man, there was so strict a correspondence, that there was nothing either unsuitable, deficient, or redundant. No disagreeable object ever offended his eye, no discordant sound ever fell upon his ear. The earth yielded no repulsive force to any of his operations, while the labour to which he was destined was perfectly easy and agreeable. The heavens above him wore an agreeable serenity, and every element was quiet. Every creature, whether it inhabited the earth, played in the waters, or soared in the air, teemed with life, and administered enjoyment to man. The help-meet too which God had provided for him was agreeable to every wish of his heart, and became a cordial assistant in all his devotions. Happy in the enjoyment of God and the creature,

his eye was satisfied with seeing, his ear with hearing, his mouth with tasting, and his heart with enjoying.

But the order in which this happiness was communicated most deserves our attention. It must be admitted, that the supreme felicity of an immortal creature, could only be derived from the immediate communications of the Divine goodness and love; that the enjoyment which terrestrial objects imparted was itself derived from God; and that, how agreeable soever it might be to his earthly nature, still it was as far inferior to that which the favour and friendship of God imparted, as the sensitive nature of man was to his immortal soul. To cultivate that enjoyment which the favour and the friendship of God imparted, was the primary object of the primitive pair, and to enjoy that happiness which the creature could yield, was their subordinate concern. This was the order of Heaven, and an order which was perfectly congenial to the human constitution, the honour of God, and the happiness of the creature. To seek their supreme enjoyment in the creature, or to seek it separately from the favour of God, was, in the estimation of our first parents, a course quite irrational, inconsistent, and vain. Therefore, to observe the order of Heaven inviolate, was quite agreeable to the dictates of true wisdom, and equally congenial to the principles of human nature. No sooner was this order of God violated, than all true enjoyment, both in God and the creature, perished with it. Nor could it be otherwise. For unless their supreme affection was devoted to God, and that measure of regard which was due to every created object justly rendered, their happiness could not be perpetuated *nor* the Divine glory promoted. Of this they were fully aware, and on this principle they were taught invariably to act. For through every gradation of earthly delight, their affections ascended to God himself, on him alone they terminated, and to him the glory of all that they were, and all that they possessed, invariably redounded. In God they enjoyed every thing, and God himself above them all. By this well regulated course of affection towards God and the creature, they secured constant enjoyment to themselves, and a regular return of glory to God.

The perfection of the original constitution will still further appear from the manner in which it was guarded. The restriction, with its awful sanction, is thus expressed. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the fruit of the tree which is in the midst of the garden thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The reasonableness and propriety of such a restriction, will immediately appear, when we reflect on the character which man sustained, and the responsibility which devolved upon him. For with all the perfection with which he was endowed, with all the dignity which God had conferred upon him, and with all the submission which the creatures were disposed to yield to him, it behoved him still to remember that he was only a *creature:* a creature, as strictly dependant upon God for every thing, as the meanest insect was. And although, from his elevated situation, he saw every creature below him, still it behoved him to remember that God was above him, and that he and the whole creation owed an unlimited subjection to *him.* This it that glory which God will not give to another, and which no creature can claim with

impunity. To preserve alive upon their minds a constant sense of this dependance, was the design of the forbidden tree, placed before their eyes in a conspicuous place of the garden. To restrain or even to limit the *enjoyment* of the creature in the smallest degree by this test, was no part of God's design. For, in the liberal grant which God had conferred, he had just as much as he could enjoy without being alloyed; therefore the fruit of this tree was redundant, unless for the purpose for which it was intended. To suppose that God had prohibited his creature from the fruit of a tree for which he had given him a regular appetite, would be a supposition which would militate against the Divine character, the happiness of the creature, and one which would lead us to account for his consequent fall, on principles dishonourable to God himself.

Besides, — the importance of the restriction, and the sanction with which it was accompanied, will farther appear when we view the responsibility with which Adam was chargeable. This had been truly great had his own happiness only been at stake by transgression. But when we view the first man as the common father and representative of the human race, one in whose hands all the life of his posterity was lodged, then his station will appear to be eminent, and his responsibility correspondingly awful. Yet such were the character and circumstances in which Adam stood in this remarkable constitution. If he had maintained his integrity, his own happiness and that of his posterity would have been secured and perpetuated without interruption. But if he should fall, his posterity, with himself, would be involved in one common calamity. On this principle, the doctrine of the imputation of sin is founded, and on it, can be fairly defended. For, whatever objections may be brought against it by his fallen posterity, there would have been none by an innocent race against the idea of holding their righteousness in him, under a constitution so perfect in all its parts, and so completely defended against every attack. To bring this sentiment to the test of sober reason, let me suppose, that a sovereign, whose integrity, wisdom, and goodness cannot be doubted, shall be pleased to appoint over his realm one, whose qualifications and fidelity are unquestionable, to be the medium of happiness to the whole empire, could a single valid objection be formed against such a constitution? Would they not be willing to stand or fall with such an individual at its head? Or, in case of failure, could any one say, that *he* would not have fallen, had *he* been placed in the circumstances and with the qualifications of his representative? On no principle whatever with which we are acquainted, could such an affirmation be made; therefore, the doctrine of imputation in consequence of Adam's transgression stands unimpeachable. If such were the consequences of transgression, then the prohibition in question served an important end, in perserving continually upon his mind an abiding sense of his responsibility on his own account and on that of his posterity.

From this review of the original constitution, it appears, as we conceive, to be worthy of God, eminently fitted to promote his glory in connection with the happiness of his creatures. Conceive for a moment, a creature formed after the Divine image, capable of spiritual and earthly enjoyment, and that enjoyment constantly administered from God himself, and from every surrounding object, to the utmost extent of his capacity, and then say, if infi-

delity itself must not be put to the blush, in framing a single objection against it.

But be this as it may, it is undeniable that God alone is the fountain of a creature's felicity—and that a participation in his friendship is the first step towards true enjoyment in the creature. Since this heavenly order has been reversed, who ever succeeded in his pursuit after happiness? Has not disappointment in one form or another pursued the unhappy creature from the womb to the grave? and have not multitudes, in every successive generation, only seen their mistake in the light of eternity? Nor can it be otherwise, while the human heart is supremely devoted to the creature, and anxiously engaged in the inquiry, Who will show us any good? To suppose that a machine, though perfectly constructed, and duly proportioned in all its parts, can answer the purpose intended, if its parts are either distorted or reversed, would be foolish in the extreme. Nor is it less so, for an immortal soul to seek its happiness in the pleasures of sin, and the objects of sense. The case would be precisely the same though God were to convert the world itself into a paradise, clothed with all its original beauty, verdure, and fruitfulness. For while the human heart is unrenewed by the Spirit of the living God, the jarring passions and unruly appetites of ungodly men, would diffuse a certain proportion of misery around them, and thus impair their own happiness and that of their fellow-men. But even in those cases where the tide of human enjoyment may be supposed to flow to the highest pitch that we can possibly conceive, still if God is excluded, that enjoyment *is* delusive and vain. Such imaginary *bliss* resembles the happiness of *one* who dreameth that he eateth, and behold when he awaketh he is hungry and faint. The experience of Solomon, and that of every generation, would be deemed decisive in this matter, were men not infatuated in their foolish career. Vanity of vanities, is the verdict which the king of Israel has pronounced upon all human pursuits, and one which every human being must sooner or later acknowledge to be universally true. Does not the enjoyment which riches, honour and pleasures impart, quickly die? Are not health and friendship continually fluctuating? And is not life itself a vapour, which will speedily be extinguished? Ere long the grave will terminate our earthly career; before the judgment-seat of Christ we must all stand; and by the award of that tribunal our eternal destiny will be fixed. But if our pursuits in quest of happiness have been directed to the creature, instead of the ever blessed God, what must be our situation in that world, where every object is spiritual, and where the frown of God will render the objects of his displeasure miserable for ever? For the Lord's sake and the sake of your immortal souls, bend that attention to your character and pursuits, that you would do to a machine, which you are convinced is out of order, and on whose operations the support of your life depends. In this way, with the word of God for your directory, you will be convinced that as all your misery has flowed from your alienation from God, so all true happiness must flow from your reconciliation to him. God has proclaimed his name in Christ, merciful and gracious; and has proposed terms of reconciliation through his blood,—terms which are suited to the wants and wishes of every human being. By the merit of his blood, your sins can

be freely pardoned, how numerous and aggravated soever they may be. By the power of his grace, your depravity can be removed, reconciliation effected, and the Divine favour restored. When such a Divine change is produced, the original order will be restored, and true enjoyment will flow in its proper channel. Then a reconciled God will be the object of your supreme delight, and every created object will afford you the satisfaction for which it was intended. In observing this heavenly order, your enjoyment in God will be maintained amidst all the changes in time, and when you have bid farewell to the earthly scene, that enjoyment will be perfected and perpetuated through eternity. U. N.

LETTER FROM DR MILNE TO HIS SISTER.

[This letter bears no date. It is only mentioned that it was written in London. The nature and design of it are stated at the very commencement. J. H.]

My dear Sister,

I HAVE long promised to draw out a plan for you, which you might adopt in order to be useful. I can only hint at some things at present.

First, As a *Christian*, you will find it useful to attend to the following things. 1. Keep a strict watch on the heart. It is the source of good or evil. Your actions will all be influenced by your dispositions. You can really be useful only in as far as your heart is kept from sin, and in the love of God. Beware of letting guilt lie upon your conscience. Haste to remove every stain by the blood of Christ. Then you will move easily on in the path of holiness and usefulness. 2. Beware of backsliding. O what pains, and griefs, and sorrows of soul, have many real Christians endured for not taking heed to this! Life has become a burden, and has passed away in the Lord's displeasure: at least for a time. 3. Seek to be very exemplary. You should strive to be conspicuous in every good work. For this purpose, study the life of CHRIST recorded by the Evangelists. Beware of forming your sentiments of practical religion on the conduct and temper of other professors.

Secondly, With regard to *relative duties*. 1. Be scrupulously particular in obeying your mother in every thing that is lawful, and in caring for the supply of her wants. 2. Cherish a spirit of love to your sisters. Look upon their pains, and seek to relieve them. Consider their imperfections, and spread the vail of charity over them. Observe their tempers, and study to please them, and give them joy in all things. This is the way to gain their love, and to be useful among them. 3. Be faithful to every charge committed to your trust. If you set up in business and have people's cloth in your hands, be very careful about that. When you pass your word for doing any thing by such a time, be punctual in keeping to it. If children or young people are under your care, make no earthly thing equal to their improvement.

Thirdly, With regard to your *setting up in business*. 1. Do not hold out great things at first. 2. Learn to be frugal in your expence. Tremble at a lavish, wasting spirit. How much pain have many endured, how much dishonour have they brought on religion, for want of taking heed to this! By good economy your own wants will be supplied, your mother assisted, and you will have something to spare for the cause of Christ. 3. Be sure you do all your work well, and as cheap as you can, and with good materials.

4. Abide by your work. It happens in this world that no kind of work will go on alone, without hands. *There is na thrift about the town, when the goodman is awa.* This is a truth confirmed by daily observation. 5. Try by every means to gain the affection and esteem of your customers and pupils, by a kind obliging disposition, and a faithful conduct. 6. Keep by you some Religious Tracts, which you may give to any ignorant person, and which may be useful to their souls. For this purpose I would advise you to become a member of the Tract Society. It would not cost you much.

Fourthly, As a member of the church of Christ. 1. Strive to be always worth your room in the church. 2. Pay much attention to weak and afflicted members. Christ will manifest tender compassion to those, in the hour of their distress, who pitied his poor afflicted members. 3. Be always forward to every good work. Could you not try to establish a tract society, or a missionary society among your young female companions? or a society for visiting and relieving the sick? Much good might be done in this way. The sick when they recover might be induced to attend on the preaching of the gospel, and the Lord might visit their souls when they did come. 4. Try to help the minister. It is said of Phebe that she *helped* the apostles. Let it be so said of you. You may help ministers in many ways, by prayer, by speaking respectfully of them if they are worthy, by repeating to others passages of their sermons, by enquiring into their temporal wants, and seeking to supply them. 5. Seek to feel and manifest a tender care for the young. Those that are now in the church must soon lie down in the dust of death. Angels will not come from heaven to fill their place. No; it must be filled by the young who are now rising up in the world. You may do much good among them. Try to have always by you some tract suited for children. 6. Strive to stir up in the minds of all a deep concern, and increasing activity for the conversion of the heathen to Christ. It is a profitable way to keep prayer meetings among young people. * * * * *

It would be a good thing for you to study the character, temper, and conduct of all the holy women in the Scripture, from Eve down to the elect lady. And what would you think of writing down in a book, any thing remarkable in their history, either that which is evil, that you may watch against it; or that which is good and amiable, that you may imitate. * * * * * I have thought of such a work myself, with respect to *all* Scripture characters, but it is not likely I shall ever be able to overtake it. Farewell for the present; yours, &c.

WM. MILNE.

To the Editor of the Christian Herald.

SIR,

THE following extract appears to me admirably calculated to correct one of the most extensively destructive opinions which are sanctioned by the world. To procure a good name, or, as it is called, a respectable character in society, scarcely is it necessary to maintain even the semblance of the spirit and conduct which the Divine Being enjoins. The poor man is often despised by his neighbour, however unfeignedly pious; his dispositions or moral in his conduct. Office, rank, or wealth, too often secures the possessor applause in life, and respect at death, while his virtues are exaggerated and his vices extenuated. This state of public opinion has assuredly

the most pernicious tendency, especially on the minds of the young, the ignorant, and the inexperienced. It will, therefore, be doing such persons an essential service to impress on their minds the awful danger to which they will expose their immortal interests, if they take the judgment of the world for their guide in religion or morals. That solemn maxim of the supreme Judge is equally applicable to our age as when it was first delivered, "That which is highly esteemed amongst men, is abomination in the sight of God."

That your Work may disseminate widely the truth approved by Heaven, will give pleasure to

COGNATUS.

ON A GOOD NAME.

[From Dr Wardlaw's Lectures on Ecclesiastes.]

"RESPECTING 'a good name' several things are carefully to be observed. In the first place, it means more than merely *being well spoken of*. A man may be well spoken of, nay, may even acquire high renown, who, judging on scripture principles, ought rather to be condemned; the world very frequently, in their estimate of character, not only allowing a little apparent good to compensate for much real evil, but even 'calling good evil, and evil good, putting darkness for light, and light for darkness, bitter for sweet, and sweet for bitter.' Many, alas! are the instances, in which 'that which is highly esteemed amongst men is abomination in the sight of God.' A good name, in the scriptural use of the phrase, is a reputation for what is *truly good*; for piety, wisdom, integrity, benevolence, and other genuine excellencies of character.—It is further to be noticed, that the *reputation* must be considered as including the *reality*,—the actual possession of the virtues that are the ground of praise. A reputation, indeed, for qualities, which we are conscious to ourselves we do not possess, so far from imparting any true satisfaction to the mind, must, on the contrary, occasion the most painful emotions of vexation, and shame, and self-reproach. Whilst there remains a spark of generous and honest feeling in the bosom, nothing can be more distressing than unmerited commendation.

"Rightly understood, then,—as signifying a reputation, founded in the real possession of what is truly good, good in the sight of God,—'a good name is better than precious ointment.' Two qualities are expressed by the comparison. It is *pleasant*, and it is *valuable*; as the ointment is *odoriferous*, and *costly*.—'Ointment and perfume rejoice the heart; so (doth) the sweetness of a man's friend by hearty counsel:'—'Because of the savour of thy good ointments, thy name (is as) ointment poured forth; therefore do the virgins love thee:'—'Behold, how good and how pleasant (a thing it is), for brethren to dwell together in unity! (It is) like the precious ointment upon the head, that ran down upon the beard, (even) Aaron's beard; that went down to the skirts of his garments:'—'Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.'* These passages show the ground for both the ideas which we conceive the comparison to express. But the sign falls far below the thing signified, both in its pleasantness and its preciousness.

"A good name is to its possessor a source of pure and exquisite enjoyment; gratifying in a high degree to his feelings, when it is not pronounced, by a secret con-

* Prov. xxvii. 9. Cant. i. 3. Psal. cxxxiii. 1, 2. John xii. 3.

sciousness, to be entirely unfounded. It is pleasant as the fragrance of rich perfume; sweet and refreshing, soothing and exhilarating to the soul. The sweetness of it should be estimated by the bitterness of its opposite.

"But it is not merely, nor chiefly, as a source of pleasure to a man's own mind, that a good name is to be prized:—it is of more substantial value, as an important qualification for usefulness. The power of any man to do good depends, in an eminent degree, on the reputation he enjoys. His character multiplies his opportunities, inspires confidence, gives weight to his counsels, and freedom and energy and effect to all his doings. To the man of inconsistency, it will be said with scorn, 'Physician, heal thyself;' but he whose reputation is established for uniform integrity, possesses a winning and commanding influence, which he may turn to most profitable account, in the cause of truth, benevolence, and piety. It is our duty, therefore, to desire 'a good name,' not merely on its own account, or for the satisfaction it affords to ourselves, but for the sake of its utility, in enabling us the more effectually to promote the glory of God and the good of men. It gives us, to use the language of mechanics, a *rest*, and a *purchase*, in advancing every good work, which nothing else whatever can furnish.—For this reason, they are decidedly, and very far, in the wrong, who despise, or rather, perhaps, who affect to despise, 'a good name,' and to pour contempt on the opinion of the world, and disregard, as unworthy of their notice, whatever men may say of them. It is true that our first and highest concern should be, to 'commend ourselves unto God;' and, compared with this, it should be 'a light thing' with us 'to be judged of man's judgment.' It is also true, that we should employ no means of obtaining a character amongst men, but the direct and honourable means of a steady and consistent deportment; the cultivation and the display (not the ostentatious, but the unobtrusive and unavoidable display) of real goodness,—goodness that follows its every-day course of well-doing,

'Holds the noiseless tenor of its way,'

neither courting observation nor shrinking from it; not varnishing itself with a false lustre, but appearing in all its native simplicity and loveliness; not shadow, but substance; not tinsel, but bullion. Whilst all this is readily conceded; still we maintain, that to be totally unconcerned whether we be slandered or approved, whether 'our good be well or evil spoken of,' is as immoral as it is unnatural. The same apostle who counted it 'a light thing to be judged of man's judgment,' and kept in mind that 'he that judged him was the Lord,' was, at the same time, earnestly solicitous, and took measures of prudent precaution accordingly, to 'provide for honest things, not only in the sight of the Lord, but also in the sight of men;' he denied himself, and declined the benefit of his just rights, that he 'might cut off occasion from them that desired occasion, to reproach and calumniate him; and this, for the very reason we have been assigning, a regard to his official usefulness; 'lest he should hinder the gospel of Christ.' The same principle is involved also in the precept, 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.'"

Anecdote of the late Earl of Hopetoun, in a Letter to the Editor.

My dear Sir,

READING in a newspaper last week, of the funeral of the late Earl of Hopetoun, I reflected on his death with deep regret, as a great national loss. I was reminded of a number of circumstances in that nobleman's conduct, while he lived at Rankeilor in Fife-shire, that were highly creditable to his Christian character. I had the information from witnesses of the facts, whose testimony I had no reason to doubt. Ever since they came to my knowledge, I have regarded him to whom they refer as truly "Right Honourable," in a sense much higher than that title is generally supposed to imply.

Living for a time in the neighbourhood of Rankeilor, I learned that Sir John Hope worshipped God with all his household regularly every evening—and in doing so, read a portion of the word of God, and made observations from it, explaining and applying it to the hearts of those who were present. —He then concluded with extempore prayer.

The rest of his conduct was quite in unison with this; manifesting the dignity of the nobleman, and the condescension and kindness of the Christian. Of various circumstances confirmatory of this judgment, I shall mention but one, which I had from the person himself to whom it refers.

Sir John's servant, who rode out with him, was of a character none of the best. On the day before his master left Rankeilor, to go to Holland, on a military expedition in the service of his country, he called at the stable where his servant was cleaning the two horses; his master's and his own. He desired the young man to lay aside his brushes for a little, as he wanted to speak to him for a few minutes. He told the lad to continue to take charge of these horses till he should receive farther directions, and then proceeded to the following purpose. "I intend leaving this to-morrow, and may never see you again. I think it necessary therefore to leave with you my best advice. You know that you are a very thoughtless, and even vicious young man, and I must now tell you, by the authority of the word of God, that except you repent of your sins, and seek and obtain forgiveness of them all through the sufferings of the blessed Redeemer, your portion will soon be in everlasting burnings. I entreat you then to flee to Jesus Christ for mercy. Remember you are warned. Farewell!" *

The young man gave me this account of the interview, only a few days after it took place; and in doing so, he shed many tears. He was deeply affected with the condescension, faithfulness and kindness of his master; though I cannot say he was equally well convinced, at that time, of his own sin and danger so faithfully and affectionately described to him. Yet one cannot but hope that such an admonition, in such circumstances, may, by the blessing of God, take root in the heart, and become eventually fruitful to the salvation of the soul.

May the Lord of hosts raise up in our country many such noblemen, to be a blessing to their households; to spread a sweet savour of Christianity around them in life; and to leave behind them an edifying recollection of their excellencies when they have gone to their eternal rests! J. B.

D——, 15th Oct. 1823.

* There was, I understand, a good deal more to the same purpose, and with much affection in the manner; but this is the substance.

Review.

Four Treatises on the following Subjects:—1. *Mystery of Redemption.* 2. *Prayer of Moses.* 3. *Doctrine and Duty of Self-examination.* 4. *On the Faith of the Gospel.* By J. A. HALDANE. pp. 136. 18mo. 2s.

THIS little volume, with the exception of the first treatise, is a republication of two sermons, (one of which, the sermon on Self-examination, has been, we believe, long out of print), and an Essay on Faith. We are glad to see them now republished in their present form, as we certainly consider them entitled to be rescued from that oblivion, into which detached sermons are in danger of passing, along with other ephemeral productions.

In the first of these treatises, it is the object of Mr H. to illustrate the Divine wisdom as displayed in the mystery of redemption, 1st, As reconciling the contending principles of the Divine justice and truth, with the salvation of an innumerable multitude of the human race; 2dly, as designed to put a stop to the progress of sin; and 3dly, as presenting in such a glorious light the character of God, as through eternity to increase the happiness of the whole obedient and intelligent creation. We consider the respective topics as illustrated in a very Scriptural manner, and with much force of argument. We cannot but think, however, that in one instance the esteemed writer has not been sufficiently guarded. He says, "Why sin was at first permitted—we cannot tell. It was not owing to want of power, or wisdom, or goodness in the Creator." Had the question been, "How did sin at first gain entrance into the mind of a holy being—in the absence of every external temptation?"—we should certainly concur in the acknowledgment of ignorance, in the fullest and most unqualified manner. And we frankly confess, that we cannot but deprecate the attempts which have been made, even by men of the most undoubted piety and talents, to engage in an inquiry, which we can regard in no other light, than being "wise above what is written," and which seems not merely to be precluded by the total silence of Scripture, but by the utter incompetency of the human faculties, in their present state, to so awfully mysterious a subject as that of the first entrance of moral evil into the works of God. Why Jehovah was pleased *to permit the existence of sin*, is, we humbly think, however, a question, to the *partial* solution of which at least, not merely the Scriptures furnish a measure of aid highly satisfactory, but to which the argument and general scope of this very treatise itself will prove eminently subsidiary. We here quote the following statement:—

"One grand end which God had in view in dwelling with men on the earth, was to destroy the works of the devil, to arrest the progress of sin, and finally to sweep it from the face of the universe into that place whence it shall never escape to mar the beauty of creation, and shall only be recollected to enhance the glory of God and the felicity of all his obedient and intelligent creatures."—p. 27.

If then the overthrow and banishment of sin from the face of

the universe, into its own place, shall be final and complete; and if the recollection of it, and the means by which this victory shall have been achieved, shall enhance the glory of God and the felicity of all his obedient and intelligent creatures through eternity;—surely ends such as these must serve, in some degree at least, to suggest an answer to the solemn inquiry, "Why was sin permitted to find a place among the works of God?"

The second treatise, while it suggests what will be regarded by some as a new view of a part of Moses' Prayer in the 90th Psalm, contains, in our judgment, a very correct illustration of its general import; and in its improvement, there are such practical considerations suggested, as are fitted, by the blessing of God, to impress the minds of the giddy and unthinking, who may be led to peruse the treatise, with a sense of the infinite importance of giving an immediate attention to the things belonging to their everlasting peace.

The third treatise, on the Doctrine and Duty of Self-examination, which we read with much pleasure on its first publication, we have again perused with feelings of undiminished satisfaction. We consider it as presenting at once a full, and at the same time, a justly guarded discussion of what all must admit to be a deeply and universally interesting subject. After some general observations on the subject, our author considers the end we ought to have in view in self-examination, and then suggests some topics to which our inquiries should be directed.

Under the second head, we were much pleased with the following illustration of the observation, "that one great design of self-examination was to increase our joy in the Lord."

"Joy is a fruit of the Spirit, of the very greatest importance, and much insisted on in the word of God. *The joy of the Lord is our strength.* It animates us in duty, and supports us under trials; it prevents the innocent enjoyments of this life from engrossing an immoderate share of our affections; it renders the pleasures in which the men of the world chiefly delight, insipid, and encourages us to devote our all to the Lord, in whose service we enjoy the greatest happiness. The abounding of joy in the churches of Macedonia, amidst great afflictions and poverty, produced rich liberality. In proportion as we do not experience the joys of religion, while we practise the forms of it, we must be influenced by the spirit of bondage. Our obedience, therefore, like that of all slaves, will be as scanty as possible, and we shall be in danger of turning back to the world as our supreme good. The desire of happiness is the very law of nature. We cannot, we ought not to endeavour to divest ourselves of this desire. Many do not seem to be aware of this, and of the vast importance of having the soul filled with joy in God. They even look upon it with a suspicious eye, as if it proceeded from presumption, and were inconsistent with that humility which ought to distinguish the disciple of the lowly Jesus. Nothing can be more false and unfounded. The idea can only arise from inexperience of the joy which flows from the gospel.

"That there is a presumptuous confidence among some professors, who speak great swelling words of vanity about their joy, is alas! too manifest. But we are not on this account to contradict the whole revelation of God, which represents joy as an eminent characteristic of believers. Even under the comparatively dark dispensation of Moses, the Lord threatened Israel with the most awful vengeance, *because*, says Moses, *thou servedst not the Lord thy God with* JOYFULNESS *and* GLADNESS OF SPIRIT. Paul tells us, that *the kingdom of God is righteousness, and peace, and* JOY IN THE HOLY GHOST, and exhorts his brethren *always to rejoice in the Lord.* We not only find believers described as those who

GLADLY *received the word,* but continuance in this joy is declared to be an essential characteristic of those who are Christ's. *Whose house are we, if we hold fast the confidence, and the* REJOICING OF THE HOPE, *firm unto the end.*

"If we have little enjoyment in the ordinances of God, we shall be very apt to attend to them in a careless, formal manner, if not to find excuses for neglecting them altogether. There was little danger of the Psalmist's neglecting public worship, while he *was glad when they said unto him, Let us go up into the house of the Lord.* There is no danger of our forsaking the assembling of ourselves together, when happy in the Lord, and expecting an increase of joy from fellowship with him and with our brethren in the observance of his ordinances. We are not apt to omit prayer, when our hearts are lifted up in the ways of the Lord, when we go to him as our exceeding joy, and feel the privilege of casting every burden upon him. No; the greater our joy in God, the greater delight shall we feel in every part of worship. It is when departing from the living God through an evil heart of unbelief, when we have, consequently, no joy of faith, that we either neglect his worship, or hurry it over. Hence the earnestness of the apostle to increase the joy of his brethren, and hence the desire of our Lord to promote this holy temper in his disciples.

"Nothing recommends the gospel of Christ to the world more than his followers being filled with joy and peace. Ungodly men are ever prone to mistake and misrepresent religion as productive of gloom and melancholy, and they have had too much reason for this from the conduct of many professors. We have every reason to believe, that the uncomfortable views of religion which so many entertain, arise from their not discerning the glory and fulness of the gospel, together with the carnality of their minds, which leads them to endeavour to keep their consciences at ease, while not living near to God. Hence they flatter themselves, that their want of comfort is the fruit of their humility, and that the joys of others are the offspring of *pride, if not* a mere pretence. It is no uncommon thing for Satan to be transformed into an angel of light, and to represent the genuine fruits of the Holy Spirit as proceeding from the heart not being right with God.

"The joy of faith, which is so important, can only be founded upon the truth as it is in Jesus, which alone can give solid peace to a guilty conscience. It assures the sinner, that, however guilty and abominable he may be, Jesus is almighty to save, and that he came, not to call the righteous, but sinners, to repentance; that he has made full atonement for sin, and that his power, and grace, and faithfulness, are all engaged for the eternal salvation of EVERY sinner who trusts in him. When men are fully persuaded of the truth of this, it must give them joy; but this joy will always be increased by the increasing influence of the gospel on the heart and life. A person labouring under a painful and dangerous disease, rejoices when a physician, in whose skill and probity he has the fullest confidence, assures him of recovery; but his joy is increased, when he finds the symptoms of his malady gradually abating, and the medicines which he uses producing exactly those effects which were foretold. This not only gives him additional confidence in his physician, but also convinces him that he has understood his prescriptions aright. Thus it is with the believer. The gospel reveals God as the justifier of the ungodly, and is therefore calculated to give instant joy to the believer, independently of the consideration of the effects which it produces on the mind. But as we are assured, upon the authority of God, that this gospel teaches all who believe, to deny ungodliness and worldly lusts; that it produces abhorrence of sin and delight in holiness; in proportion to our experience of these effects, we have additional evidence that we are not deceiving ourselves, but that it is the true grace of God wherein we stand. 'Hereby,' says the apostle, 'we do *know* that we know him, if we keep his commandments. My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we *know* that we are of the truth, and shall *assure* our hearts before him.'" pp. 98—104.

We would gladly have extracted some other passages equally interesting, but are obliged to omit them, as we must here make room for the insertion of the following very important and affecting statement of the moral condition of multitudes in our highly favoured land, which we extract from the introduction to the work:—

"It is a melancholy consideration, that the largest proportion of the people who live in a country where the gospel is preached, are borne along the current of life, forgetful of God, and regardless of eternity.—Such unconcern in a matter that regards their everlasting happiness or misery, is indeed calculated to inspire awe as well as amazement. Whether he engages in the pursuit of wealth, or enters on the race of ambition—whether he devotes himself to the attainment of knowledge, or surrenders himself to the allurements of pleasure—observe the eagerness with which man grasps at earthly happiness. And is it not astonishing, that while he knows death is approaching, and that a frail and uncertain life alone separates him from the unseen world, he can deliberately thrust aside the thought of eternity, as if it were possible to annihilate it by ceasing to entertain it in his thoughts. If men would act on their own maxims in regard to religion, they would at once confess that such conduct is irrational, shocking to common sense, and in the highest degree criminal. Does not this inconceivable blindness to his own interest, as it has been well remarked by the profound Pascal, prove the truth of Christianity, and shew how strange a revolution has been wrought on man by the fall?

"There are others who advance a step farther, and openly avow their disbelief in Christianity. It would be to little purpose to argue with those who triumph in their infidelity, and attempt, in spite of the secret warnings of conscience, to brave their Maker, and "rush upon the thick bosses of Jehovah's buckler." But if we could imagine any one who entertained doubts on this subject, and was yet desirous of information, we would direct him to that book to which all have access, and desire him to read it with attention, and then pronounce whether it can possibly be a forgery. We would desire him to look at the long succession of prophecies, at the end of 2000 years centering in Jesus Christ: we would desire him to look at the life, the miracles, the discourses, the death and resurrection of the Redeemer: we would desire him to look at his apostles, chosen from among the poor fishermen of Galilee, and commissioned to preach that gospel which has overturned idolatry, superstition, and the systems of false philosophy, wherever it has come: we would desire him to look at the history of the Jews, and compare it with their present condition, scattered as they are all over the world, and yet preserved in a state of complete separation—and after looking at this standing testimony to the miraculous power of God, we would desire him to turn to the prophecies which are now being fulfilled, and observe the progress which the gospel is making—a progress which, like the advancing tide, may occasionally have appeared to be changed for a receding impulse, but which will certainly go forward till the knowledge of the Lord cover the whole earth.—We would further desire the man we have supposed, to look at the sanctifying effect which this doctrine produces in the lives of those who embrace it—and then we would ask, if demonstration itself ought to produce a firmer conviction on the mind.

"There is another class of men, and it is to be feared not a small one, who do not altogether neglect religion, who profess to believe in Christianity, and who, notwithstanding, pervert and misunderstand the gospel. They are zealous for the cause of morality, and apprehensive lest the freeness of the gospel-offers of pardon should lead to licentiousness, They therefore erect for themselves a system in which they make salvation through Christ a sort of consequence attendant on, or at best the concomitant of, good works. But they err, not knowing the scriptures. His honour God will not give unto another, and there is none other name given under Heaven whereby men *can* be saved, but the name of

His beloved Son. "Without faith it is impossible to please God,' and 'Faith is the gift of God.' Until therefore we are endowed with this gift, no action we perform can be regarded by the God of infinite purity. We may attribute our good works to God, as did the Pharisee, when he thanked God on this very account; but if we do not come to Christ upon the same footing as did the thief upon the cross, we may rest assured that we are in some secret way flattering our pride, and building upon some 'other foundation than that which is laid, which is Christ Jesus.' 'Oh the presumptuous vanity,' it is well remarked by an eloquent writer,* whose words I am happy to quote, 'Oh the presumptuous vanity of men, who would dream of inventing a defence for the interests of holiness, better and securer than that which God himself has appointed.'"—*Preface.*

The last dissertation, on the Faith of the Gospel, deserves the serious consideration of all whose minds may be in any degree perplexed by the accounts which they have read of the various kinds of faith, of which men may be the subjects while strangers to the faith of Christ.

* Essay on Faith, by Thomas Erskine, Esq. p. 115.

On the whole, we recommend this volume most cordially to the attention of our readers, and trust it will meet with an extensive circulation.

The Carpenter Boys: or which is the Wisest? Written for the Instruction of Youth. pp. 36. 4d.

This Tract is well adapted to answer the end which the author has in view—the instruction of youth. It contains the history of two boys, John and Robert; the former of whom enjoyed the benefit of the instruction of pious perents, which proved the means of his spiritual benefit; while the latter, destitute of this privilege, was left to all the influence of his corrupt nature. The benign effects of true religion in the one, and the baneful consequences of human depravity in the life and death of the other, are pourtrayed in their respective histories in a way which appears calculated, by the Divine blessing, to prove useful to the rising generation. We recommend this tract as a useful addition to the Juvenile Library.

Religious Intelligence.

DOMESTIC.

HIGHLAND EVANGELICAL LIBRARIES.

There have been established of late in the Highlands, by the benevolence of ministers and private Christians, Evangelical Libraries, in various places, for the general benefit of all classes of the community. We are happy to learn, that a benevolent and opulent individual, in the South of Scotland, who is earnestly desirous of promoting the knowledge of *the gospel in* his native country, has lately, by his kind aid, enabled the friends of these useful institutions to add fifteen new libraries to the number formerly established. They consist of the best practical treatises in Gaelic and in English, and it is hoped will be eminently useful in promoting the progress of Divine knowledge among that interesting class of our countrymen.

On Thursday, the 16th ult. the Rev. Mr Sherriff, late minister of the parish of St Ninians, of whose secession from the communion of the

Established Church, we suppose all our readers have long since been apprized, was set apart to the pastoral office, over the Baptist Church assembling in Albion Chapel, Glasgow. The service was conducted in the following order.—After praise, Professor Chase, of Columbia College, North America, engaged in prayer. Mr Edwards, of Greenock, preached an introductory discourse from Psal. cii. 16. Mr Sherriff, after being set apart to the pastoral office by prayer with the imposition of hands, was then addressed on the duties of the ministry by Mr Innes of Edinburgh; and the service was concluded by an address to the Church by Mr Anderson of Edinburgh. Mr Anderson preached in the evening from Rom. xiv. 17.—"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Mr Watson, of Cupar in Fife, preached on the evening of the 15th from Eph. ii. 19—22.

INSURRECTION IN DEMERARA.

As the accounts of the Insurrection in Demerara, together with the accusation brought against the Missionaries of the London Society, have been circulated by the Newspapers throughout the kingdom, we consider it a duty which we owe to that Institution, to insert the following statement on the subject, which has been lately published in the Missionary Chronicle.

THE Directors have heard with a concern common to all their countrymen, the accounts, recently received, of the insurrection amongst the Negroes in Demerara,—and with a pain which they cannot express, the rumour which imputes a share in the guilt of that transaction to persons connected with their Society.

The intelligence which has hitherto * reached this country having been given in the midst of the confusion of the event, and being transmitted chiefly through channels manifestly hostile to Missionary efforts, are certainly little to be relied upon for accuracy in those details, which affect the characters of individuals concerned in the missions. The Directors, therefore, suspend their own judgment, and entreat the members of the Society and the candid Public to do the same, till time and impartial investigation have furnished the means of forming a just opinion.

No letter has been received from any person connected with the missions in that Colony, not, so far as can be learned, any one furnishing details, from parties on whose impartiality reliance can be placed. It is well known to many, that, in the course of the last twelve months, an inveterate hostility manifested itself in the Colony, through the press, against some individuals attached to the Society; and it is easy to suppose with what readiness that disposition would construe the most innocent transactions into charges, which might make it proper for the constituted authorities to take the ordinary means of investigating their conduct. The comments which have been put on the administration of the Lord's Supper, the Lord's day preceding, and the design which has been attributed to one of the accused parties, of becoming "*the Emperor*" of the revolted Negroes, are of themselves sufficient to furnish strong grounds for this opinion.

While the Directors are waiting with anxiety for the development which time will speedily offer, they have no hesitation in expressing their entire confidence in the justice and candour of His Excellency the Governor: and it is but proper for them to state, in the present juncture, their assurance that the charges brought against the criminated missionaries will prove unfounded. One of them has been in the Colony since the year 1814, the other since 1817, and in no instance has a complaint against them been brought to the ears of the Directors, to lessen the confidence placed in them for integrity, or even propriety of conduct.

To this plain statement the Directors will subjoin, for the information of their friends and the Public, an extract from their instructions given to one of the missionaries referred to. It will prove

* October the 27th, having kept the press standing till the latest period that could be allowed.

to every dispassionate mind, how entirely contrary he has acted to every obligation he was under to the *Society itself*, as well as to his country, should he have fallen into the course of conduct which has been (falsely, we are persuaded) imputed to him.

Extract. "In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth, and other laborious employments. Some of the gentlemen who own the estates—the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest, by any mismanagement on the part of the missionaries, or misunderstanding on the part of the Negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil—not a word must escape you in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being subject, "not only for wrath but for conscience sake," Rom. xiii. 5. —1 Peter ii. 19. The holy gospel you preach will render the slaves who receive it the most diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry, even to those gentlemen who may have been averse to the religious instruction of the Negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more."

FOREIGN.

LONDON MISSIONARY SOCIETY.

SOUTH AFRICA.

Extract of a Letter from Mr Moffat, to the Secretary; dated Lattakoo, Jan. 24. 1823.

——"The state of the Boschuanas spiritually is to this day deplorable; the greatest possible indifference is manifested toward the saving doctrines with which we endeavour to make them acquainted. No inquiry is made who is Jesus; none desire to see him as revealed in his word. Dead in trespasses and sins, they lie scattered like the bones in the valley of vision, till the Lord in infinite compassion breathe upon them. Nothing seems to make such an impression as to arrest their attention, and an aversion, I may say an incapability, to reason on any subject, however simple, renders it extremely difficult to impart knowledge. If you saw the contempt and derision manifested when instruction is proposed to them or their children, you would imagine that they must think that wisdom dwelt with them. As it regards things seen and temporal, they are obliged to acknowledge that they are comparatively ignorant. House utensils, tools, and various implements, demonstrate to them, what they cannot deny, that they are mere infants; but it is remarkable that while spectators of what is doing, they will sometimes ask, What is it? but never, How is it made? or from what materials?——

"When I review the past, comparing it with the present, it appears very evident that our circumstances in certain respects are much improved: for instance, about a year ago no friendship nor familiarity whatever existed between us and the Boschuanas, which naturally had a painful effect on our minds. They kept us ignorant of what transpired in their public meetings relative to the mission. They conceived evil things against us, and allowed months to pass without giving the least intimation. Surly looks, mockery and insults, we had to endure. Threatenings to drive us away and burn our houses, to leave us and depart where we could not come, were perpetually ringing in our ears. As may be conceived, these things rendered our circumstances any thing but pleasant. The scene is materially altered. They are now friendly and familiar enough, ready to communicate whatever takes place among them, and in some cases have asked our advice on subjects of some

importance. We are now no longer exposed to mockery and abuse because we disapprove of their mendicant spirit, and refuse to gratify their insatiable dispositions. We are not held up as the butt of public indignation, charged with withholding the rain; not a word is heard of their leaving us, nor a syllable uttered of driving us from them. It is true, we have many things to bear, principally from thieves, who embrace every opportunity of carrying off what they can; and after all our diligence and care to prevent it, we are very often obliged to be resigned to destruction and losses in the house, garden, and fold, perpetrated at night, and sometimes in open day. The water for the supply of the station, and on which our gardens depend, is almost every day by the women (mostly chiefs' wives, Mahutu, the queen, setting the example,) turned into their gardens to run at random. In order to have water in the morning, one of us must set off at noon, with a scorching sun above, and burning sands beneath, to the distance of three miles, to close the outlets. All our expostulations are in vain. For the sake of the cause, that it be not hindered, we would rather see sometimes our vegetables dried to hay, than wage war to the destruction of our object, which I trust we hold dearer than life itself.

As to our encouragements they are few, except what arise from faith in the declarations and promises of Jehovah, who cannot lie, in whom we trust, waiting with anxiety the longed-for period, when the dead shall hear his voice, and rise to light and life through the all-prevailing name of Jesus. We have often reason to repent that our hands hang down, and our eyes fail with looking upward, and we adopt the prophet's complaint, and ask, "To whom is the arm of the Lord revealed?" Though the greatest indifference is manifested to every kind of scriptural instruction, which is surely the greatest of all discouragements, we nevertheless hold on, assured that he that will come shall come, and bring his reward with him. The events of Greenland and the South Seas establish our hope; and we trust that the little that has been accomplished here will form a prelude to the glorious event, when this people, who are evidently the descendents of Ishmael, will say, Surely, O God, thou art our father, though Abraham know us not."

PITCAIRN'S ISLAND.

A professional gentleman, who visited Pitcairn's Island in December last, has communicated to the Directors the following particulars:—

At the above-mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the Bounty. Seven of the young men were married, having in all 27 children, of whom 23 were under ten years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavoured to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity, than, perhaps, any other community. Their condition presents a delightful picture of social happiness. The Bible is their Directory. Most of them who are above 10 years of age can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations, for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the *Evening Hymn*, and retire to rest.

This little island is extremely healthy, and produces, with very little labour, all the necessaries of life, and some of its luxuries. The scenery where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

From this remote and in various respects desirable spot, anxiety, however, is not excluded. The number

of ships which touch at the island, both English and American, is now much more numerous than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers, who, impelled chiefly by curiosity, occasionally visit this little colony, and his people, injurious to their morals and happiness. Although possessing considerable physical strength, with the use of his faculties entire, he is yet sensible of his advancing age, and feels desirous, as do also the adult portion of his large family, than an individual, of weight and excellence of character, to acquire over the people a personal influence at once just and beneficial, should settle in the island during his lifetime. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

It is the desire of Mr Adams and his people, that the person who may settle on the island with these views should be an Englishman, a Minister, and that he should be sent out under the sanction of the London Missionary Society.

As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognised sphere of its operations, the Directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed, under the sanction of the Society; but they hereby engage to exert themselves to procure for such person, and for his wife, (if married) a free passage to Pitcairn's Island.

MALACCA.

By a letter from Dr Morrison, dated at the Anglo-Chinese College, February 19, 1823, we learn that he left Canton on the 17th of January, and arrived at Singapore on the 29th, where he had much conversation with Sir Stamford Raffles, on the subject of a Chinese and Malay College on that island. On the 14th of February he landed at Malacca, where he found Mr and Mrs Humphrys, Mr Collie, and Mr Huttman, in tolerable health—"But," says Dr Morrison, "But—my dear William Milne! my faithful fellow-servant—Alas! how short the number of his years: but—he lived much in a little time. His works praise him.

"I cannot express to you the great satisfaction afforded me by this house; the libraries, the Chinese printers (unawed by any Mandarins) printing the Book of God; and the Chinese youths singing in their own language the high praises of Jehovah."

It is stated in the Penang Gazette, Feb. 19, that a fire broke out in the town of Malacca on the 7th of Feb. at the back of the Missionary College, by which seven houses were consumed, but happily no lives were lost.

[Dr M. makes no mention of this in his letter of the 19th.]

BRITISH AND FOREIGN BIBLE SOCIETY.

It is with much pleasure, that we insert the following accounts of the circulation of the Holy Scriptures by means of the exertions of the friends and agents of the Bible Society.

Italy.—The presses at Venice have furnished 3700 Armenian New Testaments and 2000 copies of the Psalter; all of which have been forwarded to Malta, Smyrna, and Constantinople.

Spain.—The Corresponding Committee of Gibraltar have found means to circulate no less than 3175 copies of the Scriptures; of these, upward of 1500 copies were Spanish, 500 Italian, and 400 Portuguese. At Barcelona, 10,000 copies of the Spanish New Testament, of Father Scio's version, have been printed.

It appears, from a printed document, published at Darmstadt, by Dr Leander Van Ess, the indefatigable advocate of the Bible cause, in August 1822, that he had circulated, from the commencement of his operations up to May of the same year, 456,870 copies of his New Testament; besides 8934 copies of Luther's German Bible, and a number

of copies in the Greek, Latin, and Hebrew Languages. His supporters, among persons of his own religious persuasion, were on the increase: the Societies of the Netherlands, of Geneva, and of Bremen, had collectively contributed about £200 to his funds; and, among the donations presented to him, is one from the Prince of Thurn and Taxis.

The following extract of a letter, bearing date February 6th of the present year, from this distinguished co-adjutor, whom your Committee have aided by grants to the amount of £600 during the last year, will be listened to with pleasure:—

"I praise God for the experience which my extended correspondence affords me, that the more the people drink from the fountain of living waters, the more a thirst for them increases; and the Lord has raised up many Catholic clergymen, who promote this work with energy and spirit. How wonderful is the love of God toward wretched and sinful man! From all quarters, I receive encouraging letters, written by Catholic clergymen, who approve of my exertions and struggles in the Biblical cause; but I exclaim, with the Psalmist—'Not unto us, O Lord, not unto us; but unto thy name give the glory.'"

JEWS SOCIETY.

Extract of a letter from the Rev. Lewis Way, dated Nile, of Sidon, in Syria, June 10. 1823.

My dear Hawtrey,

Having written to you from Malta, and Mr Lewis having sent you a long detail up to that time, I have only to inform you, that by the mercy of God, our voyage to this place was most prosperous; the wind was so favourable all the way, that for seven days the sails required no change of position, and we ran before a gentle gale that just filled the canvas: the sky was without a cloud. At 53 miles from shore, I first saw the top of Lebanon crowning and covering this land of promise; the sun was rising without a speck to break its rays, and reminded me of Him who will rise upon it with healing in his wings. By a mistake of the Captain of the Hebe, we found ourselves in the harbour of Tyre, instead of that of Sidon, and there we first set foot on holy ground. Thus we saw the first literal fulfilment of prophecy in the minute and accurate forecast of Ezekiel xxvi. which at this moment affords a correct delineation of the spot on which I cast my eager and inquiring eye. "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. *It shall be a place* for the *spreading of nets in the midst of the sea.*" And again, xxvi. 14. "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; *thou shalt be built no more.*" So true is this, that though this town is the seat of an archbishop, no attempt is made to repair, much less to rebuild it: two or three miserable, most miserable broken barks, occupy the place of the ivory galleys and purple sails of the mart of nations. Where the peacocks, and the gold of Ophir were landed; where the temple timber from Lebanon was embarked, all I could find to purchase was a water pitcher of the rudest form. The Arabs stared at a merchant vessel and a few Europeans, as the savages of Otaheite gaped after Captain Cook, and the Endeavour, at its first appearance. The whole place and promontory look as if a trifling swell from the north would finally accomplish the whole prediction, as recorded Ezekiel xxviii. 19.

Better is the hope of Sidon, see xxviii. 23. That city is yet a town of some commerce; there is yet a synagogue and some respectable Jews there. I sat on a Sabbath evening with sixteen in the Rabbi's house, speaking of the things pertaining to the kingdom of God. There was a Jerusalem Jew present, who said I was right as to the future glory of Jerusalem, and promised when I came to the Holy City to make me known to many Jews who are waiting the consolation of Israel.

In the fifteen days in which I have occasionally visited the shore, I hear of nothing but the Hakem, and the Incardi, and the Messiah, by which names Ottomans and Maronites, and descendants of Abraham, mean what we call "The King of Glory," whom they expect this year to re-

pear, at least to the wise and waiting, and are preparing for his triumphant entry into his *own land*, which we know to be Immanuel's. They expect more earthquakes and much famine to purge it, and many adversaries from the north; but I already have reason to think there is as much expectation of a Great Deliverer, as there was when the Magi came from the east of old. They are wondering who those can be who are come in a merchant ship without merchandise, and they looked with inquiring wonder at the boxes of many sizes now safely deposited in the Khan, little thinking that they contain that merchandise which is better than silver or perishing gold.

I cannot tell, you must feel, or guess my feelings, on treading on the ground our Saviour trod. May I do it in spirit as well as fact, and follow magno intervallo, his blessed steps. I wished to have landed at Sidon, but I was first to see Tyre, the pattern of desolation to come elsewhere. Having retraced the track of Paul in one of his voyages to Puteoli, we took his course exactly in another, Acts xxi. 3.; for "when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre." I cannot add, "For there the ship was to unlade her burthen." Had we been so disposed, there was no warehouse of sufficient magnitude to contain it. I am indebted for that convenience to the kindness of Lady Hester Stanhope, well known as the niece and domestic manager of a departed premier in England; a lady of no ordinary talent, research, and enterprise; who has lived ten years in the country and means never to quit it.

She has opened her house to me, and when I have finished this, if the working of the vessel will allow me to make it legible, I am going to repose under her roof till I can occupy a place she has taken for me on the top of Lebanon, where we shall employ the summer in preparing for the future, by the study of language, and formation of habits necessary to an Arab life. The place is eminently suited to the reception of missionaries on their arrival to learn *Arabic*, Syriac, and other things equally necessary for a regular plan of Christian enterprise in this unknown and interesting region.

My beard is growing fast, *literally my beard*. I wear the dress I bought in the Crimea four years since; and on my Arab mare, a perfect and safe creature, Lady H. has given me, I already traverse the craggy rocks with as much ease as I used to descend the Devon hills; and the sight of a Bedouin troop of the family of Hagar, is to me more cheering than the train of the javelin men, who ushered the judges into the circuit towns. I read the truth of God's word in all around me; I see the record of the past, and the promise of the future, and in all behold the blessing struggling to overcome the curse, as at last it will. But Satan is keeping his hold, and raging for a known season.

It is remarkable, that the phenomena of demoniacal possession and influence, are as much the subject of observation in these parts now, as at the first advent. False Christs are appearing and deceiving many, and facts of this nature are not wanting which on your side of the world, where witchcraft is legalized or ridiculed, would obtain no credence. These are among the works of the devil, which the Son of God was manifested to destroy, and which the Son of man will finally exterminate. They are so notorious in the courts of Gentile Galilee, that a minister of the gospel must enter it with the *unrevoked* promise of the Saviour for his stay and comfort, taking it as recorded in Mark xvi. 17, 18, for poisoning is a daily practice. Serpents and lizards crawl over the stones of the mountains, and evil spirits occupy the stony hearts of the deluded Syrians.

I am now about to quit the Hebe, in which I have passed, with certain intervals, three months, without a sickness or a sorrow. I sincerely recommend to the Society the consideration of the maintenance of a brig of 150 tons for the Mediterranean, to be always afloat in the summer for books, missionaries, &c.; which should form a floating school, chapel, and warehouse. Persons engaged in this service would, as far as human precaution can go, be secured from the plague and the annoyance

incident to feluccas. It would be an asylum for pious mariners; Captain Pearson would, I am sure, be its Palenurus, and God would give it his blessing. Thanks be to Him, on the quarter deck, or in the hollow saddle of an Arab steed, I find that peace which the world cannot give. Yours sincerely,

L. WAY.

SCOTTISH MISSIONARY SOCIETY.

CRIMEA.

THE following extract of a letter received from Mr Carruthers, dated Baktcheserai, August 14th, details the particulars of the baptism of the first Christian convert in the Crimea.

"Unnoticed and unknown as this event may be by those who feel no interest in the prosperity of the Christian church, *we* regard it as an important link in that chain of providential occurrences which are to terminate in the accession of Russian Tartary to the purchased inheritance of our ascended Lord.

"You will no doubt feel some anxiety for the sequel of Mehmed's history, and I am sure you will rejoice when informed, that he has been admitted a member of the church of Christ. Wednesday, the 6th inst. was the day appointed for that solemnity, and I shall here insert, for the satisfaction of the Directors, a short review of the services on that interesting occasion. We began, as usual, by singing and prayer. After again celebrating the praises of our Lord, I delivered a discourse in English, from 1 John v. 5. 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' in which, waving all discussion on the subject of our Lord's divinity, I endeavoured to illustrate the connection between a cordial belief in that fundamental doctrine, and a progressive subjugation of worldly principles, attachments, and pursuits. After singing again, my little daughter was devoted to the Lord by baptism, the ordinance being administered in the usual way. After prayer and singing our young convert came forward, when I addressed to him some important questions, to all of which he gave distinct and appropriate answers. A short specimen of both may not be uninteresting to the Directors. *Q.* Do you believe, with all your heart, that Jesus is the Christ, the Son of the living God? *A.* I believe. *Q.* Do you believe that besides him there is no Saviour? *A.* I believe. *Q.* Who is Jesus Christ? *A.* God and man. *Q.* What did Jesus do to save sinners? *A.* He came into the world, and suffered and died. *Q.* Do you profess your belief in any righteousness of your own, and do you expect the favour of God on account of it? *A.* I do not. *Q.* From what does Jesus save you? *A.* From hell. *Q.* Ought you to love Jesus for what he has done? *A.* I ought. *Q.* How shall you shew your love to Jesus? *A.* By my works. *Q.* What is your design in wishing to be baptized? *A.* To make known to others my love to Jesus. *Q.* Of what is this water the sign? *A.* Of the Holy Spirit. *Q.* If your heart and soul are not purified by the Holy Spirit, will baptism be of any advantage to you? *A.* It will not. After these, and a variety of other questions, we engaged in prayer, and then I solemnly admitted him into the church of Christ by baptism, at the same time giving him my name, at his own desire. We now supplicated the Divine blessing on the ordinance, and sung a Tartar hymn, which, according to my ability, I had prepared for the occasion. I then delivered a solemn address to our dear brother in the Lord, as I sincerely trust he is, exhorting him to diligence in prayer, reading the Scriptures, circumspection in conduct, and so on; and after once more singing the praises of God, concluded as usual with the apostolical blessing. Our old police master, and several other individuals were present on the occasion; nor must I forget to mention, that my old teacher, *Abdarahman*, was also present, and at his own earnest desire. Soon after the conclusion of the services, our young friend retired for private prayer. On the following evening, the Greek priest, who had heard of the paper I had received from Government, called, and expressed his regret that he had not been aware of the baptism the

day before, else he would have attended. This is indeed a change of matters. May I be sufficiently grateful, and sufficiently evince my gratitude for the change."

We are happy to find that another Tartar, desirous of being instructed in the Christian faith, has been taken under the charge of Mr Carruthers. May the work of conversion thus auspiciously begun, be carried forward with rapidity by the Great Head of the Church.

Extract of a letter from Dr Henderson, dated 28th Sept. 1823.

THE accounts from the Scottish Missionaries in the south, continue to be encouraging. A spirit of enquiry has been excited, which seems to increase from day to day, and the young convert in Astrachan, Alexander Hazem Bey (Mahomed Ali) is zealously endeavouring to call the attention of his deluded countrymen to the precious and life-giving truths of the gospel. In the Crimea too, several have placed themselves under the care of Mr Carruthers, to be instructed in the way of life.

GREENLAND.

Extract of a letter from Mr J. G. Gorke, Missionary at Lichtenfels, to a friend in Edinburgh, dated 4th May 1823.

THE Greenlandish church here consists of 341 persons, who, to our great joy, continue to grow in the knowledge and grace of our Lord, and the word of the atonement dwells richly among us, and shews itself powerful in their hearts, and on every opportunity their mouths overflow with praise to Him, who hath called them by his gospel, opened their hearts, and made them willing to receive it; who, by the power of his death, has quickened them, and brought them out of darkness to his wonderful light. It is already known to you, my dear friend, that the churches of Lichtenfels and Newherrnhut, receive no more * increase from the heathen, as there are no more heathen in either of the places; within the last four years, however, we have both been visited by wandering heathen, some of whom, having heard the word of God, remained, and have turned to Christ their Lord. But the church in Lichtenau, is increased every year by additions from the heathen, so that their number already begins to be too great for their outward circumstances, as Greenland is not a country, where many hundred persons can dwell together and gain a livelihood; on this account it is thought necessary to erect a fourth Missionary establishment in the most southern point of Greenland, near Stutenlink, where brother Klinschmitt of Lichtenau in a journey he made for the purpose, discovered a most convenient spot, where some hundreds of heathen live. This is another new field of labour, and the Lord of the harvest will send out more labourers, for we are too few here already, to be able to extend any farther. We shall, however, by the grace given us of our Lord, do what we can, as these poor heathen have called to us, to come over and help them. It tends greatly to comfort and animate us, and certainly all missionaries whereever they are, to know, that they have so many assistants in prayer and supplication to our Lord, that he would cause our work to prosper for his own sake, and crown it with his blessing. We learn this with much pleasure from the reports of the London Bible and Missionary Societies, which are translated into German at Basle in Switzerland, and sent us every year. We read them with much interest, and are cheered and edified by them. Indeed we view these Bible and Missionary Societies, with the greatest astonishment, for they work with all their might, in the name of the Lord, and thank God, his blessing is visible on them. You wrote that you have also in Edinburgh, a Society for the Support of the Brethren's Missions, and besides this, how much good is separately done for us and our Greenlanders, for which we cannot sufficiently thank you. Yet what can I say, more than bless and praise our dear Lord, for he it is who puts it into the heart, to assist in the enlarging of his kingdom. *To this work* he has chosen the dear English and Scotch people, that they should lead the way, and stir up other na-

* *i. e.* regular increase.

tions. And oh! how many thousand prayers, wishes and blessings ascend to our God and Saviour for them, that he would strengthen, support and prosper them in this blessed work in which they are engaged, and from time to time make them the means of bringing many families of the earth to eternal salvation. He will do this, for he is rich over all that call on him. When we with our church in Greenland draw near to the throne of grace, and make supplication, intercession and prayer for all the united societies, then our dear Edinburgh and Leith friends are included by name, and commended to the grace and blessing of our Lord. His ineffable presence is with us, which assures us that he will in mercy hear and receive our prayers.

SPAIN.

*Extract of a letter from J. G. agent from the Continental Society.**

Gibraltar, Oct. 1, 1823.

On the 12th July I got an invitation from two gentlemen who came in the same ship with me from Britain, to go to a town called San Fernando, about six miles from Cadiz. I accordingly took some tracts with me, for distribution among the people and soldiers. I was next day apprehended and taken to prison as a spy from the French; supposing that the tracts were a covert for something of a seditious nature. The general of San Fernando would not believe that I was a Spaniard. They sent to Cadiz for the rest of my tracts, but the Fiscal of our cause was so kind as not to bring them all. I remained ten days in the prison. After I came out the British Consul told me, that he had gone to the general, and asked him, "Sir, you have been in England? Yes, replied the general. Then you know something of the Bible Societies and Missionary Societies. Yes, he again replied, Then, said the Consul, one of these young men who is in prison for delivering religious tracts, belongs to one of these Societies, and is no spy. The general told him that he would put us (for we were all three put in prison) at his pleasure, but he sent word to the governor not to let us go, till he was satisfied we were not spies, ordering at the same time when we were discharged from the prison we should leave the country. By the advice of the Consul however, I did not do so immediately."

After noticing various difficulties, he states that upon leaving his books as a pledge, he obtained as much money as enabled him to pay for a passage to Gibraltar. On his arrival he called upon the minister of the established church, where he met a gentleman, who, mentioned to him the name of a Lieutenant in the Navy, and another gentleman, who, he said, were religious persons. "I sought them," he says, "and was very kindly received by them both; Lieut. B—— gave me a note to the Rev. Mr Croscombe, the Methodist Missionary. He likewise received me with much kindness, and said he was very well pleased with the simple account I gave of myself, and believed I was the person I said I was. He introduced me to J. P. Esq. Solicitor; and to many Christian friends, who all expressed their sorrow at what had happened to me, and their happiness at my having come to Gibraltar. Mr Croscombe and Mr P., and other friends think there is a greater prospect of being useful to the Spaniards by remaining at Gibraltar for the present, (considering the unsettled state of Spain) than at any other place, and therefore advise me not to enter upon any secular employment, until I hear from the Society. They have kindly offered to provide for my board until that time. In the mean time, I shall do all I can to improve in the grammatical part of the Spanish language, so as to fit myself for future usefulness. The Christian friends here are of opinion, that a Spanish congregation might be immediately collected if there was a Minister to preach to them in their own language, and regret, that I am not fully qualified for that important work. The few days I have been here, I have gone twice with the brethren to read the Scriptures, exhort and pray in Spanish families,

* See No. for August, p. 286.

bnt we intend in future to go every evening.

In the same boat in which I came from Cadiz, came also the President of the Cortes, who concluded his Presidentship on the 5th August. In conversation, he said, he had seen in the governor's house, in San Fernando, a little book, written by a Lady in English, and translated into Spanish, addressed to children. He is a very free gentleman, and I took the opportunity some time after this, of telling him, who I was, and how I had been taken to prison for distributing such tracts. He said, this had happened in consequence of the present state of Spain; for there are many Spaniards, he said, among the French, who, under the pretence of religion, are going through the cities plundering and murdering, and they would just think you were one of them. But had it been in time of peace, he added, you might have distributed ever so many, and no body would have said any thing. I afterwards shewed him one of the little books. Yes, said he, this is it, let me see if I can find a portion of it which was thought suspicious. He got it out, and says, "this is it!" It was a poem; the subject of it is, God sending Jesus Christ to sinners with laws of peace to the conscience. He told me, that the Governor of San Fernando had taken this view of it, that the God there was the king of France, and Jesus, the duke d'Angouline, sent by the king of France with laws of peace, to the cities, to pacify the disturbances of Spain.

They put us in the public papers, and told a number of lies concerning us."

We have just learned, that the Home Missionary Society of London has, during the past month, been favoured with *One Thousand Pounds*, unsolicited,—a sum which has seasonably relieved the Committee from a heavy burden, and enabled them to resolve on employing two additional Missionaries. They record this instance of liberality as a kind interposition of providence, and as an example worthy of being imitated by those who possess an abundance of this world's goods. Twenty-six applications for Missionaries still remain on their list.

Poetry.

ON PRAYER, BY MONTGOMERY.

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains, that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
The watchword at the gates of death,
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, "Behold he prays."

The saints in prayer appear as one,
In word, in deed, in mind;
When with the Father and the Son,
Their fellowship they find.

Nor prayer is made on earth alone,
The Holy Spirit pleads;
And Jesus on the eternal throne,
For sinners intercedes.

O Thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod,
Lord teach us how to pray.

THE

CHRISTIAN HERALD,

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DECEMBER, 1823.

SOME ACCOUNT OF MESSRS COLMAN AND WHEELOCK, MISSIONARIES TO BURMAH.

[From "JUDSON'S Mission to the Burman Empire."]

THE Rev. Messrs COLMAN and WHEELOCK, for several years previously to their leaving America, had thought and felt much on the subject of missions, and could not rest contented, to sit down as ministers of the gospel, in their own country, while "the walls of Jerusalem lay waste," in a foreign land. They literally panted to become the heralds of salvation, to those who were in darkness, and the shadow of death; and though their prospects of being early and happily settled, over opulent congregations, were flattering, they relinquished them all, and, at an early period, made known their views and wishes to the Board of Missions. Extracts from their letters, on this subject, to the corresponding Secretary, I cannot omit transcribing, as they are so very descriptive of the spirit they ever continued to exhibit until their lamented death.

Mr Colman wrote thus—"Since I came to the above conclusion, my mind has been unwavering. It is true, mountains, at times, have arisen between myself and the Eastern world. My way has been hedged up by difficulties, which, to the eye of human reason, might appear insurmountable. But duty has constantly appeared the same. Indeed, I esteem missionary work, not only a duty for me to perform, but a privilege for me to enjoy; a privilege which I value more than the riches of the earth. Only give me the rich satisfaction of holding up the torch of truth, in the benighted regions of Burmah! This is the object which lies nearest my heart; for this I can cheerfully leave my native land, and the bosom of my beloved friends. I pant to proclaim the gospel to those who are ignorant of it; to present to their minds that firm foundation, on which my own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire, I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope that my feeble labours among them will be crowned with the blessing of Heaven. Some, I trust, will be induced to forsake the worship of idols, and to bow the knee to Him on whose vesture and thigh is written 'King of kings, and Lord of lords.' Prompted, as I believe, by a deep sense of the worth of souls, and by the com-

mand of our blessed Saviour, who says, 'Go ye into all the world, and preach the gospel to every creature;' and encouraged by his promise of constant assistance and direction to his servants, I, voluntarily and joyfully, offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen."

Mr Wheelock appears to have been inspired by the same missionary zeal, and closes his application to the Board with the following lines:—"To you, honoured fathers, is my mind directed, as to those, who, under God, must decide my case. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, to turn the poor Burmans 'from idols, to serve the living and true God.' And, O! if it is consistent that one so unworthy and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul, that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I had rather be a missionary of the cross, than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor pagans to the 'Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honour. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried!"

These two young gentlemen, the one twenty-three, and the other but twenty years of age, were readily received by the Board, and soon ordained as missionaries to the East. In November, 1817, they embarked for Calcutta. The scene, at their departure, was very interesting and affecting, and very pathetically described by Dr Baldwin.*

During their passage to the East, these young missionaries were remarkably blessed in their endeavours to instruct the sailors. The greater part of the crew became hopefully pious, before the completion of the voyage. They arrived at Rangoon, in September, 1818, and greatly animated and encouraged the brethren by their interesting appearance. An account of their first arrival, and the meeting of the mission family, is described by Mr Colman in the following letter.

"*Rangoon, February 20th*, 1819.—With much pleasure I inform you of our arrival in Burmah. Five months we were on board the Independence, four in Bengal, and one upon our passage from Calcutta to this port. Various circumstances conspired to make the shores of this heathen land appear agreeable to us. We had long been in an unsettled state, and exposed either to the dangers of the ocean, or to the influence of a sickly climate. It was delightful to find ourselves at the end of our tedious journey, and safe from all the perils through which we had passed. But another consideration served much to animate us - we had reached the field in which we were destined to labour. Here we hoped to spend the remainder of our days, to scatter the

* See Poetry, last page.

good seed of the kingdom, and to see some plants of righteousness springing up, and yielding fruit to the glory of God. When we arrived at the landing place, we found our beloved brethren waiting to receive us. Our feelings, for a short time, destroyed the power of utterance. We could do no more than take each other by the hand. In about an hour the ladies came on shore, when the whole mission family met, and, by mutual expressions of joy and love, attracted universal attention. From the shore we were conducted to the king's godown, where we were strictly searched. We then proceeded to the mission house. Our feelings were indescribable when we stepped beneath its roof, and found ourselves encircled by that dear company which we had desired, so long, to enjoy. That was a season of rejoicing. How swiftly and pleasantly the hours passed away! How cheering and varied was the conversation! How fervent were the prayers and thanksgivings to Almighty God!

"For more than a week we were assiduously employed in getting our things through the custom-house. Our articles were strictly examined. The most trifling of them did not escape minute investigation. Having undergone this tedious operation, we were compelled, by the custom of the country, to make several presents to persons in authority. It is admitted that the viceroy has the first claim. Feeling the importance of securing his favour by every lawful means, we thought the opportunity good to pay him a visit, and, in presenting our gift, to request his protection. We found him seated in an open house, situated in the midst of a spacious garden. Before him were a number of his officers, and a few persons presenting petitions. Behind him, at a short distance, were a group of artizans, of different occupations, whom he constantly employs. His excellency received us in a very gracious manner, appeared much pleased with our present, and gave us the assurance that we should remain free from molestation beneath his authority. Surely there is reason for gratitude, that we are permitted to stay in this heathen land! Little dependence, however, can be placed upon the government. Things here are continually changing. The lives and property of the people are at the arbitrary disposal of a single individual. The whole country, and all which it contains, are supposed to be his property. Hence, he gratifies his inclination, without the least restraint. While, therefore, we acknowledge with gratitude the protection of earthly rulers, we feel the necessity of putting all our confidence in the Lord Jehovah. He can either dispose them to favour us, or defend us from their injustice and cruelty. There is, certainly, no reason to fear, while we have such a powerful Friend. It is true that, in consequence of several reports which reached us, we once entertained some serious apprehensions respecting our personal safety in Burmah; but, as we approached its shores, these apprehensions vanished; and, since that time, we have felt as secure amidst these habitations of cruelty as though we were in a Christian land, and enjoyed the protection of an equitable government.

Sickness and the want of a teacher have greatly impeded my progress in the language. I had studied but five days, when I was suddenly taken with an expectoration of blood from my lungs. The discharge was small, but it greatly reduced my strength. My weakness was so great that I was compelled to relinquish my studies, and almost entirely to abstain from

conversation. This was a severe trial. It caused great searchings of heart. It led me seriously to examine the motives which induced me to come to this heathen land. For two months I was extremely weak. But He who took away my health, has, to a considerable degree, restored it again. Once more I have returned to my studies. By the assistance of a teacher I have read the catechism, tract, and a few of the first chapters of St Matthew. I have copied brother Judson's grammar, and half of his dictionary. The latter I hope to finish in two or three months. With real pleasure I look forward to the time when I shall obtain a knowledge of this difficult language.

The following is extracted from a letter dated Jan. 27. 1818:—"Brother Colman has been gradually recovering, and is able to apply closely to the study of the language, though he is still so weak at the lungs as to be hardly heard when leading in prayer: but brother Wheelock has been growing weaker, has a violent cough, and every symptom of a fixed consumption. We have now given up all hope of his recovery. We consider Mr and Mrs Colman a valuable acquisition to the mission, enjoy much in their society, and exceedingly regret that the present weak state of his lungs forbids our expecting much from his public labours for a length of time."

On the 7th August Mr Wheelock embarked for Bengal, in the last stage of consumption, and soon after terminated his mortal course. Mr Colman, however, so far recovered, that on the 21st of December we find him embarking along with Mr Judson, in order to proceed to Ava, with a view to *petition* the Emperor for liberty to *preach and* to teach his subjects *the doctrines* of Christianity. They arrived at Ava on the 26th January, and on the 27th were presented to the Emperor. They failed, however, in their object, and returned under much depression to Rangoon on the 18th February. In consequence of their having failed in obtaining toleration from the Emperor, they formed the plan of removing to Chittagong, a tract of country under the government of Bengal, though the district be really a part of the Burman Empire, and speaking a language very similar. When the converts at Rangoon were made acquainted with this determination, they strongly remonstrated against this measure, and the consequence was, that Mr Judson determined to remain with them, and Mr and Mrs Colman proceeded immediately to Chittagong, where they arrived in June 1820.

The importance of having a branch of the Burman mission established at Chittagong, was obvious, from the consideration that this district was under the British government, and separated from the Burman territory only by a river. Mr and Mrs Colman arrived at that place in June 1820, and made a most encouraging beginning. They had erected a house in the midst of the native population, and made rapid progress in the acquisition of the language, which was commenced while in Rangoon. Mr Colman had begun to communicate the truths of the gospel publicly, and had witnessed their effect on the mind of his teacher, when these animating prospects were blasted by the sudden, unexpected, and lamented death of this valuable missionary. But even this heavy affliction was attended with circumstances of mercy. Mr Colman was permitted to live, until he had given to the Christian world one of the most striking instances of Christian decision and pure missionary zeal,

ever exhibited since the commencement of modern missions.

In Chittagong, he might have lived comfortably in civilized Christian society, under the protection of the English government, and been usefully employed in missionary avocations. But in imitation of the Redeemer, and prompted by feelings of compassion for immortal souls, he chose his residence in a native village, where he was surrounded by poverty, ignorance, and delusion, and where too, he fell a martyr to his zeal!

The Christian spirit of this excellent man, may be discovered in the following extract from a letter, which he wrote to a friend in January, 1821:—

"For six months past, I have been so engaged in missionary work, that the dear land of my nativity has occupied but few of my thoughts. A short time since, however, the 'Memoir of Henry Martyn' was put into my hands; and while reading the account of his departure from England, the sad but joyful morning on which I bade adieu to America, came fresh to my remembrance, and a train of sensations were excited, of which I have often been the subject. I walked out in the virandah, and the sun was sinking in the west; I fancied that I saw my far distant brethren, rising from sweet repose, and engaging in the various duties of life. Their countenances passed before my mind; and while recollecting that I should enjoy their society no more on earth, my thoughts were quickly transported to that happy world, in which all whose names are written in the Book of Life shall be united, never again to part. Reflections like these often cheer the hour of solitude, and produce emotions indescribably pleasant."

Happy Colman! The few short years he was allowed to labour on mission ground were faithfully improved; he was early released from a life of toil and privation, and admitted into the presence of him, from whom he doubtless heard these transporting words: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

The following account of the particulars of the death of this amiable servant of Christ, is extracted from a letter written by Mrs Colman to her mother, dated Chittagong, Sept. 26, 1822:—

"Alas! it is my painful duty to mention a death, in which you are most deeply interested, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dearly beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter, which was the 8th of June, Mr C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But, just at this interesting period, infinite wisdom saw fit to remove him. On the 28th of June he was attacked by an intermittent fever. He took such medicines as are commonly used in similar cases. They produced a good effect; and such were the favourable symptoms of his disease, and so slight his sufferings during the first five days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence.

He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night, and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After remaining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him; and, oh! what agony of mind I felt, when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life *so dear to me.* His sufferings were very extreme, until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

"I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But, however severe our sufferings, let us rest satisfied that the event has been ordered by unerring wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow that falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of *our going* to Cox's Bazar. It was *according to his* holy will that there Mr C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, 'Though he slay me, yet will I trust in him.'

"Let it also be our consolation, that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company of angels and glorified beings, and drinking full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last eighteen months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons, in particular, is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air, conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live, but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe

that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence."

ON THE SUFFERINGS OF CHRIST.

"And he—began to be sore amazed, and to be very heavy." Mark xiv. 33.

Christ was a suffering Saviour. He had suffered much from men and from Satan, and as his end approached, his sufferings increased both in number and severity. *He began to be amazed,* to be *sore amazed,* and the effect was, he was *very heavy,* like a person on whom death has already laid his hand, and induced that drowsiness which is the sure presage of his near approach. The term rendered "sore amazed," is, in the original, of great force. It means *to be astonished exceedingly with wonder, or with fear; to be terrified out of one's senses; to be confounded; to be struck with astonishment.* By a term thus strong, thus powerful, does the sacred writer express the sufferings of Christ, the burden that weighed him down, the agony that preyed on his spirit, and the deep waters into which he had come. In this way does he set before us what he endured as the substitute of sinners, when he bore the wrath of God, and made atonement for sin.—Are his sufferings compared to a river? Its waters are deep and rapid. Small in its beginnings, it gathered strength as it rolled along, till at last it began to overflow all its banks, and rise over the head of the Son of God, who sunk beneath the stream, into the deep where there was no standing, where no mere man ever came; and the extent of his sufferings *there,* no imagination can ever conceive, since it remains untold—a mystery in the strictest sense of the word. *He began to be amazed.* — Are they compared to a sword? It is the sword of God. Already it had been unsheathed, and brandished in his view; but now it began to enter his vitals, and the keenness of its edge, and the severity of its wounds, must alike remain a secret to created minds. —Are they likened to a burden, to stripes, to sorrows, or tears, or a fire that burneth? These are not words of course. To each of them is attached an awful, a mysterious meaning; and the Lord Jesus felt this when he said, "My soul is exceeding sorrowful, even unto death."

When we read of such unparalleled sufferings, we naturally inquire, *who was amazed?* and to this question it is necessary to find an answer, ere we can feel interested in what we read, or be affected by it. If the person is known to be of a weak and timid mind, easily moved by little things, amazed and terrified on every occasion, always exaggerating that which he meets with, and speaking of it in the superlative degree, we cease to be interested. It is a thing of course, and we pass it unheeded. But if the sufferer is known to be of a strong, and vigorous, and well cultivated mind, and formed, as we say, to face danger, and bear up under adversity; if he has actually passed through dangers and deaths, been an eye-witness of the evils that oppress men in all their varied forms, and has himself drunk largely from the cup of human woe, and if no complaint has ever been known to escape from his lips, and, yet, we see him all of a sudden stop, and stand aghast, —petrified, and amazed!—and hear him utter the bitter cry of grief, we become amazed with him. It is no common evil that has overwhelmed the strong, and forced

the cry from lips not accustomed to complain.

Apply this to the case in hand. Christ was able to bear—he was formed to endure. The miseries of an afflicted world were before him, and he had actual experience of grief and sorrow. He had already suffered much in the way of neglect, and rejection, and reproach, of what human nature can but ill endure. He was called a devil, a Samaritan, and a madman, yet we hear no complaint or murmur. But now, when no human eyes save those of his friends looked on him, in the absence of his enemies, when no visible burden is laid upon him, and when no hand appears to inflict the stroke, he begins to be *sore amazed*; a darkness overshadows him; a horror seizes on him, a deadly sorrow invades his frame. Oh! what mean these distracting looks, agitating the countenance of him whose eye took in the compass of universal nature! Whence that heaviness of aspect, indicating that death had already begun his work ere Judas and the soldiers came! Or what means that restlessness, that going to and fro, whence these perplexing thoughts rising in close succession, becoming darker every hour; or that pungent cry, "Abba, Father—take away this cup from me," from the lips of him who was the Father's equal!

Was not Christ, God, almighty, all-seeing, infinite? Did he not create and uphold all things? Is not he possessed of all divine attributes, and are not all divine honours to be paid to him? Is not all power in heaven and on earth in his hand, and is it not he who is appointed the judge of the quick and the dead? Is it not he who shall confer on the righteous their eternal reward, and will not *his hand* pursue his enemies to *everlasting* death?

Here is the mystery—here is that in the sufferings of Christ which makes them rise beyond thought. The sufferer was divine—God in human nature, and yet he began to be *sore amazed*, and to be very heavy.

On reading these words, another question naturally occurs, *For what was he amazed?* and to this too we must have an answer before we can feel interested and affected as we ought. There are two ways by which we may ascertain if the cause of amazement be adequate to the effect. 1st, By inquiry. We examine, we inquire, we resort to all the sources of evidence within our reach, we examine witnesses, we then bring the evidence thus collected to bear on the subject, and from the premises thus obtained, draw our conclusion. Or, 2dly, By reflecting on the character of the person who suffers. If we know him to be more powerful than we are, better acquainted with the subject; if he knows more of it by experience than we do, then we conclude from his known character, that the cause must be adequate to the effect.

Do we take the last of these methods? Then we think of the character of Christ. He knew what sin was in all its malignity, in its nature, tendency, and consequences; and when we think that it was for sin he suffered, and that his sufferings were beyond conception, we hence infer, that there must be in sin an infinite an inconceivable evil, something awfully displeasing to God, and fearful in its consequences hereafter. In the sufferings of Christ we have a view of its nature in language more dreadful than in any description that could be given of it. What must that be which produced such effects on him?

Or, do we take the first? Then we look to the word of God whence

all our information concerning sin must be drawn. There we learn that it is an evil, the greatest evil; that it is rebellion against the Highest, hatred to infinite purity, and infinite love; that God cannot look on it; that it merits death, eternal death as its wages; that it draws down the wrath of God, of which it is said, who knows the power of it—the extent of it—or the thousands of ways by which he can make it awake on his enemies? that it exposes to the worm that dieth not, and to the fire that never shall be quenched in the place of misery: and when we think that sin is spoken of in such, and similar language, we see an adequate cause for undefined suffering in him who bears it.

Christ bore sin. It was laid on him, its punishment was exacted of him, and *therefore* he began to be *sore amazed.* This was what rent his soul.

He endured the wrath of God. Justice had its claims, and they must be exacted; the law had its penalty, and it must be borne; holiness had its distance, and must not come near sin, even when the Son of God bears it: and in the displeasure of God against sin, in the vengeance of offended justice, and in the absence of his heavenly Father, the most difficult of all to be borne by a holy being, the heart of Jesus became as wax, and was melted in the midst of his bowels: *Therefore* he began to be *sore amazed.*

The powers of earth and hell were let loose against him. Men were filled with rage and violence to the highest pitch. They were instigated by the powerful, though unseen agency of Satan, who now exerted all his force to conquer the second, as he had done the first Adam. "Be ye come out, as against a thief, with swords and staves? When I was with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." This accounts for their fury. It was the hour for them to prevail, for the power of darkness to triumph. It was the hour in which the serpent should bruise the heel of the woman's seed. God stood aloof from him; the devil was let loose upon him to do his utmost; the hour was dark and gloomy, an hour of storms and tempests; the Son of God shudders, a horror shakes his whole human frame, and a death-like, a bloody sweat, forces itself through the pores of his body as he enters on it; from which he was not delivered till he said on the cross, "It is finished, and gave up the ghost," thereby bruising the head of his and our enemy.

Again: another question suggested by the words is, *For whom was he amazed? For whom?* Let us pause and think. Here is an assemblage of wonders that confound and overwhelm the mind! It was not for his friends he was amazed, but for his enemies, who hated, and opposed, and persecuted, and put him to death—not for the holy, but for the impure, the guilty, the corrupt—not for those who drew near to him in the way of love and delight, but for those who stood aloof, despising and condemning him—not for those who were *amazed* at the awful state into which they had fallen, but for those who laughed and trifled—not for the submissive and obedient, but for the rebellious and the obstinate. This is the most wonderful of all, that he should suffer so much, for creatures so unworthy of his favour, so deserving his everlasting displeasure!

It is long since Solomon, the wisest of men, reflecting on the vast difference between God and his creatures; the greatness of the one, and littleness of the other;

equate support for a rising family, compelled him to betake himself to secular employment, which must have greatly cramped his exertions, and marred his usefulness. In July 1806, Mr George Reid was sent, accompanied by Mr Isaac Nicol, who, returning last winter, from a second visit to the country, lost his life in the unfortunate Coldstream. How inscrutable, though wise and gracious, are the ways of Providence!—Mr Nicol, soon after the period above alluded to, returned to Scotland, but Mr Reid remained in Shetland, and by patient continuance in well doing, by a uniform course of prudent, disinterested and conciliating behaviour, succeeded in gaining the confidence and esteem of all classes of the inhabitants; so that it is now a sufficient recommendation for a preacher going into the country, that he belongs to Mr Reid's connexion. I mention this circumstance, not only to shew of what supreme importance the prudent, peaceful, self-denied conduct of a Christian Teacher really is, but also to shew, that the Shetlanders have good sense enough to discern, as well as candour enough to acknowledge, and to esteem, what is consistent and praise-worthy in Dissenters, as well as in Churchmen. They know what a Christian Minister ought to be—what his office implies—what his profession requires, and wherever they find profession and conduct harmonizing, there they recognize and esteem the servant of Christ.

Our brethren, then, who first entered on this field, have in truth borne the burden and heat of the day. They had much misapprehension, and consequent prejudice and opposition, to encounter and to work their way through; but by patience and perseverance, *they* completely succeeded in *removing* every misapprehension, in *bearing* down every opposition, and in dissipating all the prejudices of the people against itinerant preaching; so that now, every where, the preacher, though a stranger, is hailed as a friend, and welcomed as a benefactor.

No stranger can travel through Shetland without a guide. With the exception of four miles west from Lerwick, there is not the shadow of a road to be met with over all the country. Such, too, is the scattered and sequestered state of the people, that without a guide to lead to the most populous districts, a preacher could do no good. In this respect I was highly favoured. A young man of the brethren in Lerwick *shut up his shop* and followed me, till he procured a suitable person to accompany me, in whom I found, not only a useful guide, but a pious companion. He accompanied me from the 23rd of June, to the 24th of July, when we parted with mutual regret. I then obtained another, of the same stamp, who conducted me through the extensive parish of North Maving, and followed me until the 11th of August, when I was ready to return to Lerwick. For their useful and gratuitous services may the Lord reward them ten-fold!

As there are no inns to be met with through this country for the accommodation of the traveller, he is obliged to draw on the hospitality of the gentlemen of the country when within their reach; and it is but justice to say, that from this class of the inhabitants, I experienced the most polite and kindly attention. Nor are the lower orders at all behind their wealthier neighbours, in point of a *hospitable disposition*. I ever found *them* ready to accommodate me to the utmost of their power; and seemingly pleased and gratified to find that I could enjoy such accommodation, and such simple fare as they had to bestow.

The situation of a Shetland Clergyman, *whose heart is in his work*, is any thing but a sinecure —a situation that imposes perpetual labour and toil—a situation that requires an active mind, and a vigorous constitution. How far the established Clergy of that country are actuated by the spirit of their office, is a question which I am neither competent to decide, nor inclined to discuss. Suffice it to say, that supposing them to be possessed of zeal and talent for their work, they have by far too much to do. The population of Shetland is nearly 26,000, and these are placed, by Government, under the spiritual oversight of twelve Ministers. Leaving to each nearly 2200 souls in the dense population of a crowded city, this is a number to which *no one man* can do any thing like justice. How much less in such a country as Shetland, scattered among its hills and its vales, its mosses and its swamps; and separated by its lakes and its sounds. In the most favourable view, then, of the national provision for the religious instruction of Shetland, it must be manifest that *Itinerant preaching* is not superfluous, nor uncalled for; and I may add, from what I have seen and heard, that it is greatly valued, and gladly embraced by the body of the people.

Wednesday, June 18, left Lerwick on my first excursion into the country; came to the parish of Tingwell about 1 o'clock, and preached in the school house. After sermon, the minister of the parish treated me with the utmost civility. This gentleman has two parishes in his charge, and preaches in them alternately; and when he is in the one parish, the schoolmaster reads the Bible, and other pious books, and prays with the people in the other. This excellent plan is followed in some of the other parishes. Thus, a pious schoolmaster becomes a valuable auxiliary to a Shetland Clergyman, whose heart is set on the spiritual improvement of his people. After dinner proceeded to Whiteness and preached in the evening. June 19, preached in the morning at Hillister. June 20, preached at Bixter to about 100 people. June 21, went to the parish of Sandsting and preached, and returned again to Bixter. The meetings this week were very attentive, and tolerably large, consisting mostly of females, the male population being at this season almost all engaged in the Greenland or home fisheries. By the way, this circumstance shows that though this is the most suitable season for a Minister visiting the country from a distance, yet it is far from being the most suitable for his object, as he can calculate on no more than the half of the population. At Bixter, and its neighbourhood, Mr Tulloch has laboured usefully and gratuitously, since he betook himself to secular employment. He has collected a small church in this place by his labours. They have got a good substantial shell of a meeting-house erected, but it is yet without seats, and partly in debt. *

Sabbath, June 22, preached twice at Bixter to upwards of 200 people, and presided at the Lord's Supper. June 23, left Bixter for Sandness; and after a long fatiguing journey, over hill and dale, and moss and heath, and rocks and precipices, arrived in the evening at the beautiful little hamlet of Melby. Here I was received with Christian affection by Mr Paterson, one of the members of the church in Lerwick, and factor to Mr Scot of Melby. Here

* This debt has been discharged by the kindness of an unknown friend.

stands the parish church of Sandness, in which there is sermon every third Sabbath. Mr Thomson, the minister, having Walls, Sandness and Papa to supply in rotation; the vacant Sabbaths are filled up with reading the Bible and prayer by the schoolmaster. This plan, when entered into with spirit, and conducted by a pious man, is highly fitted to be useful. There are here a few individuals in connexion with the Congregational Churches, who watch over one another, and take an interest in each other's spiritual prosperity. They have a neat little meeting-house, where they come together for religious exercises, and where Mr Paterson preaches on the Sabbath, with considerable acceptance. Here I preached on Tuesday at 7 in the morning, to 100 people, and in the evening to rather fewer. Wednesday preached at half-past 10 to upwards of 100, and then crossed the sound to the Island of Papa, and preached in the evening to about 200. Thursday preached in the morning and in the evening to about 300 people. In this Island, the people have sermon every third Sabbath during the summer months, but in the winter are left to their own resources. Here also the schoolmaster supplies the Clergyman's lack of service. The Sound of Papa, though only two miles broad, is extremely boisterous, and, in winter, scarcely passable, owing to a very strong and rapid current that passes through it. The people here are extremely ill off for fuel. The Island scarcely produces any thing worthy of the name; and the people are too poor to import any from the Mainland. The surface of the ground is literally torn off for firing; though the one half of it is sand and gravel; and even that *will ere long* be consumed. During my stay here, I was kindly entertained by Mr H. a gentleman whose friendly habitation has an open door for every stranger, and whose amiable family contrive to make the stranger feel himself at home. On Friday the 27th of June I parted with this kind family with regret, and returned to Sandness. Saturday, preached at Melby in the morning, to about 100 peoole, and then proceeded to Walls, where I arrived in the evening, and preached to about 100 people. In this neighbourhood, a number of individuals are in connexion with the Congregational Churches. They have a meeting-house that accommodates about 150 people, in which they come together on the first day of the week, for social worship and mutual edification.

Sabbath, June 29, began worship in the meeting-house, but it being the vacant Sabbath in the parish, the half of the people could not get in, so that we were obliged to take to the fields. I preached to about 300 in the morning, and to about 500 in the afternoon and evening. I administered the Lord's Supper, to about 40 people, and baptized a child. In this parish also the schoolmaster fills up the vacant Sabbaths by reading and praying with the people. All the genteel families in this neighbourhood shewed me every possible attention. As the few brethren here have so seldom an opportunity of shewing forth the death of their Saviour, and as there were a few to be admitted to their fellowship, they requested that I might spend the next Sabbath with them, to which I consented. Monday, June 30, preached at Bayhall about 12 o'clock to nearly 200 people. Tuesday, July 1, left the Mainland about 3 o'clock, for the Island of Toula, where after a pleasant though rather tedious passage, I arrived about 9 at night. This

Island is the property of John Scot, Esq. of Melby, a gentleman who is greatly esteemed by his tenants, as a humane superior, and an indulgent landlord. At a distance it greatly resembles the Island of Arran in the mouth of the Clyde, though much smaller. Its little patch of arable land, is esteemed the most fertile in Shetland. There are from 36 to 40 families on it, who are regarded as the most comfortable and independent tenantry in the country. It is a considerable fishing station during summer. It belongs to the ministry of Mr Thomson of Walls. In point of religious instruction, however, the people are very destitute, it being at such a distance from the Mainland, (about 24 miles) their minister does not find it convenient to visit them except once in the year; which is surely far from being adequate to their necessities. Here are a few individuals of Congregational principles, who meet together for mutual edification, and social worship. They have had a small meeting-house erected for their accommodation. They have got a schoolmaster lately into the Island, who is expected to read and pray with the people; and if he be truly pious, intelligent, and a lover of souls, he has entered on a most interesting field. May the Lord bless him with zeal and with talents for his work! Here I preached twice on Wednesday, Thursday and Friday, to the body of the population, and baptized two children. Saturday, July 5, prepared to return to the Mainland, got into the boat, and left the shore; but the day was so very coarse with wind and rain, that it was deemed imprudent to proceed; we accordingly returned and landed. This at first sight I felt as a considerable disappointment, as I knew I was expected at Walls. It was however most providential that *we did not* proceed—the storm greatly increased—one boat only ventured to put to sea, and she was eight hours on the passage. Had I been all that time in a sitting posture, and in an open boat, drenched to the skin with sea and rain, the consequences might have been very serious. But God does all things well. He intended that the inhabitants of this destitute Island should have another opportunity of hearing of the love of the Saviour.

Sabbath, July 6, preached three times to the whole population. The fishermen wese all present, and very attentive. The people in general seemed very thankful for my visit. May the Lord enlighten their minds, by means of his word, to know themselves and to know the Saviour. Monday, July 7, left Toula at 5 in the morning, and arrived at Borrastow by 9, and breakfasted with Mr H. a gentleman in whose house I received the most marked kindness and attention. From Borrastow I proceeded to Bayhall, where I preached in the evening to about 150. As I was disappointed of getting to Walls last Sabbath, as was intended, the brethren here entreated me to spend the following Sabbath with them, to which I consented, intending to spend this week in the extensive parish of Sandsting.

Tuesday, July 8, left Bayhall in the morning, and came to Grutting about 12, and preached to about 80 attentive hearers; then came on to Renwick, where I was kindly received by Mrs U. In this neighbourhood I preached six times in different places to very attentive congregations. There is a general complaint among the people here, of a deficiency of Schools for the education of their children.—A serious want indeed! *Saturday*, July 12, returned to Walls and baptized a child. *Sabbath*, July 13, preached three times, dispensed the Lord's Sup-

per, and exhorted those who were that day added to the church to walk worthy of their profession. The day being very wet, and being confined to the meeting-house, the one half could not be accommodated that would have come had there been room. *Monday*, 14, left Walls on my way to Lerwick, and preached at Grutting at noon, and at Renwick in the evening. *Tuesday*, 15, came, by sea, from Renwick to Scalloway, and preached at 5 o'clock. In this little town, the ancient capital of Shetland, there is a pious young schoolmaster who is very useful. He reads and prays with the people on the vacant Sabbath; he teaches a Sabbath school, at which a number of grown up young people attend; he also goes to a neighbouring Island, to teach a Sabbath school, and meets with much encouragement among the grown-up youth. There is also here a prayer-meeting conducted by a few pious young men, who find it both pleasant and profitable, to spend a part of their long winter evenings in these devotional and delightful duties. Many of the youth of the place attend with them at these meetings, and, by means of them, dancing-meetings, which used to be notoriously common, have been nearly banished from the place; the youth generally preferring the prayer-meeting to the ball-room. The little leaven will, I hope, spread and leaven the whole lump. May the Lord give them wisdom, and grace to adorn their profession, to shine as lights in the world, and to become a blessing to all around them. After sermon I proceeded to Lerwick. This finished my first tour into the country; and while the review of it produces the consciousness of much guilt, of many failings and imperfections, for the mercies of God, and the *kindness* of men, I desire ever to *be thankful.*

ANECDOTES.

Mr Thomas Doolittle, while a school-boy at Kidderminster, heard Mr Baxter preach those sermons, which were afterwards printed in his book entitled "The Saints' everlasting Rest;" some of which discourses were blessed of God to his conversion, and became the ground of that peculiar esteem and affection which he often expressed for that holy man. His friends would have had him brought up to the law, and he was actually put upon trial to an attorney in the country, with whom, however, he did not stay long, Providence having designed him for other work. His master ordering him to copy out some writings on the Lord's day, he obeyed with great reluctance; and the next morning, going home to his father, complained of the wound which this breach of the Sabbath had made in his mind. He added, that he could not think of returning to his situation, or of applying himself to any thing else as the business of his life, but serving Christ in the work of the Gospel. Thus he went to the University under the influence of a tender conscience, and a heart betimes set right with God.

Mr Milway, a dissenting minister at Ipswich, at an early period in the last century, preaching on one occasion on the sin of pride, he particularized on pride in *dress*; but remembering with sorrow how applicable his observations were to the case of his own daughters, who were remarkable for their undue attachment to dress, and whom he had often vainly endeavoured to reform in that particular, he observed, with much feeling, "But you will say, *look at home.* My good friends, I *do* look at home, till my heart aches."

Review.

The Punishment of Transgressors improved, a Sermon. By ALEXANDER THOMSON, Aberdeen. pp. 38.

WE owe an apology to the respected author of this discourse, for not sooner presenting it to the notice of our readers. Its delivery was occasioned by the execution of William Gordon and Robert M'Intosh, in Aberdeen, for the crime of murder. W. Gordon, at one time, maintained a respectable character in the world, and carried on business to a considerable extent, in Aberdeen. He had also made a fair profession of religion, was for some time a member of the church assembling in George Street in that city, and was much esteemed both by the pastor and the people. In consequence of some irregularity in his conduct, they were under the necessity of separating him from their communion, but no good effect seems to have been produced by this solemn act of discipline. He now began to absent himself from public worship, associated with idle companions, and contracted habits of intemperance. His temporal affairs, of course, fell into disorder. He afterwards formed an imprudent connexion with a woman of indifferent character, and considerably advanced in life. This marriage was a source of new temptations. Finding no comfort at home, he became more addicted to habits of dissipation, and had frequent quarrels with his wife, whose conduct was not more regular than his own. In one of those disputes, it is supposed he had inflicted a wound on the unhappy woman which occasioned her death. As he appears to have been intoxicated at the time, he had no recollection of what had passed; but in consequence of the suspicions that arose, he was capitally indicted before next circuit court. The circumstantial evidence adduced on the trial, which was the only kind of proof the case would admit of, appeared to the Jury to bear so hard on the prisoner, that they returned a verdict finding him guilty, and he was accordingly condemned.

Mr Thomson had frequent opportunities of visiting Gordon during his confinement, and though he protested, to the last, that he was unconscious of the crime laid to his charge, he gave very pleasing evidence of repentance, so far as his general conduct was concerned. His behaviour, in the prospect of death, was such as became his awful situation. He expressed deep sorrow on account of the sins of his past life; but rested his hopes on the atonement of Christ, which seemed, in a great measure, to restore peace to his troubled mind. At the earnest request of the prisoner, Mr Thomson attended him during his last moments, and on the evening of the following Lord's day (2d June 1822) improved the solemn event, in this highly interesting Sermon, of which we now proceed to give some account.

The text is appropriately chosen from 2 Chron. xxxiii. 10—13., giving an account of the captivity and conversion of Manasseh, the cruel and idolatrous king of Judah. The preacher, after noticing that it is the duty of ministers to improve the passing events of provi-

dence, and alluding to the awful scene which he had just witnessed, makes the following remarks from the passage. 1. That a religious education is often disregarded. 2. That sin and misery are inseparably connected. 3. That God employs various means to bring men to the knowledge of himself. 4. That the prayer of faith shall be heard and answered. 5. That the case of Manasseh affords a striking instance of free and sovereign grace. 6. That where a real change is produced on the heart, visible effects will follow in the life.

The following practical reflections are then drawn from the subject: 1. The danger of trusting to a religious profession. 2. That a person may be under strong convictions of sin without any knowledge of experimental religion. 3. On the evils of drunkenness. 4. That true religion must produce happiness where it is known. 5. That no blame attaches to religion or to the church of God from this instance of depravity. 6. On the importance of improving time. 7. That the case of Gordon affords a warning in regard to the marriage connexion. 8. The necessity of watchfulness and prayer. 9. Our attention is directed, by this solemn event, to the close of all things.

These particulars are illustrated, with a solemnity and earnestness befitting the occasion. The discourse contains many powerful appeals to the conscience, and affords an excellent specimen of the hortatory style of preaching. The history of Manasseh is introduced as affording many points of resemblance to the case of the unhappy person who is the subject of the discourse; and while the bitter consequences of sin are forcibly exposed, the revelation of the divine *mercy in the* gospel is exhibited as *suited to the* case of every sinner, and as affording the strongest encouragement to the wicked to forsake his way and to turn to the Lord.

We give the following extracts, not only as affording a specimen of the author's manner, but as containing truths of the greatest importance and deserving of the most serious attention.

"That the mind of a sinner can be changed only by the word of God, through the influence of his divine Spirit, is not only occasionally asserted, but every where assumed as a fixed principle in the Holy Scriptures.

"But God employs various means to direct the attention of sinners to the things which belong to their peace. Many who, in the day of health and prosperity, neglect the salvation of their souls, have been brought to serious reflection, when in sickness and adversity. They have seen the vanity of the world, the unsatisfactory nature of all earthly enjoyments; and when the streams of earthly comfort are dried up, they have been led to the fountain of living waters. The truth of this remark was strikingly verified in Nebuchadnezzar, the king of Babylon. His heart swelled with pride and vanity; intoxicated with the pleasures of this world, he said, when walking in his palace—'Is not this great Babylon, which I have built, by the greatness of my might, for the honour of my majesty?' But, when he was driven from the sons of men, and had his dwelling with the beasts of the field; he 'knew that the Most High God ruleth in the kingdom of men, and giveth it to whomsoever he will.' How remarkable is his confession, after he knew the true God:—'Now, I Nebuchadnezzar praise, and extol, and honour, the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.'

"The same remark will apply to the case of the prodigal son. He never thought of returning to his father, until a mighty famine was sent on the land, and he began to be in want; but, then he came to himself, repented, and obtained forgive-

ness. Manasseh, when surrounded with the luxury and splendour of a court, had no concern about eternity; but, when he was confined in a dungeon, bound in fetters, and 'in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.' The same remark will apply to the experience of many of the Lord's people; and I hope, it was verified in the late William Gordon. I am aware, however, that it is very difficult to decide on a case of this nature: indeed, it were presumption to do so. If we suppose that a man is brought to repentance on his death bed; or when he has the prospect of suffering death for the violation of the laws of his country; we can only state what grounds we have to believe that such (an one) had hope in his death. Here we must leave the matter: the day shall declare it. Many have felt deep sorrow for their past conduct, and have given considerable evidence that they were partakers of genuine repentance; but they have lived to give awful proof that they never knew any thing about experimental godliness. The person above mentioned had gone far astray from God; but, when bound in irons, he read the word of God; listened to the instructions which were delivered to him; manifested symptoms of a broken heart; and called upon God in fervent prayer. He warmly recommended religion to his friends, and seemed to meet death without alarm.

I have always beeu inclined to receive, with considerable caution, and even with suspicion, accounts of persons who have begun to think seriously about eternity, when in the near prospect of death; and of criminals, who seemed to be awakened to a concern about their salvation, previous to their execution. I conceive it to be prudent, that people in general should be thus disposed, on account of the great probability of being deceived by appearances in such cases; and also, because of the unhappy tendency it may have, to encourage a presumptuous hope of repentance and salvation at the last, although men live in the habitual indulgence of sin. I will, therefore, not presume to decide concerning the state of the person alluded to, but leave him in the hands of a righteous God.

"But, shall we hesitate to declare, that the Lord can save the chief of sinners; and that the truth can support the mind in the most alarming situation? No: our Lord can save to the uttermost; he can pardon a criminal in a prison; can sanctify such a dispensation, and make it the means of bringing the soul out of darkness into his marvellous light; and he can take a man from a gibbet, to the kingdom of heaven. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' 'And if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.' 'Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour: they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distress.'" p. 11—14.

"True religion must make us happy, if we know it.

"On one occasion William Gordon said to me, 'he never was happy in his religion. Unless a person is happy in religion,' said he, 'he is likely to give it up. I had as much religion as made me miserable.' The mind of man is restless in pursuing happiness; and if it does not find it in religion, it will seek for it in the world. But, blessed be God, true religion is no enemy to happiness. On the contrary, the faith of the gospel promotes it in the highest degree. There is 'a peace which passeth all understanding, keeping the heart and mind through Christ Jesus.' In believing, there is a 'joy which is unspeakable and full of glory.' The Christian's happiness is not all in reserve. Though it is only at the right hand of God that he expects fulness of joy; yet here, he is often made to experience

the foretastes of heaven. God sends forth the Spirit of his Son into the hearts of his people, as the earnest of their inheritance; and causes them to say, from happy experience, 'thou hast put gladness into my heart, more than in the time that their corn and wine were increased.' In the secret exercises of meditation, prayer, and praise—in the various acts of social worship—and in the solemn and delightful services of the sanctuary, the Christian experiences a pleasure which he would not exchange for all that the world can bestow. It has been justly observed that, if men who profess to know the truth are not happy, it is owing to one of the three following causes;—constitutional distemper, either of body or of mind, or by reciprocal influence in both—to some error concerning the atonement—or, to a departure from God in heart or in life, either in open or secret sins. The joy of God's salvation is a holy joy; if we are not decided in our attachment to the Saviour, and following 'holiness, without which no man shall see the Lord,' we cannot enjoy solid peace. The carnal professor cannot be happy; the hypocrite and self-deceiver cannot feel real peace; but if we 'walk in the fear of the Lord,' we shall enjoy 'the comforts of the Holy Ghost.'—'Great peace have they who love thy law, and nothing shall offend them.' The primitive Christians were happy; if we imbibe their spirit, if we act as they did, our joy shall be the same. It is one object of this discourse to shew that sin and misery are inseparably joined together; if this is proved, another fact will follow,—that real godliness is closely connected with real happiness. 'Be glad and rejoice in the Lord, ye righteous, and shout for joy all ye that are upright in heart.' 'O that thou hadst hearkened to my commandments; then had thy peace been like a river, and thy righteousness as the waves of the sea.' Has our religion made us happy? Does it support our minds in the hour of trial? Does it give us the anticipation of the joys that are within the veil? 'Blessed is the people that know the joyful sound; *they* shall walk, O Lord, in the light *of thy* countenance. In thy name *shall they* rejoice all the day: and in thy righteousness shall they be exalted.' If we do not enjoy such comfort, what is the reason? Are the consolations of God small with thee? Is there any secret thing with thee? If we are not happy, let us endeavour to ascertain the true cause. Have we known the grace of God in truth? or are we halting between two opinions? Let us either drink deeply into the Spirit of true religion, or let it alone altogether. How awful to have as much religion as makes us unhappy! Let us seek to feel 'the blessedness of the man whose iniquities are pardoned, and to whom the Lord will not impute sin.' 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price.' 'He that drinketh of the water that I shall give him,' said our Lord, 'shall never thirst, it shall be in him a well of water springing up unto everlasting life.' Nothing can give true joy to the soul but this; what are all the riches, the pleasures, and honours of the world, compared to this? All is, and shall be well with the righteous, let the world go as it may. 'God liveth, and blessed be my rock;' this is the 'river that maketh glad the city of our God;' 'the pure river of the water of life, proceeding from the throne of God and the Lamb.'—'Whosoever will, let him take of the water of life freely.' O come, and receive it, and you shall go on your way rejoicing. p. 26—28.

We think that this sermon, or at least the concluding reflections, would form a useful tract, if printed in a cheap form. The great number of capital punishments that have lately taken place in our own country, calls loudly on all classes of the community to use every effort to stem the torrent of iniquity. That reformation of manners which the Legislature cannot accomplish by the terror of the laws, may, with the blessing of God, be effected by the wide diffusion of religious knowledge, and the powerful influence of Christian principle. It is true, that we are

here presented with the case of a well-informed man suffering as a public example, for violating the laws of his country; but this is a rare instance, and every person acquainted with the history of crime must be aware, that by far the greater number of individuals who have incurred the last penalty of the law, have never enjoyed the benefit of a religious education. The observation of the wise man is verified by daily experience; "For the soul to be without knowledge it is not good." Religion *alone* can effectually soften the human breast, and render habits of sobriety and self-controul not merely practicable but delightful.

It may serve further to recommend this discourse to our readers, that the profits arising from the sale of it, are appropriated to the use of the library, belonging to the Church in George Street, Aberbeen; and we take this opportunity of expressing our cordial approbation of the plan of congregational libraries, and would wish to see all our churches and Sabbath schools furnished with collections of the most approved treatises on practical piety.

Religious Intelligence.

DOMESTIC.

ORDINATION.

On Thursday, the 20th ult. Mr Gilbert Wardlaw, late classical Tutor of the Blackburn Academy, was set apart to the pastoral office in the church assembling in Albany Street in this city. The service was conducted in the following order:—Mr Cleghorn began by praise, reading the Scriptures, and prayer. Mr Ewing preached an introductory discourse from Acts xiv. 23. "—and had prayed with fasting,—" Mr Aikman asked the questions—to which the answers were highly satisfactory, — and engaged in the ordination prayer; and Dr Wardlaw gave the charge from John xxi. 15—17. Mr Watson concluded by prayer and praise. In the evening, Mr Russell addressed the church and congregation from Philip. iv. 9. Mr Orme preached on the Wednesday evening from Rev. iii. 11.

The whole of the services were solemn and impressive, and appeared deeply to interest the numerous and respectable congregations who assembled on the occasion.—May the union which has thus been formed, be crowned with the blessing of the great Head of the church, and prove eminently subservient to the promotion of the interests of his kingdom in this city!

GLASGOW.

We are requested to mention, that on the occasion of Mr Sherriff's ordination at Glasgow, Mr Innes embraced the opportunity of contradicting an utterly unfounded report which had been circulated, viz. that he had often regretted his having left the communion of the Established Church. After observing, that while he was aware this assertion had often been made with the kindest intentions, and mingled with expressions of personal regard, he added, that he took this opportunity of publicly asserting that it was altogether destitute of foundation, as he never had a moment's hesitation respecting the propriety of the step he then took. "I certainly feel (said he) a most unfeigned regard for many individuals, both in public office and in private life, in the Established Church, and see much in them to love, to esteem and to imitate. But the more I have considered the subject, the more I am satisfied of the evil of the promiscuous acknowledgment of the mass of the people as Christians. I am more and more convinced, that it tends to deceive the souls of men, and I am thankful that I am not in a situation where I am compelled to make such an acknowledgment. Let it not be said, that we usurp the province of the Almighty by pretending to judge the

heart. Many who, for the sake of argument, allege we do this, know that we do not. We never pretend to judge the heart; but we wish to obey the command of Jesus Christ, who requires of us to judge of men by their fruits, and in refusing to treat men as believers in Christ who give decisive evidence by their fruits that they are strangers to this character."

Whatever be the opinion of any of our readers regarding the propriety or impropriety of Mr I.'s conduct in leaving the communion of the Established Church, we are convinced that they will all agree with us in seeing the impropriety of his present sentiments on that subject being misrepresented; and we are happy to be the means of counteracting, as far as lies in our power, this misrepresentation.

FOREIGN.

LONDON MISSIONARY SOCIETY.

DEMERARA.

THE Directors are concerned that they are still unable to relieve the anxiety of their friends, on the subject of the events in Demerara, announced in the last Chronicle. They are yet without any advices from the Colony, and believe that no authentic intelligence of ulterior proceedings has reached this country. A packet is, however, daily expected, the arrival of which will, it is presumed, dissipate the uncertainty which hangs over the public mind, as to the real causes of the commotion which has unhappily taken place. The confidence which the Directors retain in the innocence of the accused Missionaries, as to any criminal or intentional participation in that event, enables them, on their own part, to wait with tranquillity for the full elucidation of the whole transaction, which time will produce.

Letters have been received from Mr Wray, of the neighbouring Colony of Berbice, which though they add nothing to our knowledge of the *affairs at Demerara*, serve to prove *on what false* grounds imputations against the missionaries can be raised, which in their progress may assume the form of serious accusations. A report that Mr Wray had invited his hearers amongst the negroes to a private meeting, for the purpose of communicating to them important intelligence from England, with some other aggravating additions, was brought by such respectable authority to the Governor, as to lead him to require Mr W. to appear before him. An official investigation was, at the instance of Mr Wray, entered upon, which resulted in Mr Wray's receiving a letter from the Fiscal, by the command of His Excellency, entirely exonerating him from the charge.

SOUTH SEA ISLANDS.

A LETTER from Messrs Tyerman and Bennet has lately been received, written at the Island of *Borabora*, March 13, 1823. This letter contains much pleasing information of the rapid progress, both in religion and civilization, made by the natives of *Borabora, Tahaa*, and *Raiatea*.

RAIATEA.*

Of the mission in this island the Deputation speak in the highest terms of approbation. They say, "God appears greatly to have blessed the labours of our brethren, (Threlkeld and Williams,) and they appear happy and satisfied in their work, labouring with much assiduity to promote both the temporal and eternal welfare of these interesting people."

When the brethren came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel † and judgement-hall, occupy the centre of the

* Sometimes called *Ulictea*. It is 30 miles from Huaheine. It is about 50 miles in circumference, and has many fine harbours.

† The chapel is 156 feet long, by 44 wide.

settlement; while respectable, well-plastered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

From the centre of the settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing place for boats, &c. at the end, 48 feet square.

The natives also have a great number of well-fenced enclosures for sugar-cane and maias, but especially for tobacco. Our missionary brethren have appropriate places for the natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smith's work, and for making chairs, bedsteads, and sofas; all which they may be said to do well: and of the extent to which they have carried the manufacture of *sofas*, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large PATU (or stone platform) formed in the sea, intended to be the foundation of the king's house, we counted *two hundred and fifty sofas*, large and well made after the English model.

TAMATOA, the present king, who is a very respectable intelligent person, and regarded by our brethren as sincerely attached to the truth, has more than once or twice remarked, that when he reflects how often he has allowed his people to offer sacrifice to himself, and to worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus Christ, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

Our meetings for public worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behaviour, and by the edifying truths which were faithfully and affectionately set before them. It was with much satisfaction we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1,100, leaving a remainder of persons in the island, unbaptized, about 200. With the church, which consists of about 150 members, we had twice the pleasure of communicating at the Lord's table, and we could not but wish that many of our Christian brethren in England could have partaken of our happiness.

Thus happily is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to ORO, the god of war, at Opoa, a place which the Deputation visited with no common interest. Here the now Christian and amiable prince, *Tamatoa*, was once actually prayed to as a deity, who united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. "Not a vestige of idolatry (say the Deputation) now remains; we search for it, but find it not." This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest. It is truly marvellous in our eyes.

Remarkable means of the Introduction of the Gospel into Raiatea.

The circumstances leading to the introduction of the gospel in *Raiatea* are very remarkable. In the year 1816, a ship got upon the reef at Eimeo, and was in danger of being wrecked. Pomare, who happened then to be at that island, together with Mr Wilson the missionary, went on board to assist in getting her off, in which they succeeded. A violent storm came on as soon as the ship got clear of the reef, which drove her down to *Raiatea*, where Pomare and Mr Wilson, unable to quit the island, were obliged to wait for some time. Mr Wilson wisely embraced the opportunity of preaching the gospel to the natives, while Pomare employed all his influence to induce the natives to abandon their idols and embrace the truth. Success attended their united efforts, and the king, with his chiefs and people, avowed themselves Christians.

For a time, however, they knew little more of the gospel than its name; but they desisted immediately from offering human sacrifices,

from idolatrous worship and infanticide; they also built places for Christian worship; yet they continued in the indulgence of every evil desire, until, in the year 1818, the gracious Providence of God directed Mr Threlkeld and Mr Williams to visit and settle among them, and God has crowned their labours with wonderful success.

[A much larger account of this astonishing work of God will probably appear in a future Number of the Quarterly Chronicle.]

"We are sorry to learn that the state of Mr Williams's health is such, that he will be obliged to leave this flourishing station for a colder climate."

TAHAA.

On the 22d of December 1822, the Deputation left Raiatea for the island of Tahaa, which is within a few miles of it. Here they were most gladly received by Mr Bourne the missionary and his wife, and by all the principal people. Here they staid seven weeks with great pleasure; there is a prospect of much good being done, and that this island will not be found inferior to any other. The Deputation have sent a full account of Tahaa, which is very interesting.

BORABORA.

On the 14th of February, our friends left Tahaa in an excellent boat which Mr Orsmond of Borabora sent for them, and reached the island next morning. Here they were received by Mr Orsmond with the most marked and liberal kindness; the two kings, and all the chiefs also gave them the strongest proofs of their friendship. The mission here is in a very flourishing state, and the schools are singularly well attended.

From hence three converted natives have been sent as missionaries to the *Friendly Islands;* two to *Rimatera,* 300 miles SSW. Two more have been sent to *Maupiti,* 40 miles to the west. Thus seven native teachers have been raised up in these islands.

MAUPITI.

While the Deputation were residing at Borabora, they accepted the *earnest invitation* of the king of Maupiti to visit his island, which they did in an open boat; and in the dead of the night were exposed to the most imminent danger; but when destruction seemed close at hand, the Lord delivered them, and they arrived at the island at 6 o'clock in the morning, most cordially welcomed by the king, &c. Here also they were delighted to behold the rapid progress the people had made in the knowledge of the gospel, and had the happiness of being present at the baptism of 74 persons; 291 having before been baptized, in all 365. Here also they partook, with the church, of the Lord's Supper, and assisted at the formation of an Auxiliary Missionary Society. The subscription amounted to nearly 1000 bamboos of cocoa-nut oil. Every child that has left the breast subscribes one.

Mr Orsmond had visited them, and the two converted natives from Borabora were the teachers.

Larger accounts of these islands have been transmitted by the Deputation, and will be published.

After spending a few weeks (since the date of this letter) at Borabora, the Deputation intended to visit Raiatea and Huahine, and then to proceed by the first opportunity to Otaheite, &c. and after settling all their affairs, to leave the islands, finally, for New South Wales, about the close of the present year.

CONTINENTAL SOCIETY.

THE NORTH OF FRANCE.

Extracts from a letter of M. Mejanel.

July 3, 1823.

Since the struggle at H. the state of things has very much improved; the pious people were formerly not able to assemble more than twenty in number, now more than sixty at a time meet together, and no one offers to oppose them. The pastor himself has said, "They may come and preach as often as they will, in the woods and fields, I shall no longer hinder it. In Mr C.'s neighbourhood, the village festivals, usually devoted to dissipation, drunkenness, and still more crying vices, have been spent in preaching the Gospel, and worshipping God. At one of these I preached the Gospel eight times during three days, to some pious

youth recently awakened. They manifest great zeal: not content with three services in the day, they employ the intervals in singing and meditating on the word of God. I have lately established, in four of Mr C.'s churches, penny a-week sosieties for religious objects.

I lately visited a church, recently formed, consisting of reformed and pious catholics. The *first time* Mr C. went among them, he proposed praying with them; when he had finished, thinking that they had been uniting with him, he was astonished to see them standing round him with pipes in their mouths; they drew them out, and said to him, "You are a sensible man to pray like that!" *Since that time, however, they have been taught of God.* When I was with them, the servant of the house, who had avoided my conversation, came in to prayer for the first time in her life, and that without being asked. She afterwards said, "Something told me to come and pray with you." She was much affected, and after a long conversation, in which her employers joined, she said to me with great joy; "I am very glad you spoke to me." Her mother, to whom she communicated her change of mind, said to her, "You are wrong in wishing to become a Protestant; you see the Protestants do not work on Sundays; we are too poor for that." Mr C. went last Tuesday into this village, under the sanction of the government, to establish a Protestant church.

I am invited to go next Sunday to the opening of a little church, that the converted Catholics have just built at their own expence. Mr D. and Mr L'A. are expected to be present.

Yesterday I went to a village a league distant from Mr D.'s church; it is entirely Catholic. I was invited with Mr C. who could not go, by Mr M. an innkeeper, in whose house I preached to 200 persons with the leave of the mayor, who was present. The hearers were very much pleased, and desired to hear this good news again. Mr M. said to me. "We were to have had a dance; but we will pay the fiddler and not dance. Every one is much pleased, Sir, in having heard you." He said to me this morning; "If the Cure says any thing to me, I will tell him, that he has never explained the word of God like that, and that if he were a good pastor, he would wish the Gospel were preached in all the inns, rather than there should be such disorder. "Oh Sir," added he, "did you observe how attentive the people were when you said, 'We see the crucifix in the churches and in the fields, in the houses, and even among the ornaments of the women; but very few think what it signifies, very few have true faith, or truly love Jesus Christ crucified.' They thought you were going to find fault with the crucifix, and they saw with much emotion, that you made use of it in favour of the true doctrine of the Saviour." My dear brother, the fields are white to the harvest; we know many villages and towns throughout the north of France, where the Catholics are disposed to hear the word.

Your Colporteurs have scattered about those sparks that are become fires; *the little flock, whose temple we are going to open, is almost entirely their work.* U. and L. are faithful labourers, and he who labours in the neighbourhood of Orleans, has been the means of awakening a number of souls. MEJANEL.

FLANDERS.

From a resident minister who preaches in several villages, near his stated residence, with considerable success.

T. July 4, 1823.

Rev. and worthy Sir,

My good master is furnishing me with new opportunities of preaching his word; opportunities, which have filled my heart with lively gratitude and new courage, in my important and always agreeable work of advancing the kingdom of God; opportunities, which I hope, on the foundation of the promises of God, will not be without fruit. One of these occurred at a village about three leagues from this place. A woman, who attended our religious meetings, as often as her advanced age would permit, died, and I was invited to accompany her remains to the grave. I repaired to the house of the deceased, and, even before my arrival, I saw the neighbours assembling to accompany her to the tomb.

Every thing being ready at the house, we directed our course towards the church-yard, where a crowd of people was waiting for us. One of the police officers and the field keepers, had some difficulty to make way for us to the grave. Having reached it, at length, and seeing, without exaggeration, more than 600 persons round me, I felt my heart moved, and rejoiced in having an opportunity so favourable for preaching Jesus Christ, and Him crucified. I then mounted on the heap of earth, that they had thrown from the grave, and from thence addressed the word of life to this numerous auditory. A deep silence was remarked; the thought of death seemed to make an impression on their countenances, while all eyes were fixed on him, who was declaring to them, that Christ had "destroyed death, and brought life and immortality to light by the Gospel." (2 Tim. i. 10.) As I proceeded in my discourse their attention increased, and my heart was more and more animated with the desire, that it would please the Lord, the source of every grace, to move some poor sinners in a saving manner, and to teach them to renounce their errors, and to adore and serve none but the living and true God. The sermon being finished, as each was going away, some were heard to say, "This pastor has preached to us the whole truth; others astonished, declared, that they could have remained a much longer time, to hear this minister preach." At last one individual said to the sheriff (the second in rank of the police, who had been near me during the whole of the discourse,) "Must we always hear this man without being able to reply?" "What!" replied this gentleman, "there is nothing to be said against the discourse of this pastor." I went out of the church-yard praying the Lord to bless to their souls the instruction they had just heard, and that what I had sown in weakness might be raised in power, quickened by the grace of God, and produce some thirty, some sixty, and some a hundred fold to the glory of God.

I trust my prayer has been answered, and that the Lord has not *left himself* without a witness; for a *young* man came to me a week after to get some religious tracts, and, as he is poor, I gave him a New Testament also, because he seems desirous of knowing and loving the Saviour. May his grace accompany the reading!

As to my usual tours in the villages, I think, if it please God, to set off on a new one to-morrow, and to preach in several places the good news of salvation by the blood of Christ. Happy are we to know such a Saviour, and to labour in his vineyard. Oh, that he may deign more and more to accompany my humble labours with his saving blessing, and to him shall be the glory. Amen.

To the Rev. I. Saunders, A. M.

MORAVIAN MISSIONS.

Extracts of a Letter from Mr Gorke, Missionary, Lichtenfels in Greenland, dated 4th May 1823, *to a friend in Edinburgh.*

My very dear and esteemed Friend,

I WAS extremely sorry that I could not answer your very acceptable letter by the ship which brought the parcel, as she had, long before we received it, returned to Copenhagen. For this very important reason, you will readily forgive me for not sending sooner the affectionate and grateful thanks of my wife, myself and our fellow-labourers for the various articles sent to us. All were to us most agreeable and welcome; and we wish you, and all our dear friends, the rich blessing of God on soul and body for this. We are indeed, greatly ashamed that you should take such a lively interest in our welfare and the work of our mission, and when we think that our dear friends often remember us in prayer before the throne of our common Lord and Saviour, as I myself witnessed during my residence among you, it greatly animates us, in the many difficult circumstances that are continually occurring; for we know that the Lord hears and attends to the prayer of his children. A missionary has many a painful trial; and, next to the assurance of his Lord's assistance, it is a great comfort to him in his perplexity, when the thought strikes him, 'Perhaps one of your friends, or even a whole society of brothers and sisters, united with you

in Jesus, are just now presenting their prayer for you before our Saviour's throne of grace.' Be unwearied, and your prayer shall assuredly penetrate the heart of your Lord and Friend, whose cause it is in which you are engaged, and who certainly will never forsake it.

My good wife still continues sickly; but though in great pain, has been able to walk about and attend to her affairs. I have also been preserved from any attacks of illness; to our faithful and kind Lord be praise and thanks for all the mercy and goodness he has shewn us his poor creatures. In the summer months a very severe epidemic was pretty general among the Greenlanders, which continued till the winter set in. Three old widows made a blessed end, the rest have recovered. In general, the grace and Spirit of Jesus continue to be powerful in our church, and the word of his cross and death is the food of the souls of our Greenlandish brethren. We had also the pleasure last summer to announce to a large heathen family, who in their journey came here, and staid a good many weeks, the decree of God with regard to our salvation, namely, that in the offering of Jesus alone, is found grace and deliverance from sin, for all the world. This testimony of the truth took hold of many hearts as with a divine power, and excited a great emotion among them. One unmarried woman among them, who could no longer resist the desire of her heart to turn to Jesus Christ her Redeemer, remained here to be farther instructed in the way of salvation. In our meetings, there is often such a perceptible feeling of the presence of our Lord, that the hearts are touched, and the eyes overflow with tears of gratitude for the love which God has in particular shewed us in giving his only Son, that through his bitter sufferings and death, he should deliver us from sin, death, the devil and eternal condemnation. And when our converted Greenlanders open their hearts to us, then we know that the word has a power to make every one blessed who believes it, and that there is salvation in no other; "for there is no other name given among men whereby we must be saved," but only the *name* of our Lord Jesus Christ, who, as the Lamb of God, was slain on the cross for our sins. Therefore, my dear friend, this truth remains the same in time as in a blessed eternity, that HE who hung upon the cross, is exalted above all things, as Lord and God. In our ordinary meetings we often remember our dear friends who are united with us in Jesus, and commend them to the love and favour of our Lord and Saviour. Our church at present consists of 341 persons, who, with us missionaries, I would commend to the further love and remembrance of our dear friends in their prayers. We have it in contemplation to establish a fourth missionary station in the southernmost point of Greenland, but it cannot be begun earlier than 1824, for there are too few missionaries here, and Mr Kleinschmidt and his wife have gone to Europe, to place their children at the Institution for their education. On this account, the beginning of the fourth missionary station must be delayed till he and his dear wife return to Greenland. Last year, 1822, our brother Jacob Beck, the oldest missionary here in Lichtenau, entered into the joy of his Lord; he was in the 81st year of his age, 52 of which he had faithfully served in the mission here. I am now the oldest missionary; and though latterly *he* felt the burden of declining years, yet I am much weaker than he was at my age. On the 22d June this year, I shall be 63 years old, and the time I have served in this mission in Greenland will be 41 years. Thus, one friend after another passes into the eternal mansions, and our turn, my dear friend, will also come. Yonder, shall we again meet before our Redeemer, and join in the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Yes; Amen! Amen! shall we then sing in harmony—the Lamb of God was slain for us. Until we reach this state of grace and blessedness, let us live here in faith, as poor and needy sinners, daily looking to our Saviour, receiving from him one favour after another, and improving the same to our salvation, remembering what was promised to Paul, "My grace is sufficient for thee, and my strength is perfected in weakness."

My wife, brother Grillich and his wife, brethren Fleig and Albert, join me in most affectionate salutations to all our dear friends in Edinburgh and Leith; and we wish the grace of our Lord Jesus Christ, the love of God the Father, and fellowship of the Holy Spirit, be with you all. Amen. I remain your obliged friend,

JOHANN GOTTFRIED GORKE.

A few friends in Edinburgh and Leith, have been in the habit of forwarding, for years past, a variety of useful articles to these valuable missionaries. They are at present making up their annual parcel; and request us to say, that donations in aid of this supply, will be gratefully received by Mr R. Plenderleath, North Bridge.

Poetry.

VERSES BY DR BALDWIN, ON THE DEPARTURE OF MESSRS COLMAN AND WHEELOCK FOR BURMAH.

SEE that ship, her sails now bending,
Destin'd far to Indian seas;
See her canvas wide extending,
Catch the ling'ring wish'd-for breeze;
Richly freighted
With ambassadors of peace.

See the solemn crowd assembling,
Anxious each the scene to view;
Some are weeping, others trembling,
While a mother presses through,
And, with anguish,
Bids her *only son* adieu.

See a father's heart dissolving,
While he gazes on his son;
Ev'ry tender thought revolving,
Turns away, and weeps alone;
Softly saying,
'*Father, let thy will be done!*'

See a scene no less distressing,
Where a mother's anguish'd heart,
Fondly to her bosom pressing,
Cries, 'My son, and must we part?
O, my Saviour;
Ever keep him near thy heart.'

See that maiden's arms entwining,
Hanging on her brother's breast;
Tears, and grief, and love combining,
Still she cries, though much distress'd,
'Go my brother!
Go, and make the Burmans blest.'

Sisters too, with fond embraces,
Stand o'erwhelm'd upon the shore;
Gazing on each other's faces,
Weeping, part to meet no more!
Griev'd and pensive,
God's mysterious ways adore.

While the crowd were silent standing,
Solemn prayer devoutly flow'd;
Clouds of incense-like, ascending
Up before the throne of God;
For our brethren,
While they're sailing o'er the flood.

Go, ye heralds of salvation,
Go, proclaim 'Redeeming blood;'
Publish to that barb'rous nation,
Peace and pardon from our God;
Tell the heathen,
None but CHRIST can do them good.

While the gospel trump you're sounding,
May the SPIRIT seal the word;
And through sov'reign grace abounding,
BURMANS bow and own the Lord;
GAUD'MA leaving,
God alone shall be ador'd.

Distant—yet our souls are blending,
Still our hearts are warm and true;
In our prayers, to heav'n ascending,
Brethren, we'll remember you;
Heaven preserve you,
Safely all your journey through.

When your mission here is finish'd,
And your work on earth is done;
May your souls, by grace replenish'd,
Find acceptance through the SON;
Then admitted,
Dwell for ever near his throne.

Loud hosannas now resounding,
Make the heav'nly arches ring;
Grace to sinful men abounding,
Ransom'd millions sweetly sing;
While, with rapture,
All adore their heavenly King!

Boston, January, 1818.

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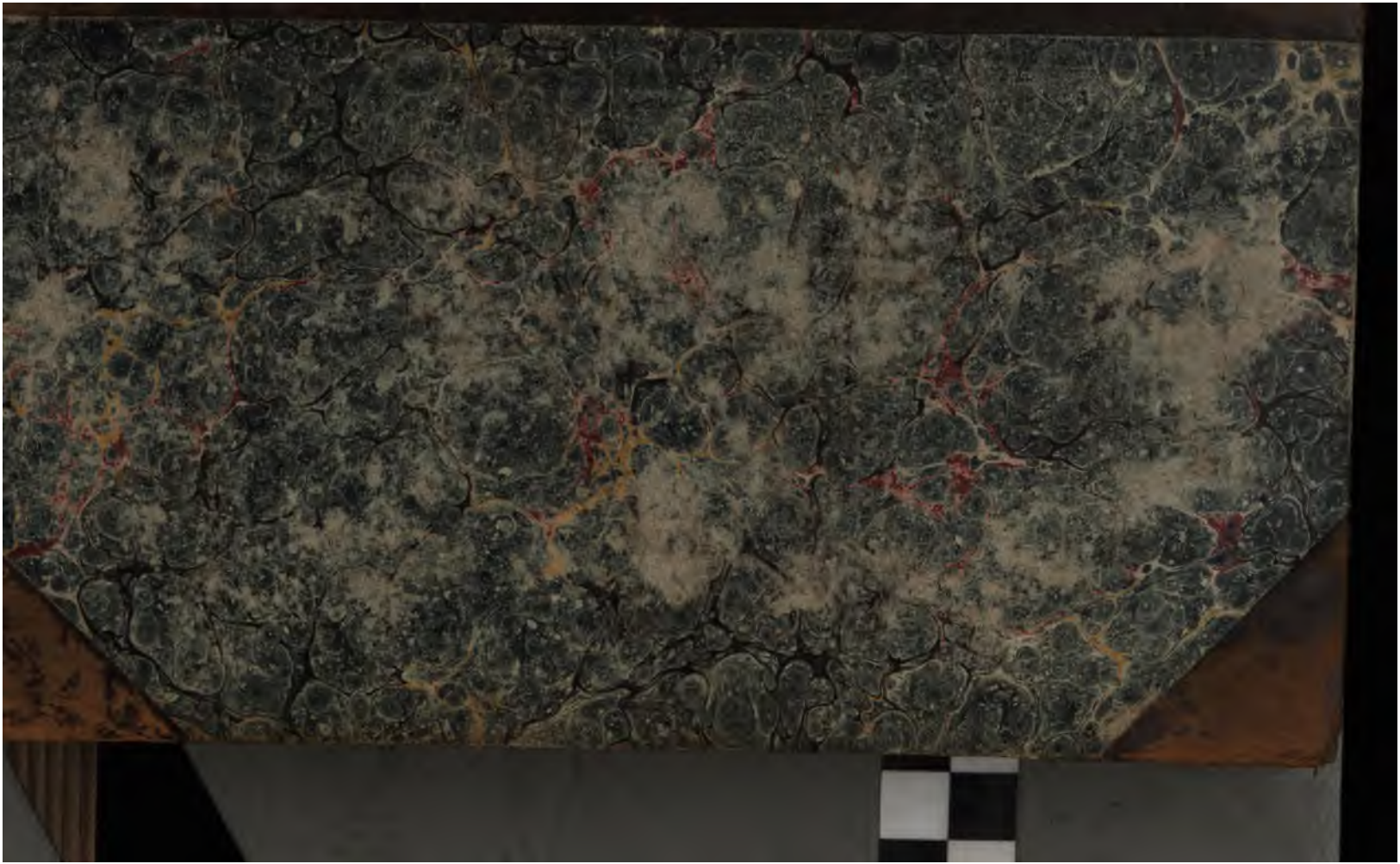
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